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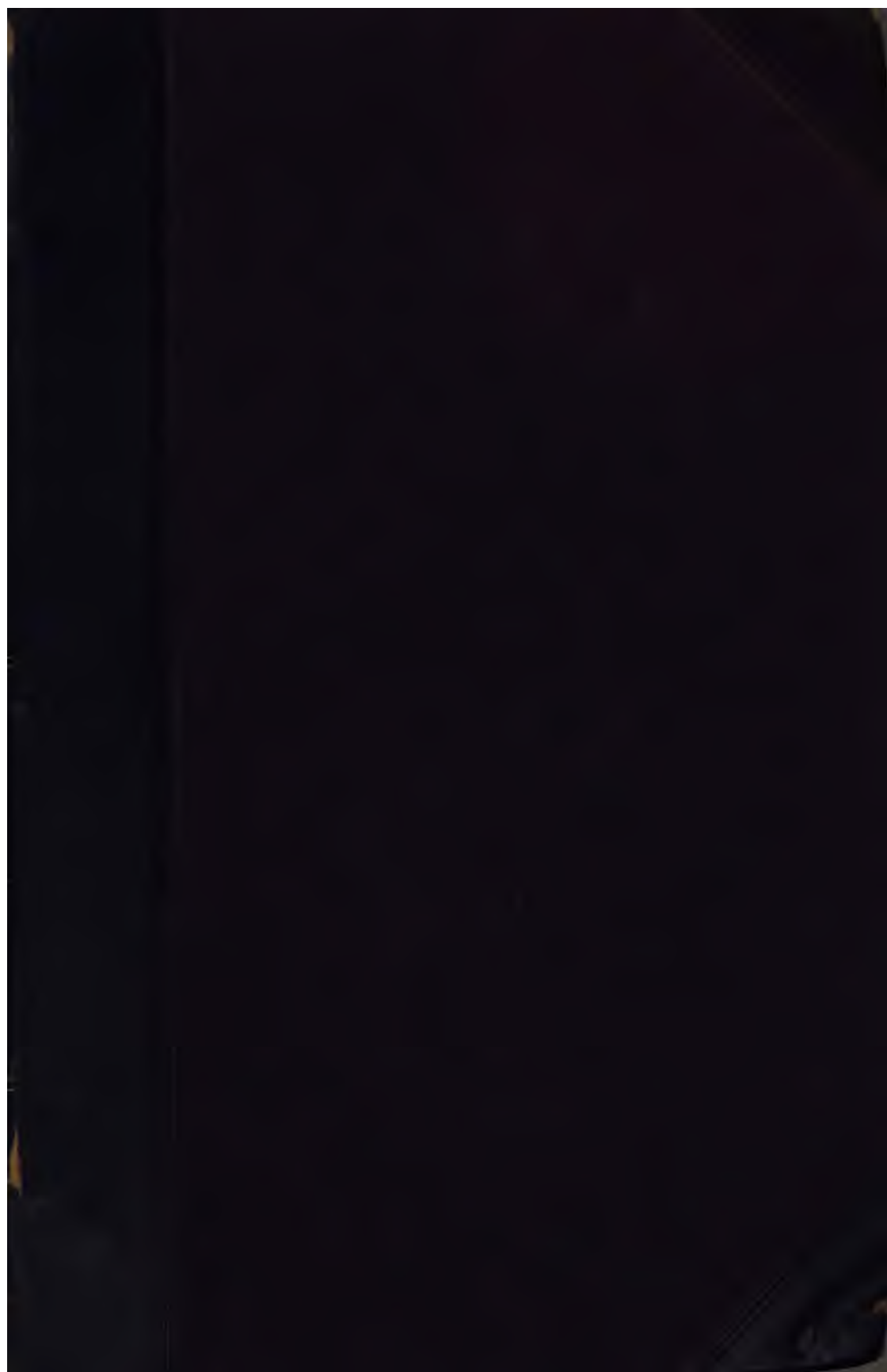
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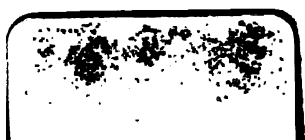
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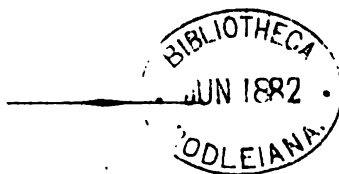
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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XLIII.

"FOR THE GREAT DAY OF HIS WRATH IS COME, AND WHO SHALL BE
ABLE TO STAND?"—*Revelations* VI, 17.

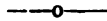


LIVERPOOL:
EDITED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LONDON:
FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET, BRIDGE
STREET, LIVERPOOL ROAD, ISLINGTON.

1881.

ENTERED AT STATIONERS' HALL.

P R E F A C E.



WE herewith present to our readers the forty-third Volume of the **MILLENNIAL STAR**, and pray God to inspire the hearts of all who read its pages, that they may gain knowledge from its teachings, and consolation from the many experiences therein recorded.

THE EDITOR.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 1, Vol. XLIII.

Monday, January 3, 1881.

Price One Penny.

MODERN MIRACLES.

[The following portion of an interesting editorial article on the above subject we clip from the *Deseret News* of Dec. 8, 1880.—Ed.]

"We are not in a position to give fair judgment as to the facts of the alleged miracles at Lourdes, therefore we shall not attempt either to dispute or admit their authenticity. But we have something to say on the principles involved in the dispute concerning them.

"The sceptics who deny the truth of any miracle in any age or country, are far more consistent than the professors of religion who admit the genuineness of Bible accounts of healings and remarkable manifestations of divine power in olden times and eastern lands, while they deny the recurrences of such things in our own age and country. What has been, can be. As Solomon expresses it, 'The thing that hath been done is that which shall be done.' And in the words these same doubters of modern miracles use in their Sunday form of worship: 'As it was in the beginning, is now, and ever shall be, world without end. Amen.' God is

declared to be 'the same yesterday, to-day and forever.' And yet when testimony is borne, of similar results of the exercise of faith to-day as were manifested in former ages, incredulity, anger and indignation are exhibited by those who profess to believe devoutly in the Scriptures, and who condemn to eternal flames all that dispute the divine authenticity of those ancient marvels.

"To the Latter-day Saints there is no need to declare that as great miracles have been wrought in this age and Church, through the prayer of faith and the laying on of hands, as any that are recorded in Holy Writ. They are familiar with these things. But to others we testify that the cause which produced the effects alluded to ages ago, will do the very same to-day, as we have proven to our entire satisfaction and positive knowledge. And yet we do not believe that a 'miracle' was ever performed, quoting that term in the popular sense. The word is generally used to denote a violation of, or entire departure from the laws of nature. We believe that God works in, by and through the laws of nature, and

not in opposition to them. Also, that the remarkable healings and other wonders described in Scripture were the natural effects of causes that were and are as certain and uniform in their operations as any of the forces which some scientists imagine they understand.

"Jesus proclaimed a great and eternal truth when he said, 'All things are possible to them that believe.' Faith is a moving power. It is a spiritual force. It acts on fixed principles. When exercised, its results are as regular and sure as the exercise of physical power. Men know how to use their bodily vigor, but they do not know how to exercise that spiritual latent force within them called faith. In its fullness it is embodied and wielded by the Eternal Father, and through it the worlds were framed. 'God spake, chaos heard, and worlds came into order by reason of the faith there was in Him.' Jesus, by its power, healed the sick, raised the dead, rebuked the winds, walked upon the water, combined the appropriate elements into wine, or bread, or fish, and finally ascended on high, overcoming the force of gravitation by a far superior but just as natural power. All men in their spiritual being are the sons of God and the brothers of the Lord Jesus. Faith is an inherent faculty of their souls as the offspring of Deity. But they do not understand its working, neither will they, perfectly, while they remain in mortal flesh. But Christ's promise is verily true: 'He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father.' So the sick can be healed now by faith, and other apparent departures from natural laws can be effected, just as much as at any former period, for principles do not change with time.

"Union of faith produces augmented results. As six men lifting simultaneously can raise a much heavier weight than one man alone—unless his strength is as great as that of the six combined, so several persons uniting their faith at one time can obtain greater results than one indi-

vidual alone—unless his faith is as great as that of the six combined. Hence the Savior's promise, 'When two or three of you are agreed touching anything, and ye ask it in my name, ye shall receive it.'

"It is sometimes said that the Latter-day Saints claim to have an exclusive right to the blessings that come from faith. This is a mistake, or a wilful perversion. We make no such claim. Neither do we cite the remarkable manifestations of the power of God that are thoroughly authenticated in this Church, as proof that all the doctrines we hold are divine. But we do claim that they are proof of the truth of one doctrine which Christ taught and which we teach, and that is the efficacy and power of faith, not only in obtaining divine illumination to the soul, but in acting upon the ordinary forces of nature and the grosser elements of the universe. And yet its operations are no more in the nature of a 'miracle' than is the lifting of a weight from the ground or the stopping of a falling substance. If the word miracle is used to denote an effect the cause of which we do not thoroughly comprehend, then we believe in miracles, for we behold them every day in our own being, in the material world, in all nature, animate and inanimate, as well as, often, in those things that are generally denominated spiritual.

"Some persons have faith to heal others, and some only to be healed. Some can exercise faith in one direction but not in another. There are people peculiarly gifted, and who in their special gift find it easy to exercise faith. Its intensity or the power to evoke it differs in different individuals, and seems to run in different channels. But it is none the less a reality. And he who denies its power because it has not been developed in his own experience, is like a man born blind who declares that no one can see because his eyes are closed to the beauties of nature. Faith is cultivatable like any other power or faculty of the body, mind, or spiritual being, and can be increased by use and lessened by disuse, as the muscles of

the arm can be developed by exercise and decreased by indolence.

"Whether the cases of healing claimed for the waters of the shrine at Lourdes are genuine or not, we have no means of determining satisfactorily. But we do know that God is just as willing to manifest His power to-day as in the first century of the Christian era; that faith is a potent force in heaven above and the earth beneath; and that the promise with which we close this article, and which was made by the Lord through Joseph Smith the Prophet,

is true and faithful, and the very word of the living God:

"And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed. He who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws thou shalt bear with their infirmities."

LEAVES FROM THE TREE OF LIFE.

—O—

(From the Salt Lake "Contributor.")

THIRD LEAF.

The repentant, baptized believer arises from the tomb of water cleansed from sin and washed pure of iniquity. He is spiritually resurrected. His old life is gone. He is born again. This is a type of the bodily resurrection to come. He is now prepared to receive the Holy Ghost, which "dwelleth not in unclean tabernacles." This is an endowment from on high. It is the Comforter which fills the absent place of the personal Christ. It is a manifestor of truth. It bears witness of the Father and the Son. It is the light of eternity. It reveals things present and past, and unfolds events that are to come. It is the true Scripture-maker. By it the prophets wrote the word of the Lord. It proceeds from the presence of God. It is the communicating element between man and his Maker. It is the source from which flow the spiritual gifts of the Gospel. Without it, no one can say from knowledge that Jesus is the Lord. Without it, the things pertaining to immortal spheres cannot be comprehended by mortals. Without it, no one can see the way which leads to eternal life. Without it, none can enter the kingdom of God.

There is a set mode by which this great gift is conferred upon mankind.

God's house is a house of order. His laws are set in the spiritual as in the physical universe, and there is no confusion in any of His works. The ways of men are not His ways, and He does not bend them to suit men's diversified notions. To obtain the gift of the Holy Ghost, the necessary conditions must be complied with. These we have already explained. The method by which it is conferred is, the laying on of hands by men who have themselves received it, and have been called of God and ordained to administer it. True faith, genuine repentance, correct baptism, properly administered, are as surely to be followed by the outpouring of the Holy Ghost, through the laying on of hands, authoritatively administered, as the harvest is to come from seed sown in good soil and ripened by the rains and sunshine of heaven, or as the results of a chemical experiment are to be achieved when the needful elements are correctly compounded.

The effects of this gift upon the recipient are not generally of a startling character. They are not necessarily physical. The chief office of the Holy Ghost is to enlighten the internal man or woman. It administers to the spirit. It brings peace, comfort and joy to the soul. It gives assurance of divine acceptance; and it establishes inward strength to re-

assist sin and evil, and lay hold upon all that is good. But it does not convulse the system. It produces no contortions of the countenance. It will not throw people to the earth as if they were dead. Neither will it cause them to yell, shout, jump around in paroxysms, or act in an unseemly manner. Its internal fruits are faith, knowledge, wisdom, joy, peace, patience, temperance, long-suffering, brotherly kindness and charity. Its external gifts are manifested in prophecies, visions, discernments, healings, miracles, power over evil spirits, speaking in various tongues, interpretation of tongues, etc.

These several gifts are distributed according to the will of God among the various recipients of the Holy Ghost. One person may receive several of them. Some may not obtain any of those gifts which are manifested outwardly. Neither are the latter always the most to be desired. "Prophecy" is better than "tongues" as a gift, though the latter is more showy, and wisdom and faith are better than either. Divine knowledge, with divine wisdom in its use, is a gift of priceless worth, bringing joy beyond expression to its possessor, and conferring untold blessings upon others.

These various gifts of the Spirit are obtainable through the prayer of faith. "Ask and ye shall receive," is the promise to the Saints. And they are called Saints who have obeyed the laws and ordinances we have explained, and received the gift of the Holy Ghost. But their desires must be pure in order to obtain the blessings for which they ask. These are not given as signs to be consumed on any one's lust. Neither are they bestowed as wonders to create astonishment or feed the love of the marvelous. They are designed for the comfort and confirmation of the faith of the true and obedient believer, and as tokens of the love of an indulgent Father, and must be used in wisdom,

or they will be withdrawn and work injury instead of benefit.

The ceremony of the bestowal of the Holy Ghost is called confirmation. As baptism is the birth of water, so confirmation is the birth or baptism of the Spirit. Both are necessary to entrance into the kingdom of God, whether that is viewed in the light of the Church on earth, or the glorious dominion of the Father in heaven. Only they who are led by this Spirit are truly the "sons of God." As it is bestowed through obedience, so it may be withdrawn through disobedience. The condition of those who lose this gift after having enjoyed it is truly lamentable. The light that was within them becomes darkness, and their last state is worse than their first. Their spiritual tastes become dead or vitiated, light seems to them darkness, and that which was once their greatest delight becomes the object of their deepest aversion. They then become a prey to influences of evil; hatred and malice spring up in their hearts towards the children of light; and the culmination of their career, if persisted in, and reclamation does not come, is the shedding of innocent blood, for which there is no forgiveness.

The possessor of the Holy Ghost is infinitely rich; those who receive it and lose it are of all men the poorest. But there are various degrees of its possession. Many who obtain it walk but measurably in its light. But there are a few who live by its whisperings, and approach by its mediumship into close communion with heavenly beings of the highest order. To them its light grows brighter every day. For them are joys, anticipations and glorious hopes that thrill no other bosoms, sweet experiences that earthly pleasures cannot bring, and a spiritual growth towards the stature of Christ Jesus that eternity only will fully unfold to general view.

C. W. PENROSE.

Vanity can exist only on a narrow basis; broaden the foundation, and it will fall to the ground. The greater a man is the smaller he feels himself to be; for he has in his mind a standard of excellence far above that which he actually reaches, ever progressing and reminding him of his own shortcomings.

THOUGHTS SUGGESTED BY THE FOLLOWING LINES :

"We'll love one another and never dissemble,
 "But cease to do evil and ever be one."

Page 198 of the L. D. S. Hymn Book.

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Oh, what a heaven upon earth, if every heart while singing the above lines, were in full possession of the heaven-born spirit and sentiment they express! What a rapture of genuine love, what a feeling of fellowship would pervade our meetings! How each heart would bound with gracious delight and heavenly joy! Our hearts being not alone, but knit together in the bonds of a universal brotherhood. All having the same desires, and each striving to help the other to overcome our common enemy—sin. What spiritual strength and power would this unity of love bestow on every Saint of God! Difficulties would soon cease to annoy us; our yoke would be easy and our burden would be light. Sorrows which seem enough to crush the single heart would, by the sympathetic love of our brethren and sisters, lose one half their weight. Our prayers would ascend filled with love toward God and man, and for all that is pure and holy and good. With what power would they then ascend to the throne of grace, bringing back answers in blessings on our heads, till there would not be room enough to contain them! O that all who have covenanted with the Lord would try and prove him, with one voice and with one heart, for we would then really labor for the blessings of which we sing. Let us ask ourselves the questions,—Do we never dissemble? Have we ceased to do evil? Are we entirely one? Do we love our brethren and sisters in the Gospel as ourselves? Do we never mistrust them, never judge them harshly or wrongfully? Are we always prone to put the best possible construction upon the actions and words of our neighbors? Are we overjoyed at their prosperity even though we ourselves seem passed by and cast down? When we put these questions solemnly to ourselves, God aid us to give an honest reply.

How very, very far short we are

still from that perfection and oneness spoken of by our Savior when he said, "Be ye one, even as I and the Father are one." What apathy and dulness sometimes pervade our meetings: and when we sing it is with our lips, while our hearts are far, far away. I fear many seldom consider while singing, whether they are praising or mocking God. Some of our beautiful hymns embody the very essence of the pure Gospel, and will certainly, if uttered lightly and without due reflection, tend to our condemnation hereafter. Some of the sublimest prayers, some of the most soul-inspiring thoughts, dictated by the Spirit of God, are entwined in our songs of praise and, if coming from the heart, will descend like dew in richest blessings upon us. How many are there to whom Christ's words are applicable, "I would thou wert cold or hot!" How undeniably do these words tell us that half-heartedness is a sin and an abomination in the sight of God: so much so, that some of the bitterest words, that ever fell from the lips of the Savior, were called forth by this very evil. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." These words were not spoken to unbelievers, nor to those who had not fellowship with the Saints, but to some who professed his name, and yet were spiritually dead; withered or withering branches, that would not grow themselves, and yet clung on to the tree, impeding the progress of the lively branches. But as sure as we are living on the earth, if we are half-hearted, in the great work of regeneration, and cling to evil thoughts, dissembling before God, so sure will the time come that we shall regret our folly and tremble when we hear the dreadful words: "Depart from me, for I never knew you." Better had we never been born, than to have received God's testimony, covenanted with him in the waters of baptism, and received of his Spirit,

and then allowed ourselves to wander back into the darkness and wickedness of the world, grieving the Spirit, and losing our hold upon the promises of God.

Brethren, let us be up and doing. There is no time to lose; "work while it is called to-day, for the night

cometh when no man can work." Let the Saints live like men and women, looking forward to eternity. Live for Zion. Live for God. Be ever on the watch lest we be found without oil in our lamps, for the cry will soon be heard, "Behold the Bridegroom cometh."
D. LEWIS.

COMMENDATION *VERSUS* CRITICISM.

(From the Salt Lake Woman's Exponent.)

Some persons object to commendation, even the briefest; this must arise from not sufficiently studying the human character. That which might be hurtful to one person, is highly beneficial and encouraging to another; some young people make no progress unless encouraged by judicious praise; they are naturally so diffident and unaware of their own worth and ability, that they have to be assured and commended into attempting anything above mediocre; all judicious praise is necessary to such diseased modesty, and will never injure, but inspire confidence in themselves—without which no person can ever shine in any department. Self-esteem and self-appreciation every one ought to understand and possess, and such are found in all great characters; they simply "know themselves"—they have honestly read, weighed and measured themselves, and their past attainment is a guarantee of their future. Circumstances, of course, bring out different phases of character, but every individuality has its own bias, its propelling power, its "balance wheel," that acts as a lever to accomplish its wishes and designs, and by long exercise at last forms the mighty mind, the strong character, the indomitable will, the wonderful endurance—in short, men and women in all the perfection that is allowed to a probation. Yes, let us give the commendation that is due, let us encourage each other, not chill, and sneer, and depress, till all energy and ambition is wrung out of a character, until every faculty becomes neutral, and the original strength and

beauty is marred, or perhaps destroyed.

There are characters who will work themselves out of all this wonted depression, but they are the exception, the *Titans* of humanity. The masses succumb and become warped by the cold and injudicious treatment they receive in their youthful training. Teachers need teaching very often; for indeed, teaching the young mind is a mighty science, and very few are equal to the task. Hence, we often see self-educated men and women the peers of those who have spent their youth in seminaries and colleges. Their learning is all derived from books, whereas the other is acquired by actual experience, and such knowledge is power.

Now, a few words on criticism. It requires a delicate tact to praise well at the proper time and season, it most assuredly requires a Johnsonian understanding, discrimination and comprehension to criticise justly. The critics of the day are, in general, a contemptible *genus*; they pander to a clique that *pays*,—probably they have no other ability. An honest author has little mercy at their hands, or a chance of being justly weighed and measured; they ignore truth, and exalt and eulogize twaddle. Just censure and criticism are needed by all writers, and when bestowed by a wise and judicious censor and mentor, are purifying and exalting; and, thank Heaven! there are such upon the earth at all times; but they are the exceptions. A critic should be, first, a scholar of large heart and broad brain—nothing narrow or cynical;

will read ; not sectarian, but entirely cosmopolitan ; with a clear judgment of what is correct, and what is not correct, never looking through green or blue spectacles ; no prejudice must exist—justice must hold her balance even in the council of which she should always be one ; he should have a keen insight into character and all its indications ; never judge all by one common standard, certainly not ! but comprehend “the very age and body of the times, its form and pressure,” and its bearings upon character, etc., etc., especially the etceteras !

In every-day Associations we hear ourselves criticised ; the very praise of some people is annoying, and their censure amounts to a burlesque ! Whether from spleen or ignorance is not quite visible, but they will name some inferior thing that your pen dashed off without scarcely the knowledge of your brain, exclaiming decidedly, and with a sinister look of the eye : “The best thing you ever wrote !” All, or nearly all, sweeping assertions are false ; and persons who

look at their words before they speak never make them. A real lady or gentleman never makes such assertions for in mixed companies they are sometimes very offensive, and show great want of tact, to speak in the mildest form. Those who do it in ignorance, or merely as an echo, must be pardoned, as we pardon unthinking children whose language is that of the parrot. But men and women of heart and brain, and experience, that by such have built up a character, should not talk nonsense on matters where good sense, judicious praise, or kind and wise censure only should be exercised.

Let us all go into school for a short time, and there learn lessons that will improve us in many ways. Let us there learn the art of praising judiciously, and censuring wisely and justly, that our criticisms may carry with them a healing balm, that, if true, may do us good, and, if unjust, will even then be received with equanimity.

HANNAH T. KING.

A French artist gave his last work to a porter to convey to the Salon. “Be careful,” said he—“the picture is scarcely dry.” “Oh, never mind,” exclaimed the porter—“my clothes are old !”

Pedestrian, who has dropped a penny in front of a “poor blind man.” “Why, you humbug, you’re not blind !” Beggar : “Not I, sir. If the card says I am, they must have given me the wrong one. I’m deaf and dumb.”

A bright little boy who had been engaged in combat with another boy was reproved by his aunt, who told him he ought always to wait until the other boy “pitched into him.” “Well,” exclaimed the little hero, “but if I wait for the other boy to begin I’m afraid there won’t be any fight !”

A gentleman travelling in a railway-carriage was endeavouring, with considerable earnestness, to impress some argument upon a fellow-passenger who was seated opposite to him, and who appeared rather dull of apprehension. At length, being slightly irritated, he exclaimed, in a louder tone, “Why, sir, it’s as plain as A B C !” “That may be,” replied the other with unexpected alacrity, “but I am D E F !”

“A minister’s man,” one of a class of whom many stories are told, was following the minister from the manse to the kirk one Sunday afternoon, when the minister, glancing back, perceived a smile on the face of his old attendant. “What makes you laugh, James ? It is unseemly. What is there to amuse you ?” “O nothing particular !” said James. “I was only thinking of something that happened this forenoon.” “What is that ? Tell me what it was.” “Weel, minister, dinna be angry wi’ me ; but ye ken the congregation here are whiles no pleased to get auld sermons fra’ you, and this morning I got the better of the kirk session onyway.” “And how was that, Jamie ?” said the minister. “Deed, sir, when we came out o’ the kirk this forenoon, I kenned what they were thinking ; and says I, ‘Eh, but you canna ca’ that an auld sermon this day, for it’s not abune sax weeks since you heard it last !’”

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 3, 1881.

PERSECUTION AND ITS RESULTS.

IN this issue of the MILLENNIAL STAR we publish a letter which appeared recently in the *Juvenile Instructor*, and which relates an occurrence of a barbarous nature in reference to our elders in the Southern States of America. In the case above referred to the "regulators," which were simply a mob of drunken rioters, did not carry out their horrible intent as they have done heretofore in some cases, such for instance as the cruel martyrdom of Elder Joseph Standing, who was shot in cold blood by a mob who took him into a wood, from whence he never came out again alive. It would appear from the letter that in the case of brothers Bills and Densley, their success in making just two conversions had exasperated this lawless gang of desperadoes, and precipitated a most dastardly act of persecution.

The causes which lie at the bottom of these outrages in a "civilized" country, have been often treated upon by us, and plainly shown to be the same as those which actuated the wicked in all ages, and incited them to deeds of violence against the servants of God. Christ was whipped, buffeted, scoffed at, maligned, hated, despised, and finally "hanged on a tree;" hence it is no disgrace to be thus treated for His sake; and it is written, "the servant shall not be greater than his Lord." Hence we can expect nothing else from the wicked, adulterous, God-hating people whose lawlessness runs riot at times in the most "enlightened" countries. It may, however, be a matter of surprise that the more religious classes do not interfere, and one would naturally think that for the very purpose of establishing a safeguard which should in future protect their own religious liberty, they would step in and defend the unprotected ministers of even an unpopular creed. But when we remember that it was the sanctimonious Pharisees and the enthusiastic Sadducees who were the instigators of persecution in the days of the Savior, we cannot reasonably anticipate any relief from the representatives of those classes at the present day. In fact the religious sects, true to the ancient pattern, have, as a general thing, been the greatest enemies of the Gospel revealed through God's modern prophet, and when they have not directly led the mobs, as in the case of the martyrdom of Joseph and Hyrum at Carthage jail, they have frequently been the propelling power of our sorest persecutions, and although adeptly hid "behind the scenes," have urged on the multitude to their cruel work. But be this as it may in this instance, the results will be the same as in all former cases of persecution, it will prove the

means of spreading the truth, it will awaken sympathy among the more honest and reflecting, and redound to the honor and glory of God. Did the death of Christ kill Christian influence and impede Christian propagation? Did the martyrdom of Stephen, Peter, James, Paul and others establish a disbelief in their doctrines? No, these bloody persecutions only established the work more permanently in the hearts of the ancient Saints, and in the minds of honest people generally. But, says one, was not the ancient Church destroyed? Yes, but there were other causes that led to its destruction; the gradual apostacy of successive generations, mingled with the death of the apostles, who were not replaced as at the present day, the suspension of the gifts and the changing of the proper ordinances of the Gospel, all tended to the disruption of the Church. But in this age God has revealed that the Church is set up for the last time, that it will never again be taken from the earth, that the gifts will continue till the Church is perfected, that the priesthood or authority to administer in the holy ordinances will never again be lost, and that although the enemies of truth may oppose it, and even some of those who embrace it may turn their backs upon its principles and be numbered with our foes, and that although all the powers of earth and hell combined may plan its destruction, still **IT WILL PREVAIL**, and the kingdom of God continue "to grow until it becomes a great mountain and fills the whole earth." The Saints have nothing to fear from persecution. "The blood of the martyrs is the seed of the Church," and has proved so from the beginning. The Gospel will spread whether its advocates are persecuted or not; but if they are persecuted, it will spread all the faster among the righteous, and the wicked who participate in these scenes of bloodshed will more speedily come under condemnation.

In this connection we desire to say that the day is coming, and is near at our doors, when those who seek to injure the servants of God will suffer His just wrath, and sudden judgments will fall upon them. Yes, we hear the voice of the Spirit saying, "better that a millstone be tied around their necks, and they be cast into the depths of the sea, than that they should offend one of the little ones of Christ." But a short time will pass away and the inhabitants of the earth will mourn for their rejection of the Gospel borne to them by the elders of this Church. Despised and hated of all men for Christ's sake, they are still His messengers, and wo, wo unto them who reject their testimony! Meanwhile the purposes of Jehovah are being carried out, Zion is growing, the Saints are becoming better known to the world at large, their honesty, industry and faith are already proverbial, and not long hence "the Saints will possess the kingdom," and inherit all things as the Lord has decreed. Let the honest-in-heart see to it that they are numbered with the just in that great day.

TO BRANCH PRESIDENTS.—It is advisable that those having the charge of branches throughout the European Mission be very guarded in their actions respecting the excommunication or disfellowshipping of members. It is a very sacred matter to deprive a brother or sister of his or her standing in the Church of God and of the fellowship of the Saints. All cases requiring such action on the part of branch presidents and their counsel, should invariably

be first laid before the conference president, or traveling elder in charge of that field. This course will tend to prevent the occurrence of any hasty action, and thus more fully subserve the end we have in view—namely, the salvation of souls in the kingdom of God.

FOR THE NORTH.—At 1.30 p.m. on Thursday, the 30th ult., President Carrington left Liverpool for Glasgow, to attend Conference there on the 2nd inst. Before his return he will visit and hold meetings in various parts of the Glasgow and Dundee Conferences. He will probably return by Durham and Newcastle, where he will also attend meetings. President Carrington does not expect to return to Liverpool till about the 17th of the month. We wish him a pleasant visit and a safe return.

CORRESPONDENCE

INTERESTING REPORT FROM LONDON
—CASE OF HEALING—GOOD PROSPECTS, ETC.

London, Dec. 28th, 1880.

President A. Carrington.

Dear Brother,—At the close of the year 1880, I take pleasure in reporting the condition of the work in this part of the Lord's vineyard. The elders and myself are enjoying good health, as also the spirit of our missionary labors, and are seeking to do all that lies in our power to warn the people in this part, of the impending judgments.

Elder George Stringfellow and Heber J. Romney who are traveling in the Sussex district, write under date of Dec. 15th, as follows: "We are feeling first-rate; held a meeting at Clappers on Sunday. Those present expressed their conviction of the principles we advanced. Brother Honeysett told us of a young man and his wife, the latter having been baptized in girlhood. We found them living four miles from Ashburnham, and were kindly received by them, as was our testimony of the truth. We had the pleasure of baptizing him that evening, and of adding his name to the STAR list." From Brighton, Dec. 22nd, they write of increased attendance of strangers at their Sunday meetings, and of the prospective baptism of a young man there on the following Tuesday. They have paid

visits by invitation to several strangers who are becoming quite interested in the Gospel.

Elders C. F. Wilcox and Moroni F. Brown are much encouraged in their labors in Berks and Wilts District; "a couple of old members at Reading having promised to go forth, renew their covenants, live up to the principles of their religion, pay their tithing, and subscribe for the Church works, etc." At the hands of a sister, and her husband who is not in the Church, they received food and shelter during their stay in Newbury, and have good prospects for the future use of their house to hold meetings in, and were called upon to lead in family prayer. On Sunday evening, Dec. 19th, they met by appointment at the house of a gentleman, once a member of the Church, and held a meeting with him and a number of his friends, who are teetotalers; which resulted in their expressing themselves much gratified with what they had heard. They gave an order for a copy of the Book of Mormon, Key to Theology, Voice of Warning and Hymn Book. The brethren called on Brother Wheeler of Reading, and, to use their own language, "found him very low in spirits, as his daughter who had been suffering for years with consumption was not expected to live longer than a day or two. She had been given up by the doctors, and was so weak as to be unable to move her head from the

pillow. She had not been out of bed for three months and was looking like death itself when we went into the room. She was glad to see us, and expressed a strong desire to get well enough to be baptized, and wished to be administered to. We felt impressed to make her the promise that she should be thus privileged, and accordingly rebuked the disease in the name of Jesus Christ. She immediately rose up in bed and declared that every particle of pain had left her. We then went down stairs telling her to follow. She actually dressed herself and walked without assistance down a steep flight of stairs, and entered the room where her father and three or four others were sitting. They were utterly astonished, for they never expected to see her come out of her room alive. We felt to thank God in our hearts for this wonderful manifestation of his power through his holy priesthood, and for giving us another powerful testimony of the truth of this great and glorious work in which we are engaged."

Elder Frank H. Snow is traveling alone in the Hertfordshire and Bedfordshire district. He relates a dream in which he found himself by the side of a large pond of water where several persons were fishing, and felt that a certain spot had not been tried by fishermen for several years, so he cast in and caught a fine large fish and a smaller one. A few days after he called on a lady at a village,—before unknown to him, and found that she had formerly been acquainted with the elders, but had not seen one for about twenty years; and with her daughter aged seventeen years, made him very welcome. They subscribed for the STAR, and prospects are favorable for "catching the fish" in that vicinity.

Elder T. C. Griggs, while traveling with Elder Joseph A. Jennings in Kent some three weeks ago, reports baptizing two persons and re-baptizing one, at Faversham, all adults, with good prospects for three or four more in that district. He has lately, in company with Elder R. H. Stringfellow, visited the Saints composing the Woodside Green and Faversham Branches, finding them generally in a

good, lively, faithful condition, with their Sunday School, reading class and Relief Society doing a good work.

Elder Edward King, in writing from Grays, Essex, Dec. 21st, says: "In my last letter I stated I intended holding meetings at Braintree and at Terling. When reading it over I thought I had made a mistake and was going to tear it up, but the whisperings of the Spirit told me it was right. I then went to Terling and notified the people of my intentions, although there had been no meetings held there since Elder Geo. S. Grant and I held one on the green early in the summer. In traveling the road to Braintree, I earnestly asked my Father to give me strength to carry out the promptings of the Holy Spirit. At Braintree I learned from Brother J. Sadler, of a young man there being interested in the principles of the Gospel. The young man coming in I talked with him about two hours, when he requested baptism at my hands, which I attended to that evening. He took me to his sister and her husband, who kindly entertained me, feeling it a privilege to have a Latter-day Saint elder beneath their roof. I ask our heavenly Father to bless them for their kindness to me, and may they soon be numbered with the Saints of God. There is a prospect for three more being added to the Church in that place. Sunday morning I walked to Terling, it raining very hard. After refreshing myself I held meeting at the house of Brother T. Wager. Among the congregation were two young men who had been baptized in childhood. One of them after making my acquaintance requested re-baptism, which I attended to after meeting, confirming him at the water's edge. At Grays I administered the ordinance of baptism to a young woman, who fainted away at the water's edge. I called on my heavenly Father in her behalf, and on taking my hands off her head she looked around and said, "I am ready," and went down into the water: thus making three added to the Church in Essex in one week."

Elder Joseph C. Bentley is laboring faithfully in the North London district and last week baptized two, also

two more this week, all adults, the latter number being from the Lambeth District.

Elder W. W. Willey is energetically laboring among Saints and strangers in the Whitechapel district, where he is tracting and holding three week night meetings, in addition to those held regularly on Sundays.

Elder Stephen Tucker, besides taking great interest among Saints and strangers in the Lambeth district, is removing much prejudice from the minds of his relations, whom he is also visiting as opportunity offers.

Elders J. H. White and Joseph A. Jennings are now visiting their friends in Birmingham, and then go to Wales, where Brother White expects to accomplish much good among his numerous friends.

Our London monthly priesthood meeting takes place on Sunday, Jan. 9th, 1881.

Praying God to abundantly bless you with the spirit of your office and calling, and with kind love to yourself and brethren at "42," I remain,

Your brother in the Gospel,

SAMUEL ROSKELLEY.

LETTER FROM DENMARK.

Copenhagen, Dec. 24, 1880.

President A. Carrington.

Dear Brother,—I take great pleasure in informing you that the work of the Lord is progressing favorably in these lands. There are at present fifty-six elders from Zion here in this mission, who have been and are still working diligently for the spread of the Gospel among the people, and so far as I know, they are all true and faithful men. Besides them a great many of our good native elders have been sent out as missionaries into the various branches and conferences. The Lord has blessed his servants and their labors have borne much fruit. During the year we have, as the statistical report will show, added to the Church by baptism, 1,160 persons, and the future looks still promising. Thus we have great reason to feel thankful to our heavenly Father, and to him we ascribe the honor for what good we have been permitted to accomplish in these lands. During the

summer season we emigrated over 800 souls; a number of these have been assisted considerably by their friends and relatives in Utah, and we feel thankful to see so many delivered from Babylon to gather with the Saints in Zion.

The governments have been liberal towards us, so that the elders, as a general thing, have been permitted to preach the Gospel and administer in its ordinances unmolested, except in Germany, the province of Sleswig-Holstein, and also in Finland. Elder L. Suhrke has been arrested three times in Kiel and imprisoned altogether fifty-seven days, for preaching the Gospel, but he is now free and is continuing his efforts in Hamburg, where he will labor this winter. Our elders in Finland have been followed up by the Russian authorities which have confiscated quite a few of our books and pamphlets; but the people themselves seem to be kindly disposed towards the elders, and some have also been added to the Church in that country. I have just received a letter from the elders in Iceland; they hope to do a good work there through this winter, notwithstanding that the authorities are against them. They are enjoying good health and feel well.

Our Relief Societies and Young Men's Associations in the various conferences are in a thriving condition, and are doing a great deal of good in distributing the printed word from house to house, and inviting the people to our meetings, and we have proved it to have the desired effect; many of the young men who have done this are now on missions and are doing much good. Our Sunday Schools in the various cities are also in good operation and are conducted after our pattern at home.

A great deal of the printed word has been published during the last year; besides publishing *Skandinaviens Stjerne*, semi-monthly, *Nordstjernen*, semi-monthly and *Ungdommens Raadgiver*, monthly, we have, since my arrival here in August, 1879, printed 7,000 copies of *Mærkværdige Syner* (Remarkable Visions) in Danish, and 4,000 ditto in Swedish; 5,000 copies of *En Sandheds Rost* (Voice of Truth) in Danish, and 7,000 copies in

Swedish; 4,000 copies of *Bibelske Henvisninger* (Bible Guide) in Danish, and 4,000 copies in Swedish; 2,000 copies of *Ægteskab og Sæder i Utah* (Marriage and Morals in Utah) in Danish; 2,000 copies of *Anskuelser om Ægteskab* (The Marriage Institution) in Danish, and the same number in Swedish; 5,000 copies of *Den eneste Vej til Salighed* (The Only Way to be Saved) in Danish, and the same number in Swedish; 3,000 copies of *Israels Indsamling og Zions Forløsning* (The Gathering of Israel and the Redemption of Zion) in Danish; 2,000 copies of *Er Mormonismen en Vranglære?* in Danish; sixteen sheets or forms of the new edition of the Book of Mormon, and six sheets of the new edition of the Swedish Hymn Book, and 2,000 copies of a work called the Voice of Warning in the Icelandic language.

From the above you will see that we have not been idle in the publishing department. We are as busy now as we ever were, and have the best prospects for continuing so during the remainder of the winter.

We feel thankful to our heavenly Father that we are counted worthy to be numbered among our brethren who are messengers of truth, and permitted to bring the Gospel of salvation to the people, and by God's help we will do the best we can. The brethren here join with me in love and kind regards to yourself and all the brethren at the Office. Praying the Lord to abundantly bless you in your great and responsible calling, and wishing you a happy new year and many of them, I remain,

Your brother in the Gospel,

N. WILHELMSSEN.

THE SOUTHERN STATES.

(From the Salt Lake Juvenile Instructor)

SPIRIT OF PERSECUTION — ELDERS
THREATENED WITH WHIPPING AND
HANGING.

Muddy Branch, Johnson Co., Ky.

November 6, 1880.

Dear Brother Lambert:

I think a line would be of some interest to you from this part of the Lord's vineyard. Since writing last to you, Brother Butterfield and I took a trip to Lawrence County, where we staid a short time and baptized one member.

When returning, we visited the Saints in Johnson County, and from there we started out to a new field of labor, traveling west as far as Owsley County, going through Morgan and Breathitt Counties. While in the latter county we held ten meetings, which were well attended, and many seemed anxious to hear us talk upon the principles of the Gospel.

We traveled two hundred and twenty-five miles while on the trip, and were generally well received.

On our return we had the pleasure of meeting with Brothers Kidd and

Densley, and I assure you we were pleased to see them after so long a separation.

Brothers Butterfield and Kidd have left for the South, and will go as far as Perry and Letcher Counties. Brother Densley and I went into Lawrence County. On the 28th of October we baptized another member into the Church. This seemed to fire the whole neighborhood. Two days afterwards a band of "Regulators," as they termed themselves, made an attack on us about ten o'clock at night, took us out of bed in the rain and wind, and through creeks to a place they had previously selected by two oak trees, where they had made all preparations to hang us. After we arrived at the spot, the mob asked the party that waited for them by the oak trees if the ropes and withes were ready. The answer was, "Yea." They placed us face to face and told us to say what we had to say. At this time a man by the name of James C. Coddell, who was stopping at the same place that we were, came up, and they told him to leave. He told

them he knew them, and would indict every one of them. They shot at him twice, and as he was going away he met his mother coming with a light. When the mob saw the light they began to get uneasy. Some were in favor of leaving; but one man said they were not doing their duty unless they gave us thirty-five lashes each. Another wanted to give us fifteen each. They, however, took a vote to see who were in favor of thrashing us and who were not. The majority were in favor of letting us free, and so we escaped unhurt.

Some of the very worst of the drunken set got hold of me, one by each arm, and one behind with a big club over my head. Another stood in front making threats and telling what they intended to do. He struck at me; but as I was watching him and raised my head, saved a blow in the face, but received it under the chin.

I have seen no finer prospects for conversions in the State than there. Some ten or fifteen were about to receive the truth; but we had to leave the place for a while, or run the risk of losing our lives, as the mob swore they would hang us if we were there the next Sunday night. Some of the citizens did not want us to go, and they guarded us two nights.

I know there will be a good work done there shortly. I feel well in my labors, and rejoice that I have the privilege of proclaiming the Gospel message to a fallen race.

The tracts that were sent here are a great help to us all. Every elder should have some, as they will open many places that would probably otherwise remain closed against us.

Praying God to bless you in your labors, and all faithful Saints, I remain, your brother,

GORDON S. BILLA.

THE NEW YEAR.

—+O—

We hail the New Year with our hearts full of gladness,
For nearer are we to that great blessed day,
When Christ will emerge from His heavenly mansions
To come on the earth and His greatness display.

His Gospel, the tidings of life and salvation,
Is being declared as a sign of "the end,"
And Zion is rising in glory and splendour,
To welcome her Savior when He shall descend.

The New Year now dawning will be to the wicked,
An epoch of trouble and awful dismay,
For God will soon scourge them with sore devastation,
And 'gainst one another in war they'll array.

But out from among them God's people are gathering
To that ark of safety prepared in the West,
Where He has decreed all His people shall gather
To await His glad coming,—the advent so blest!

Oh, Saints of the Lord! are your lamps trimmed and burning?
And are you all looking with joy for that hour
When Christ will descend with His angels, in glory,
To reign on this earth in dominion and power?

For, behold! He will come and all nations will tremble,
As down from the heavens in light He appears;
While Zion will joy to receive her Redeemer,
To dwell with His people throughout endless years.

W. H. B. C. M. T.

V A R I E T I E S .

—o—
It is safer to be humble with one talent than to be proud with ten.

The man who allows a doubt to come between him and his honesty has taken the first step towards evil.

The art of conversation consists, first, in having something to say, and then in saying it at the right time, and in the fewest and simplest words.

He who makes a great fuss about doing good will do very little; he who wishes to be noticed when doing good will not do it long.

Observation and experience combine to teach us how small a part of the incidents which chequer life is ever foretold. Therefore it becomes the wise to enjoy with equanimity or to suffer with fortitude whatever happens.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valour of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

Do not judge a man by his failures in life, for many a man fails because he is too honest to succeed. Do not judge a man by his speech, for the parrot talks, but the tongue is but an instrument of sound. Do not judge a man by his house, for the lizard and the rat often inhabit the grandest structures.

Every just man is among the treasures of the community in which he lives. He constitutes one of the columns on which society reposes. He imparts a feeling of strength and security. Those around him feel that property and reputation are both safe in his keeping. In every way he contributes to the comfort, the brightness, the happiness of human life.

Finding how short-lived is everything terrestrial, should we on that account be sad and desponding? On the contrary, we should learn to make the most of the passing hour. We should also acquire the habit of adapting ourselves to the fluctuating conditions in which we are placed, and of compelling even untoward circumstances to minister to our enjoyment.

There is no short cut to excellence. In every department of human achievement superiority is based upon toil, and success is reached only by effort. Drudgery in some form underlies every performance that is of any worth, and he who plumes himself upon his ingenuity in escaping from it is like the man who congratulates himself on his shrewdness in building a house without the trouble of laying a foundation.

FAILURE.—One fruitful source of failure is found in a lack of concentration of purpose. There will be adverse winds in every voyage, but the able seaman firmly resists their influence, while he takes advantage of every favourable breeze to speed him on his course. So in our aims and pursuits we shall find much to counteract them, much to draw away our attention from them, and, unless we are armed with a steadfast purpose that can subordinate the lesser to the greater, that can repel hindrances, resist attractions, and bend circumstances to our will, our efforts will not be crowned with success.

SELF-DISCIPLINE.—Although no human vision can penetrate the darkness of the future, yet there is such a thing as so disciplining oneself as not to be extravagantly elated by unexpected good fortune or utterly prostrated by unexpected misfortunes. Such discipline constitutes one of the principal and most essential elements of human character. It enables us in all circumstances to persevere in the performance of the great duties of life. It becomes a source of almost boundless strength in carrying resolutely to completion the difficult undertakings upon which we see fit to enter. It enables us to bear with comparative stoicism the trials and disappointments of life when they come upon us suddenly and seem almost beyond endurance.

Why is a writer more free than a king?—Because he can choose his own subjects.

PATRIOTIC TOAST.—The clerk of a country club who was a schoolmaster, on being lately called on for a toast, spoke as follows: "Addition to the friends of old England, subtraction to her wants, multiplication of her blessings, division among her foes, and reduction of her debts and taxes."

POETRY.

NEW YEAR CHIMES.

[SELECTED.]

Listen, listen ! do you hear them—
Hear the sweet familiar chimes !
Does not memory endear them,
For the sake of bygone times ?
Come, bright hope, and swell the burden
Of their song to hearts forlorn ;
Joyfulness should be their guerdon
On this dark mid-winter morn.

Listen, listen ! let them waken
Vanished moments if you will ;
Speak of pleasures long forsaken,
Broken faith regretted still ;
Conjure up the dear old places,
Blot the intervening years
Till we look on phantom faces
Through a sudden mist of tears.

Listen, listen ! through the pealing
Lost in dreams that enervate ;
As the merry din grows stronger,
Let it cheer and animate,
Be the clarion to call us
Forward where our lot is cast,
So whatever fate befall us
We may meet it well at last.

Listen, listen ! through the pealing
Of the chimes that greet the year,
Echoes not of earth are stealing ;
Angel voices I can hear,
Rousing nobler passions, giving
Men and women impulse new ;
Listen, life is worth the living,
If we make it brave and true.

DIED.

CARRUTHERS.—In the 18th Ward, Salt Lake City, December, 5th, 1890, of congestion of the lungs, Margaret Carruthers. She was born March 11, 1816, at Shot's Parish, Lan-arkshire, Scotland, and emigrated to Utah in 1872. She lived and died faithful to the truth.—"News"

BERRY.—At Newton, Cache County, on Friday, November 26, 1890, Elizabeth Grace, wife of James A. Berry, aged 26 years. Deceased was born in Bristol, England, and died in good faith in the Gospel. "News"

CRAWFORD.—At Alnwick, Northumberland, Nov. 26, 1890, of heart disease, Ann West, wife of James Crawford ; born January 31, 1816 ; baptized into the Church in 1850. She died in full faith of the Gospel.—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 2, Vol. XLIII.

Monday, January 10, 1881.

Price One Penny.

THE TWELVE APOSTOLIC JUDGES.

ST. THOMAS.

The subject of this sketch is perhaps one of the most remarkable among the Twelve Apostles of the Savior. He was a Jew, and is thought to have been a native of Galilee. He appears to have been one of Christ's most enthusiastic followers during His ministry, and was apparently the only one who favored going into Judea, when the Savior heard of the death of Lazarus, and was being dissuaded from returning to a place where the Jews had sought to stone him a short time before. "Then said Thomas, who is called Didymus, unto his fellow disciples, Let us go, that we may die with him." This was an index to the brave and striking character of the man, which shone out in the future of his life. He seems to have possessed the characteristic sympathy of the faithful apostles, mingled with great practical-mindedness, for when Jesus was speaking to them about going to prepare a place for them, and said, "Whither I go ye know, and the way ye know, Thomas saith unto him, Lord, we know not whither thou goest; and how can we

know the way! Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me."

But the prominent incident of his life which is recorded in Scripture, and which has taken deepest root in the memory, is the one in connection with the appearance of the Savior after His resurrection. Thomas was absent from the meeting when Jesus appeared to the rest of the quorum; having, perhaps, like most persons of an enthusiastic nature, been the most depressed by what seemed to be the breaking up of all his hopes, when Christ was crucified, and had failed as yet to recover his former confidence in the work. So when the rest told him of Christ's appearance, "and said unto him we have seen the Lord," he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas,

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." His practical nature demanded a test, which the Savior rebuked in a most sublime, yet forcible manner, at the same time revealing a great principle which was afterwards made applicable in the sufferings and martyrdom of the apostles, and has been exemplified in the trials and sorrows of nearly all who witness great miracles and manifestations of the power of God.

But Thomas was possessed of much determination and firmness, which rendered him an able and persistent advocate of the Gospel after he became thoroughly assured of its truth. And while he may have been, and doubtless was to blame for his weakness of faith, and his unwillingness to accept the testimony of ten witnesses as to Christ's appearance, still the faithful labors of his ministry were perhaps none the less effectual for his having reached the desire of his heart, in seeing and handling the immortal body of the risen Redeemer. It appears from the writings of Sempronius, that after laboring in Judea till the desolation of the Church, he preached the Gospel to the Medes, Persians, Carmanians, Hyrcani, Bractarians and others; after which he labored in Ethiopia, and then went to India. The account of some of his

labors and of his death is given by the Portuguese, who obtained it from the traditions of Christians in those countries, after the passage was opened by Cape of Good Hope. These say that Thomas went to Socotora, an island in the Arabian Sea, thence to Crangenor, and from there he went further East. He afterwards returned to a place called Maliapour, the metropolis of the kingdom of Coromandel, near the mouth of the Ganges. He there commenced the erection of a place of worship, but was prohibited by the idolatrous priests, and Sagamo, the prince of that country. That he afterwards performed several miracles, (perhaps in healing the sick, as that was one of his gifts,) and Sagamo himself joined the Church, which led the way for quite a number of his subjects. The Brachmans were much alarmed for their own creed, and determined by persecution to put down this new religion, so they determined to put St. Thomas to death. They followed him to the place where he offered his secret prayers, at a tomb near the city, and while he was at prayer a shower of darts fell upon him, but as this failed to kill him, one of the priests pierced him through with a lance. It is said the members of the Church buried his body in the building he had erected, which was afterwards improved and made into a fabric of great magnificence. Thus lived and died another of Christ's chosen Twelve, who are in a future day to sit in judgment when the Son of Man appears in his glory.

TOO RELIGIOUS.

(From the Salt Lake Woman's Exponent.)

How often do we hear the remark such a person is too religious. We immediately ask in what respect? Well, they are very tenacious upon some point of doctrine and neglect others of more importance. Well then it is an inconsistent kind of religion; not genuine, if it was it would

be called the true religion. Now who ever heard of a man becoming too rich? Well, you say those who do not make a proper use of it, would be better with less. We will admit this to be true; but is the fault in the gold or the person who possesses it? We are called Latter-day Saints.

Now, when we measure ourselves by the pattern who comes up to the mark in its fullest sense? Are we not in more danger of being weighed in the balance and found wanting? This is where the greatest danger lies. And again should we make the remark in the presence of children or those who have not sufficient intelligence to know that you are speaking ironically; how soon do they feel to say, "you shall not find that kind of fault with me. No I would prefer Messrs. Moody and Sankey's religion, because it is so easy to come to Christ and be saved." And our Father wishes his children to be happy. Certainly He does and intends they shall be if they keep his covenants. Their religion is good as far as it goes. It is an excellent work, much like that of Moses. The Apostle Paul says that the law of Moses was a school-master to bring us to Christ. But when brought there, is there nothing to do? Yes, before you can enter the kingdom you must repent and be baptized. This was what he commanded the apostles to preach and then teach them to observe all things "whatsoever I have commanded you." And what are they? You will find them in the 5th, 6th, and 7th chapters of St. Matthew, Christ's sermon on the Mount. This is the highest law. It must be people of intelligence who can appreciate its rules.

People of small minds will do best in the first school. For instance if a man steals your coat you must give him your cloak also. Well, says the small mind, "I have made much by stealing I will try it again and by so doing heap up wealth." He has not

intelligence enough to be ashamed, accordingly is not fit for the higher grade of education. He cannot enter the kingdom of our Father unless he repents and forsakes his sin. When this is done and he begins to keep the higher law, he will have more intelligence given as he studies its principles; for our Father is the head or fountain of all intelligence. And he gives to whom he will. Whoever kept those laws and did not feel blessed with greater light and joy and peace and intelligence? If we can keep them all we shall be heirs and joint heirs with Jesus Christ. If we keep a few we are blessed in proportion. Then do not be afraid of becoming too religious; rather fear that it is not genuine and drop an idle word which will spring up a bitter weed, or that we are like the fruit which at present has grown to a good size, but at the core we find a worm.

Now for the sake of our young people let us be wise, and teach sound doctrine both by precept and example. There are some rigid rules to observe, such as self-denial, but we gain strength every effort we make. Also light and intelligence upon the subject we are studying to solve. Besides dignity of character because we are better acquainted with self, and our own strength. So much so that we will not fail to ask help from the fountain, of our Father in heaven who never fails on his part when it is for our best good. Then do not fear becoming too religious, but rather fear that we do not come up to the pattern, since we have the name of Latter-day Saints.

M. E. KIMBALL.

THE PURPOSES OF GOD IN THE DISPERSION OF JUDAH.

In the dispersion of the Jewish people among all nations, two grand objects and Divine purposes are made manifest, and these objects are equally sustained by Scriptural prophecy concerning the people, and by their history since the time they were scattered among all nations. In short all the Israelites have been fulfilling prophecy

ever since the days of the Patriarchs—their fathers. Religious people generally, are apt to be somewhat contracted in their views concerning other religionists, and especially is this the case when the objectionable parties are followers of an unpopular creed. The dispersion of Judah has been regarded in some cases with

much exultation, and many people see but one object in it—namely, a terrible punishment to that people for rejecting the Messiah. While we freely admit that this was the means of inflicting a most severe penalty, and fully believe that the dispersion, in connection with the fearful slaughter of the Jewish people by the Romans, was the act of retributive justice as decreed by Jehovah, and previously declared by the ancient prophets, as well as the Son of God himself, we also see another object in the “scattering” which appears to have been comparatively overlooked in the midst of Gentile zeal and self-congratulation. God, who does all things well, has ever in view the salvation of His children, and even His chastisements are directed towards its accomplishment at last. Now He had promised Abraham and his posterity certain great blessings, among which was one of the greatest importance to them—namely, that their seed should not be entirely destroyed. And in the midst of the persecutions of that people this promise has still been kept with Divine fidelity, and how could it have been more effectually than by having that seed scattered among all nations? In some parts of the earth the Jews have always been able to find a home. If the persecution waxed hot in one region, still in another comparative sympathy and tolerance prevailed; whereas, if they had remained in a gathered condition, they would have most likely formed a separate and distinct nationality; this would have brought them into collision with other powers at various periods which could be named, during the last seventeen centuries, and as the time for Israel's triumph had not arrived, they would doubtless have been vanquished and in all probability destroyed. But the God of Jacob had decreed certain great things concerning Israel, and through the Prophet Jeremiah he declared, “He that scattereth Israel will gather him, and keep as a shepherd doth his flock.” This event is already being fulfilled with regard to the tribe of Joseph, on the American continent, and will soon reach the tribe of Judah, who will be gathered

to Jerusalem; but the Scriptures have made plain to us that no sooner will the Jews again become established as a distinct people in the land of their fathers, and have rebuilt Jerusalem, than the Gentile nations will come up against them, and will be about to destroy the entire people, but the day of Israel's triumph will then have come, and the Messiah,—Christ their King and Lawgiver, will descend and place his feet upon the Mount of Olives, and the mount shall be cleft in twain, and a retreat of safety will be formed for the Jews, while fire will be rained down from heaven upon their enemies. Then will Judah ask, “What are these wounds in thine hands and in thy side? And He will answer, these are the wounds with which I was wounded in the house of my friends.”

We can see from the above prophecies, found in Isaiah, Ezekiel and Zechariah, and likewise from their contexts, that the time will come when Judah will again be gathered to their gathering place on the Asiatic continent; that although now “sprinkled” among all nations, they will yet be recalled, like the other tribes, by the same Power which “scattered” them, that it will be only by the revelation of the Son of God in person they will be delivered from their Gentile foes, and that when they gain their deliverance they will discover for the first time, as a people, that their Messiah was the lowly Jesus whom their fathers crucified. We can also readily see that it was the inestimable wisdom of God which caused Judah to be scattered for so many generations. No other plan could have saved even a remnant of that branch of Israel till the present day, for the jealousy of Gentile nations is to be at once aroused against them as soon as they are gathered again, and even now, when they do rebuild, were it not the time for Christ to manifest His power, and for his second advent to be ushered in, their destruction would be certain and inevitable. Verily the purposes of God are sublime, and past all human wisdom. Not only did he determine to avenge the martyrdom of His Only-begotten Son,—not only punish

the persecutors and murderers of the Lamb of God, but to keep His everlasting promises to the fathers, of mercy to their rebellious children—that He would preserve a remnant of each tribe, who should at last inherit

the earth, and among whom, together with those raised from the dead, Christ, their long looked-for Messiah, would reign in person a thousand years.

A MISSIONARY SKETCH.

(From the Salt Lake Juvenile Instructor)

In Surry Co., in 1868, Elder H. K. Coray and I had made out our appointments ahead for the first, second, fourth and fifth Sundays in August, but failed to get out an appointment for the third Sunday, although we had made every effort to do so.

On the morning of the first Sunday, 'Squire Wm. Hill came to us and reported that some Methodist ministers had given out an appointment for the bowery, at Cross Roads, at 11 o'clock, a. m., on the third Sunday of that month, for the purpose of "exposing 'Mormonism.'"

The 'squire seemed very anxious for us to make an appointment for the same day and place, at 2 p. m., which, after due deliberation, we did, referring to the other meeting and its purpose, and then stating that we would, at our meeting, continue the exposition of "Mormonism."

The news of these appointments soon spread far and wide, as connected therewith was also the idea of a discussion.

Arriving at the place a little before 11 o'clock, a. m., we found the people had filled up the bowery, and the woods also seemed to be alive with them.

But those ministers, after hearing that we would reply to their slander in the afternoon, failed to put in an appearance.

However, four other, two Methodist and two Missionary Baptists, attended the meeting.

Discourses were delivered by two of these divines, one of each denomination, neither of whom alluded to our people, or doctrines; but each, at the close of his sermon, gave liberty to any other minister to reply to any doctrines that had been advanced.

No one replying, their meeting closed at half-past 1 o'clock, at which time we announced that there would be a recess for thirty minutes, when our meeting would commence.

The intermission afforded them time for all to take dinner, as nearly all had brought lunch from their homes.

During the forenoon meeting crowds of people were strolling through the adjacent woods, among the carriages, wagons and horses, and crowding about the well. But when our meeting commenced, all gathered in and about the bowery, into a vast and compact assemblage.

The contrast was apparent to all, and especially was it gratifying to us.

The Rev. Mr. Cordell, a Baptist, took his seat upon the stand with us. The Rev. Mr. Gray, a Methodist, sat in front and near the stand, tilting himself back in his chair with both thumbs inserted in the arm holes of his vest, looking as if he thought St. Paul's overcoat too small to make a vest pattern for him. The two others sat near Mr. Gray.

Our meeting opened. The discourse was upon the principles of the Gospel—faith, repentance, baptism, the bestowal of the Holy Ghost, the gifts and blessings enjoyed by the members, and the organization of the Church with apostles, prophets, etc.

Quotations from the Bible, in abundance, were brought forward to fully prove these points of doctrine.

The preachers and many of the people seemed to be very much astonished that it was such an easy matter to establish these doctrines by the scriptures. Especially did the Rev. Mr. Gray forget all his assumed dignity, and, leaning forward in his chair,

looked as amazed as he could be, evidently realizing that he, for the first time in his life, was listening to the Gospel.

At the close of the discourse liberty was extended to any person present to make remarks upon the doctrines we had set forth.

The Rev. Mr. Cordell arose, and said, "I have belonged to the Missionary Baptist Church for thirty years, and have been a minister of that church for twenty-five years of that time, and I have just listened to a discourse, setting forth the doctrines I have always, during that time, believed in and preached. Yet, I will not believe except Mr. Boyle will work a miracle, and, even then, I will not go to Utah."

Now this great preacher (for as such was he esteemed by the people who knew him), when he arose to his feet, was white as a ghost, and trembling from head to foot really not knowing what he was saying.

I must confess that I was surprised at what he said, and so were nine-tenths of those present.

I could see the people all through the audience exchanging glances of astonishment and many were really chagrined, and some actually laughing at the absurdity of what he was saying.

All knew what he said was false, when he asserted that he had always believed in and preached what he had just heard.

When he sat down, I called the at-

tention of the people to the inconsistency of calling for a miracle, to make him believe what he professed to have believed and preached for twenty-five years. As to whether he had really made a truthful statement, I said I would leave them to decide, as they were all acquainted with his reverence and I was not. I also referred to the idea he seemed to entertain, that some one wished him to go to Utah. I was sure that I had not asked him to go to Utah, neither did I believe any of my friends had.

His brother preacher remarked, next day, to 'Squire Hill, that he would not have had "Brother Cordell" so disgrace himself for five hundred dollars out of his own pocket.

The result of the meeting was good. The report of it went far and wide, and helped us to a great extent in our subsequent labors. A great many were soon afterwards baptized in that section, among them 'Squire Hill and five or six of his family.

We afterwards looked upon it as providential that we did not get out an appointment sooner for the third Sunday in August, 1868.

Apropos to this incident, I may mention that when I was in North Carolina, recently, I was informed by a number of persons that Mr. Cordell often asserts that the Latter-day Saints can prove all their doctrines by the scriptures, and that he never speaks evil of them.

H. G. B.

VALUE OF MOMENTS.

Many a youth flings away the finest opportunities of life, by not realizing the value of moments. If a piece of work is assigned one of this class, he thinks it too great to be done, and excuses his delay by saying, "I haven't time." When, if he would seize the minutes—in other words, if he would "make time," there is no computing the amount of work he might accomplish. The following extract from Dr. Matthews' "Getting on the World," affords illustrations of

the value of moments that ought to impress every one.

"It has been truly said that the great moral victories and defeats of the world turn on minutes. Fortune is proverbially a fickle jade, and there is nothing like promptness of action, the timing of things at the lucky moment,—to force her to surrender her favors. Crises come, the seizing of which is triumph, the neglect of which is ruin. This is particularly true on a field of battle. Nearly every battle

turns in one or two rapid movements, executed amid the whirl of smoke and thunder of guns that jar the solid globe.

It was at such moments that the genius of Napoleon shone forth with the highest lustre. His mind acted like the lightning, and never with more promptness and precision than in moments of the greatest confusion and danger. What confounded others only stimulated him. He used to say that one of the principal requisites of a general is an accurate calculation of time! for, if your adversary can bring a powerful force to attack a certain post ten minutes sooner than you can bring up a sufficient supporting force, you are beaten, even though all the rest of your plans be the most perfect that can be devised. At Arcola he saw that the battle was going against him, and at once called up twenty-five horsemen, gave them each a trumpet, and made a dashing charge that won

the victory. So at Montebello, he computed the distance of the Austrian cavalry, saw that it would require a quarter of an hour for them to come up, and in those fifteen minutes executed a manœuvre that saved the day. The reason, he said, why he beat the Austrians, was that they did not know the value of five minutes. At the celebrated battle of Rivoli the day seemed on the point of being decided against him. He saw the critical state of affairs and instantly formed his resolution. He despatched a flag to the Austrian headquarters, with proposals for an armistice. Napoleon seized the precious moments, and, while amusing the enemy with mock negotiations, re-arranged his line of battle, changed his front, and in a few moments was ready to renounce the farce of discussion for the stern arbitrament of arms. The splendid victory of Rivoli was the result."

Contributor.

SONG.—THE BIRTH-PLACE AND HOME OF THE BLEST.

A standard is raised far away
In the beautiful land of the west,
Where the pure crystal streamlets do flow,—
The birth-place and home of the blest.

CHORUS.

Haste away; haste away
To the beautiful land of the west;
Haste away; haste away
To the birth-place and home of the blest.

There the Saints who are willing to toil
And build up the kingdom of God,
Will rejoice and forever be free
From all vice and the tyrannic rod.

For the truth has again been revealed
And is sounding through every land,
So repent of your sins and give ear
For the kingdom of heaven's at hand.

Soon troubles and trials will come
Upon those who reject the glad word,
For the world with its pomp and its pride
Will perish by famine and sword.

Then as elders in Israel should we
Be faithful and true to the cause,
Ever ready with might, mind and strength
To uphold and sustain all its laws.

Then let us unite heart and hand,
In spreading the Gospel of peace,
And search out the honest and true
That the kingdom of God may increase.

R. R. IRVING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 10, 1881.

WILL IT AROUSE THEM?

FOR over fifty years the most direct and unmistakable prophecies have been uttered, published and brought in various ways to the attention of the people concerning the dreadful scenes which should precede the coming of the Savior. Not only have those things been reiterated which are found in the New Testament, and which were given by Jesus as the signs of "the end," but additional and pointed predictions found in the revelations to the Prophet Joseph Smith, of events which are coming to pass in this latter-day dispensation, have also been used to warn the people of America, Britain, and other civilized countries, that the hour of God's judgment is at hand, and that "the coming of the Son of Man is near, even at our doors." Periodically events occur which confirm the truth of these predictions, and the elders endeavor to draw public attention to them, and thus induce some of the more reflecting to investigate the principles of the Gospel, which God has revealed to prepare a people for the second advent. But as it ever has been, we find that events which happen in fulfillment of prophecy, are brought about in such an ordinary way and by such natural means that they come upon the people as the result of common causes, rather than the plan or purpose of the Great Jehovah. In fact the world is getting more and more infidel to the providences of God in the affairs of this life, and as they ignore the operations of His Spirit in the Church which He has established, so they treat with comparative scorn the prophecies which are uttered by the apostles and elders under its influence.

But times are gradually getting more appalling, and the future is looming up in a more formidable manner, so that statesmen are beginning to show uneasiness concerning the duration of that peace which has long prevailed and which is always so desirable. In addition to the general gloominess of the outlook in the East, it appears that England is somewhat troubled about foes at home. We find that what is supposed to be an attempt to blow up one of Her Majesty's fleet—the iron-clad *Lord Warden*, the guard-ship of the Firth of Forth, has just been discovered. A live torpedo was found a few days ago beneath the bows of the vessel. We quote from the telegram of a correspondent of the Press Association, published in the daily papers, which will give our readers some idea of the uneasiness which this significant occurrence seems to have created:

One morning a live torpedo was found beneath the bows of the vessel, and the authorities attach a suspicious significance to the circumstance, inasmuch as they are quite at a loss to account for its presence there, except as the intended instrument of some nefarious design. In consequence of the alarming nature of the discovery, measures were at once taken to place the ship in a proper state of defence. A large hawser and torpedo net has been buoyed round the ship to keep boats and torpedoes off. The upper deck sentries carry rifles and ammunition, and if any boat approaching the ship does not answer, after being hailed three times, sentries have orders to fire on it. The fore-castle 9-inch pivot gun is prepared for action every night, and a 9-pounder is kept loaded. The steam launch stops alongside all night with steam up, ready for immediate service, and the watches on board are doubled. Altogether the ship is on a thorough war footing, as it is not known whether the attempt may be repeated, particularly as it is thought the plot is of Fenian origin. To avoid creating alarm the matter has been hushed up by the officers, and hitherto no one outside the ship has been aware of the existence of such an evidently diabolical though unsuccessful attempt to destroy the guardship of one of the most important stations on the coast. The above intelligence is contained in the communication from a seaman on board the Lord Warden, but the writer's name must for certain reasons not be divulged.

In addition to the above remarkable affair, we are also informed that Lieut. Colonel Ray, of the Surrey Rifles, in London, lately received a communication from the War Office, pointing to a threatened attack by Fenians on the armory of the regiment. A special guard has been detached to do duty over the various military stores with a view to their protection. In consequence of these reports, we learn that the commanding officers of some of the volunteer regiments in Liverpool have given orders to their men to carry their rifles home, instead of leaving them at the storehouses. This is claimed, however, to be only a precautionary measure, in view of a possible disturbance among the Irish population of the city, and not caused by any threats as to attacking the places where the arms are usually stored. There are many signs of the secret workings of dissatisfied spirits among the people. It is only a few nights since that four simultaneous fires were ignited in the neighborhood of the docks at Liverpool, among which one vessel was discovered to be on fire. In two instances bottles were found which had been used for petroleum, and in a third a strong smell of petroleum was noticed.

These incidents, together with the late attempts to destroy railway trains, the remarkable explosion of gunpowder at a dancing party in Dublin, and the efforts in other parts of Europe to wreak bloodshed on the heads of royalty and nobility, all show the uncertainty of the times we live in. And while we do not desire to precipitate a "scare," or any useless alarm, and while we lament the sorrows which we foresee, we feel to warn all people that the predictions of the prophets are about to be fulfilled, that God is calling upon the nations to repent, and that "the hearts of men failing them for fear," being "a sign of the end"—should induce all to search the Scriptures, and give heed to the words of God's servants that they may be protected by His arm in the day of His vengeance on the ungodly.

The voice of the Lord is crying to the Saints, "Come out of her, O my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The question is, Will this warning be heard in time to save any but those who are now Saints? And when it is heard by those who have not embraced "the Gospel of the Kingdom," and the voice of inspiration declares in their

ears the great things which are coming on the earth, will it cause them to turn from their sins? And we are led to inquire, Will the words which we now write induce some honest reader to reflect on the greatness of the day in which we live? Will our humble testimony be entirely alighted, or will it reach the hearts of any who have not yet embraced the Gospel, and reaching them, will it arouse them? God grant that it may, that they may be saved when destruction cometh; and that we may take warning from the gathering clouds, and not be like the hypocrites of old, who could "discern the face of the sky," but could not discern the prophetic things of Christ's Heavenly Kingdom!

WHICH OF THE TWO?—Since the above was in type, we learn that the report concerning the ironclad is contradicted by the captain of the vessel, who denies that any torpedo was found under the bows.

One of two things is shown by this last situation, either that the matter is being suppressed to allay excitement and alarm, or that newspaper reports and telegraphic statements are as unreliable on Fenianism in England as they are on "Mormonism" in America.

The matter of removing arms from regular storehouses is, however, strengthened by latest accounts, and that the Government is said to have received certain information of an alarming character, pointing to a suspective Fenian rising. Whether the reports be true or false, one thing is certain, the public mind is becoming somewhat uneasy. But instead of getting excited let the Saints trust in God and follow the whisperings of His Spirit, which will ever lead them aright, no matter what exigencies may arise.

WELSH CONFERENCE.—A Conference will be held in the Railway Inn Assembly Room, opposite Taff-Vale old Station, Merthyr-Tydfil, on Sunday, February 6th, 1881.

Services will begin at 11 a.m. and 2 and 6 p.m. President Carrington will be present on the occasion.

RELEASES.

Elder Alfred Best is released from his labors in the Sheffield Conference to return home, on account of ill-health.

Elder Joseph W. Burt is released from his labors in the Glasgow Conference to return home, on account of ill-health.

DEPARTURES.—Elders Alfred Best and Joseph W. Burt, having been released from their missionary labors on account of ill-health, left Liverpool on Saturday last by S. S. *Arizona* of the Guion Line.

Elder Best arrived in England on the 16th of September, 1880, and since his arrival has labored in the Sheffield Conference under the direction of President Henry Margetts. Of late Brother Best has suffered from Neuralgia and Rheumatism, and it was deemed wisest to release him from any further labor in the English climate.

Elder Burt arrived in England on the 25th of July, 1880, having previously labored some time in the Northern States. On his arrival here he was assigned to the Glasgow Conference, to labor under the direction of President David C. Dunbar. President Carrington, on his recent visit to that Conference, released him to return home on account of his failing health.

These brethren are honorably released and return with the good wishes of the presiding authority in these lands. We wish them a pleasant journey and safe arrival at their destination.

ABSTRACT OF CORRESPONDENCE.

—o—

Elder George H. Butler, writing from Hebburn, New Town-on-Tyne, on December 29, 1880, says: "I find the people with whom I am called to labor very kind as a general thing, but some little opposition is to be met with occasionally. The prospects of the work here are favorable, and I anticipate seeing some join the Church before long. I have been laboring in the Newcastle Conference since November 2nd, and have traveled alone most of the time. I have baptized four persons, and am going to baptize four more to-night. God is blessing me in my labors, and is pouring out a goodly portion of His Holy Spirit."

Elder Van Dyk, in a letter dated at Leeuwarden, January 4, 1880, says: "The Holland Mission is in as good a condition as ever before, and I hope a little better, because the members are more grounded in their holy religion, and, as a rule, show a very good example to the world. I had a bad spell of sickness the second week in December, but thanks be to the Lord I am well again, and am feeling well in the work of the Lord. I am not doing much just now, but attending to my duties among the brethren. There is one thing I do, and I hope it will meet your approbation, and that is, I send to the ministers of the different sects of Christendom a little book called, "A Word of Defence, or Answers to Questions, by the Church of Jesus Christ of Latter-day Saints," by Elder H. Eyring, together with the pamphlet, "The Only True Gospel," by Elder William Budge, and a circular from myself. Next Saturday I hope to go to Zwolle, and commence preaching on Sunday. My health is now good again, and my prayer is that the Lord may preserve me to do His work. May He also bless and prosper you, and be with all His servants who are working under the direction of the holy priesthood for His cause among the inhabitants of the earth."

CORRESPONDENCE

—o—

THE NORWICH CONFERENCE—EXCEL-
LENT PROSPECTS—FAITHFUL LABORS
—A PLOT FOILED BY FAITH.

Wymondham, Dec. 29, 1880.
President A. Carrington.

Dear Brother,—Realizing that you

are desirous of knowing the condition and prospects of the different conferences, I take pleasure in reporting the Norwich Conference, and the labors of the elders therein. I can truthfully say they have the work at heart, and are endeavoring to carry

out your instructions to the very letter. In the Cambridge district, where Elder Barber is laboring, there are good prospects, and I found, on my recent visit there, that he had many tracts in circulation, and we passed our time in making calls, answering questions, and exchanging tracts. The Saints being very scattered, our distances to walk varied from fifteen to twenty-five miles. We visited a small village called Suthery, where we held some excellent outdoor meetings during last season; there I found tracts had been left at every door. As it was Sunday, I proposed to Elder Barber that we should ask at each door if they would allow us to preach in their houses, and God crowned our labors with success; a house was furnished, and we were invited to partake of the bounties of earth. We had a good meeting, and at the close they wished we would call as often as convenient.

In a letter from Elder Barber, he writes as follows: "Reaching Suthery, I held two meetings on Sunday, one at the house of Mrs. Bell, and the other at Mr. Galloway's; both were well attended, and at the close I was persuaded to remain and hold meeting at the house of a Mr. Thurston, on Monday evening, to which I consented, the house and back kitchen being filled on that occasion. Not having gathered in all my tracts on Monday, owing to prolonged stays at the houses to answer questions, I remained over Tuesday, and held another meeting at Mrs. Bell's. Before leaving Suthery, the people expressed a wish that both you and I should spend Christmas with them. I never saw prospects so cheering as at Suthery, and I do most earnestly trust that the spark may kindle into a flame, and that our labors there may be crowned with that success which now seems so promising."

Elder Wood is laboring in the Norwich district. There being but few Saints, his labor has been mostly confined to new ground. I have been with him for three weeks. We hired a hall in Corpusty, where we have held six meetings which were well attended; we have also tracted the entire village. They manifest great

surprise at our principles, having never heard them advanced only by our enemies, and some show a desire to assist in paying for the hall, which we will hire for another month with their co-operation, and continue it if wisdom so dictates. We have also two other halls engaged in Hylesham and Northwalsham; the latter town we are tracting, also Fakenham, where I trust we shall be enabled to do much good. These are all places where the Gospel has not been preached for many years. We find kind friends who invite us to partake of their hospitality, and we know they will be blessed for it.

Elder Moody is laboring in the Lowestoft district, where we have three branches, and I can say the Saints there, as elsewhere, are willing to assist us in our labors. A short time ago we organized a Sunday school in Lowestoft, also a Young Men's Mutual Improvement Association, which, I think, will be the means of doing much good in preparing the local priesthood to present the Gospel in an intelligent manner, both in the meetings and when distributing the written word. Our meetings there and at Beccles are attended by strangers, and I think ere long some who are now investigating very earnestly will come forward and embrace the truth. Brother Stafford, President of the Wymondham Branch, baptized one young man who takes hold with a firm desire to do good, and rejoices to think he did not allow the old year to close before he entered the fold of the Church.

Since last writing, one of our branches (Higham) has been broken up, the Saints being turned away from home and employment on account of their religion. Their landlord, so called, compiled a long list of rules which he desired them to sign, the violation of which subjected those who broke them to be turned out of house and employment at a moment's notice, and further, he would not give them a character, but declared if they would not sign the rules, he would use his influence to prevent them getting work. The Saints were firm in their faith, and declined putting their names to rules that prevented them

from lodging the servants of God in their houses, and called them to deny their religion, which would be to deny their God. He has rewarded them for their faith. Two families have got work with better wages and less hours, and the other has work and is getting the same wages. Thus we can see that the influence of Satan's emissaries does not go far when the Saints put their trust in God, for His blessing will go with His people, and

open a way for their deliverance. The mustard plant, when shaken, its seed is scattered, and the next year it will yield an hundred-fold, so likewise is it when the Saints of God are scattered by wicked men, their number will increase and their influence extend.

I close with love to yourself and all in the Office, ever praying God to bless you.

Your brother in the Gospel,
G. S. GRANT.

DISCOVERIES MADE BY ACCIDENT.

Valuable discoveries have been made, and valuable inventions suggested, by the veriest accident.

An alchemist, while seeking to discover a mixture of earths that would make the most durable crucibles, one day found that he had made porcelain.

The power of lenses, as applied to the telescope, was discovered by a watchmaker's apprentice. While holding spectacle-glasses between his thumb and finger, he was startled at the suddenly-enlarged appearance of a neighboring church-spire.

The art of etching upon glass was discovered by a Nuremberg glass-cutter. By accident, a few drops of aqua fortis fell upon his spectacles. He noticed that the glass became corroded and softened where the acid had touched it. That was hint enough. He drew figures upon glass with varnish, applied the corroding fluid, then cut away the glass around the drawing. When the varnish was removed, the figures appeared raised upon a dark ground.

Mezzotinto owed its invention to the simple accident of the gun-barrel of a sentry becoming rusted with dew.

The swaying to and fro of a chandelier in a cathedral suggested to Galileo the application of the pendulum.

The art of lithographing was perfected through a suggestion made by accident. A poor musician was curious to know whether music could not be etched upon stone as well as upon copper.

After he had prepared his slab, his mother asked him to make a memo-

randum of such clothes as she proposed to send away to be washed. Not having pen, ink and paper convenient, he wrote the list on the stone with the etching preparation, intending to make a copy of it at leisure.

A few days later, when about to clean the stone, he wondered what effect aqua fortis would have upon it. He applied the acid, and in a few minutes saw the writing standing out in relief. The next step necessary was simply to ink the stone and take off an impression.

The composition of which printing-rollers are made was discovered by a Salopian printer. Not being able to find the pelt-ball, he inked the type with a piece of soft glue which had fallen out of a glue-pot. It was such an excellent substitute that, after mixing molasses with the glue, to give the mass proper consistency, the old pelt-ball was entirely discarded.

The shop of a Dublin tobacconist, by the name of Lundyfoot, was destroyed by fire. While he was gazing dolefully into the smouldering ruins, he noticed that his poor neighbors were gathering the snuff from the canisters. He tested the snuff for himself, and discovered that the fire had largely improved its pungency and aroma.

It was a hint worth profiting by. He secured another shop, built a lot of ovens, subjected the snuff to a heating process, gave the brand a particular name, and in a few years became rich through an accident which he thought had completely ruined him.

The process of whitening sugar was discovered in a curious way. A hen that had gone through a clay puddle went with her muddy feet into a sugar house. She left her tracks on a pile of sugar. It was noticed that wherever her tracks were, the sugar was whitened. Experiments were instituted, and the result was that wet clay came to be used in refining sugar.

The origin of blue-tinted paper came by a mere slip of the hand.

The wife of William East, an English paper maker, accidentally let a blue bag fall into one of the vats of pulp. The workmen were astonished when they saw the peculiar color of the paper, while Mr. East was highly incensed over what he considered a great pecuniary loss. His wife was so much frightened that she would not confess her agency in the matter.

After storing the damaged paper for four years, Mr. East sent it to his agent in London, with instructions to sell it for what it would bring. The paper was accepted as a "purposed novelty," and was disposed of at quite an advance over market price.

Mr. East was astonished at receiving an order from his agent for another large invoice of the paper. He

was without the secret, and found himself in a dilemma. Upon mentioning it to his wife, she told him all about the accident. He kept the secret, and the demand for the novel tint far exceeded his ability to supply it.

A Brighton stationer took a fancy for dressing his show window with piles of writing paper, rising gradually from the largest to the smallest size in use; and, to finish his pyramids off nicely, he cut cards to bring them to a point.

Taking these cards for diminutive note paper, lady customers were continually wanting some of "that lovely little paper," and the stationer found it advantageous to cut paper to the desired pattern.

As there was no space for addressing the notelets after they were folded, he, after much thought, invented the envelope, which he cut by the aid of metal plates made for the purpose.

The sale increased so rapidly that he was unable to produce the envelopes fast enough, so he commissioned a dozen houses to make them for him, and thus set going an important branch of the manufacturing stationary trade.—*Enquirer*.

THE WORD OF WISDOM.

—o—

On the 27th day of February, 1833, the Lord gave a revelation to His Church through the Prophet Joseph Smith, in which we find the following language on the subject of hot drinks, and the blessings to be derived through abstaining from these, as well as other things declared in the revelation to be unfit for food:

"To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. * * * And again, hot drinks are not for the body or

belly. * * * And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Two things are noticeable in this precious word of wisdom given by the Lord. First, that as a principle it is adapted to all, even the weakest, who profess to be the people of God, and second, that great blessings will result from obedience to its instructions.

The custom of drinking tea and coffee has become so prevalent in England and America, that these hot drinks have taken a place among the standard articles of diet. So much is this the case, that the public mind cannot easily be led to regard them as injurious; but for some time past the attention of eminent physicians has been drawn to the evil effects of tea-drinking as found in their practice, and various articles have been published tending to show that tea-drunkards are numerous, and that the injury done them by yielding to that habit is of a very sickening and dangerous character, superinducing nervous diseases and general physical debility. All of these treatises referred to have been the work of more recent years, since the publication of the Revelation to the Prophet Joseph.

Now we have utter condemnation of coffee, in the remarks of Doctor Robert Walker, who says:

"The active principle of coffee is a poison, and as such excites the general nervous system to increased functional action, and in doing so tends to the exhaustion of vital power. A man cannot have the same power which he uses, and as coffee enables him to use power more freely than he otherwise would, it reduces the amount of this power which he actually possesses. Secondly, it tends to break up the true relations between the organs of excretion and nutrition. In other words it prevents the breaking down of effete tissues, and the carrying of them out of the system, and thereby tends to increase the weight of the man while at the same time it obstructs his nutrition. It makes his flesh old and tough, but causes it to be deprived of

that active, vigorous, highly vitalized condition which belongs to the healthy person. It tends to harden the liver, while it reduces considerably its functional activity."

How often we hear of bilious disorders among the people, and millions of money have been made by the sale of "nostrums" called "patent medicines," purporting to cure these various diseases. All bilious affections are supposed to be caused through the imperfect action of the liver, hence the applicability of the comments of Doctor Walker on the subject of coffee-drinking, and its tendency "to harden the liver, while it reduces considerably its functional activity."

This discovery is not only a corroborative evidence of the truth of God's word of wisdom, but should be a strong inducement to the Saints to heed its teachings, and thus reach out for its promises. The writer of this article is a living witness that it can be done. He has, through God's blessing, conquered not only an appetite for hot drinks, but what appeared to him a positive necessity, owing to sickness. It certainly requires an effort—a will—a struggle, but in the end, with the aid of God's Spirit, it can be accomplished. It can be commenced gradually, but must be maintained persistently, in spite of persuasion and ridicule, just as we would abstain from any other poison for the sake of personal safety, notwithstanding the efforts of "friends" to induce us to sacrifice our purpose and our health. Try it, and God will reward you as He has others, for His word will never fail.

JOE.

In a little village of Eure-et-Loire may be read on the portals of the cemetery, "By decision of the municipal council, there are to be buried here only the dead who live in the commune."

An individual who had been arrested for vagabondage was asked by the magistrate how he passed his nights. "Not badly, your worship, I thank you," was the reply; "except for a night-mare now and then, I sleep well."

PRELIMINARY SKIRMISHES.—Elder sister: "You should make friends again. It is absurd for an engaged pair to quarrel." Laura: "Well, then, let Edgar say the first word." Edgar, with a lively recollection of the recent "tiff": "Yes, so long as you have the last, you don't care."

A negro, after gazing at some Chinese, shook his head and said solemnly, "If de white folks be so dark as dat out dar, I wonder what's de color ob de black folks?"

Josh Billings thus explains the difference between the words "mistake" and "blunder." If a man puts down a poor umbrella and picks up a good one, it is a mistake; if he puts down a good umbrella and picks up a poor one, it is a blunder.

POETRY.

AN EVENING PRAYER.

Ere sleep's blest mantle gathers 'round me,
To Thee, O God, I praises give,
That through this day Thou hast preserved me,
And watched me, that I still do live.

I know 'tis by Thy tender kindness,
Which Thou hast shown me from above,
That I am spared to see Thy goodness,
And witness Thine unchanging love.

O Father, I do truly thank Thee,
And praise Thy name in truth and might,
And ask Thee, while I rest and slumber,
That Thou wilt guard me through the night.

That I may on the coming morrow
Be ready then to serve Thee still;
To seek Thy love, and gain Thy favor,
Keep all Thy laws, and do Thy will.

HEARNETT.

DIED.

OSTLER.—At Nephi, Dec. 12th 1890, of nervous debility, after acute suffering for several weeks, Emily, wife of William G. Ostler, daughter of Jeffrey and Mary Perkins, born March 19th, 1849, at Irchester, Northamptonshire, England. Deceased leaves two sons and two daughters. She was born in the Church. She lived and died a faithful Latter-day Saint.—"Herald"

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 3, Vol. XLIII.

Monday, January 17, 1881.

Price One Penny.

THE GODS OF MODERN BABYLON.

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"And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."—DANIEL iii, 6.

The beautiful incident recorded in the chapter from which the above verse is quoted, has been for many centuries the theme of pulpit orators, and the triumph of the three Hebrew children who were cast into the fiery furnace because of their courage and integrity to God's revealed law, has been held up as a pious and noble example for Christian people to imitate.

In order to refresh the minds of our readers on the details of this wonderful event, we quote the chapter in question, and ask them to ponder as they read, that the full meaning of the Scripture may be realized, and the great principle therein contained be duly rivetted on their minds, so that they may the better comprehend the application made further on in this article :

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the

king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king has set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all

kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over affairs of the province of Babylon,—Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should be cast into the furnace seven times more than

it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king pre-

moted Shadrach, Meshach, and Abed-nego, in the province of Babylon."

We desire to make a modern application of the above sublime incident in Biblical history, for it is quite customary among the religious world of the period to admire the noble acts of our ancestors, and yet while holding up their virtues as models of perfection, they almost universally repudiate every effort to imitate the ancient example, and in strongest language denounce those who struggle to attain the same perfection of life. This may sound like a hard saying, but it is nevertheless a true one. In the self-asserting enlightenment of the nineteenth century, we find a power as autocratic and tyrannical as that of ancient Babylon in the days of Shadrach, Meshach and Abed-nego. A power which is as exacting in its requirements, as inconsistent in its demands, as contracted in its ideas, as selfish in its designs, as oppressive in its measures, and as cruel and vindictive in its penalties. This power is modern Babylon, or as it is called by St. John the Divine,—BABYLON THE GREAT. The ancient Babylon was but a type compared with this modern power which now bears away over all the earth. Like ancient Babylon, its idols are numerous and changeable, they are increased or modified, diminished or multiplied, set up or cast down at the word of imperial command. No human wisdom can determine what may be the next theological creation of this whimsical monarch. There is no defined rule to go by—we may have to worship one creation of its fancy to-day and another to-morrow, but among the many idols by which we are surrounded, the most prominent god of to-day is PUBLIC OPINION. All must bow before this huge image that they may win its golden favor. The pulpit of the day must be dedicated to its service, the expounders of Divine philosophy must become its ministers, the press must herald its decrees, and the sovereignty of government lend its aid to enforce them. All are invited in true Babylonish style to stand before this universal idol, and are informed in plain language that

at the sound of the musical instruments, which range from the high-toned key-note of the popular princes of science, down to the chin music of the would-be popular parson, every one who falleth not down and worshippeth, shall be cast into the burning fiery furnace of public indignation. In other words, they are to be socially scorched, politically plundered, religiously ridiculed and ostracised, and otherwise discomfited and abused generally. Consequently but few persons are found in all the "Babylonish provinces" who have the courage to resist the decree and refuse to govern themselves according to its mandates.

This popular sentiment, as in ancient days, is found to attack the religious opinions and convictions of people more forcibly perhaps than anything else. But it is frequently found to be used as a cloak for opposition on some political or other subject, as in the case of the Hebrew children who had been set by the king over the affairs of the province of Babylon. Notice the craftiness of the dissatisfied Chaldeans who came near and accused the Jews, saying :

"There are certain Jews whom thou hast set over the affairs of the province of Babylon—Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

The fact is, the accusers wanted to get hold of those offices, and they were unscrupulous as to the means used to oust the Jewish incumbents. Fancy a religion that consisted of worship without charity, of "bowing down" without honesty, yet such is the blindness of human nature that those who bowed in servility to save their bodies from the fiery death, were at the same time planning the downfall of those who were too full of integrity to sacrifice a principle revealed from heaven—namely, that they should worship only the true and living God.

The writer is here reminded of the similarity between the events just referred to, and the condition of fac-

ing aroused against the people of God, who are to some extent captive in modern Babylon to-day. How jealously are they regarded by the hypocritical worshippers of the great idol! Especially is this so on the American continent, where the Saints, through their congregated numbers, have some political power, and through their industry and God's blessing have acquired some wealth. Their well-tilled farms and fruitful orchards excite envy, while the position of some in "controlling affairs," is a subject of continual political scheming on the part of certain modern "Chaldeans," who think to get into power themselves by their treachery. Hence the complaint is made that they "serve not the gods of Babylon, nor worship the golden image" before which the Governors, Judges and Rulers deem it safest to bow. The fact is the "Mormon" people, like the three Hebrew youths, have too much respect for the revealed law of God to sacrifice their honor and integrity at the shrine of popular clamor, and the office-seeking "Gentiles"

knowing this, they use the religious convictions and worship of that people as a means of bringing them into disrepute with the powers that be. They, like their wicked prototypes of old, have succeeded in getting the Saints cast into the fiery furnace of public wrath, but the God of Jacob has opened a means of escape for them, they sing songs in the midst of the furnace, the angelic presence of the "Son of God," is cheering them as they walk in the midst of the fire, they praise Jehovah as they look, with faith and gratitude, for the coming deliverance, and we venture to predict that the day is not far distant when they will emerge from the furnace without the singeing of a hair of their heads, or even the smell of fire upon their garments. The flames will have simply scorched their fetters and loosed the sons of faith from their bondage. While those who have been instrumental in trying the Saints, will be consumed by the intense heat of affliction, and God shall have the glory for His manifestations of power.

JOB.

THE HEALING OF THE SICK.

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—JAMES v, 14, 15;

The ordinance for the healing of the sick is a very important principle in the Church of God, and one that should be attended to with great solemnity; because, like all other principles which add to the perfecting of the Saints, it must be performed with an understanding heart, and with an eye single to the glory of our heavenly Father.

In almost every case it proves a blessing to the Saints in more ways than one, for not only do they enjoy restored health, but they also receive another corroborative evidence of the truthfulness of God's work, and are thus strengthened in their most holy faith. They feel an inward spirit which prompts them to be more alive to their duties, and gives them a

greater desire to promulgate the principles which they have embraced; so that others, who walk in darkness and in ignorance, may, through their instrumentality, participate in the same blessings. And the Lord will continually bless and strengthen them, if they acknowledge His hand in all things.

Like the other ordinances which the Lord has placed in His Church, it is easily understood, and requires no master-mind to solve its results. It is within the reach of all those who desire to have it administered unto them, for it is not limited to any one; but it is for all, even as many as will exercise proper faith and put their trust in the Lord for His blessing. It is to be had without money and

without price, and is a most reliable prescription for the sick among the children of God.

There is one great thing which some of the Latter-day Saints do not observe as much as they should in this respect. Whenever they are sick, or dangerously ill, they begin to doubt the promises of God which He has made in relation to this ordinance, and their first anxiety is to seek the skill and learning of men, to heal them or their children, instead of doing as the Lord has said, "call in the elders of the Church, and let them pray over the sick, anointing with oil in the name of the Lord." For the Lord has commanded that it should be so, and we should, at all times, rather seek unto the Lord for assistance, than trust in the puny arm of man.

In the administration of this ordinance, in which His servants are called to officiate, our faith must be greatly exercised, for we are told that the "prayer of faith shall save the sick," not the prayer of doubt, nor any other prayer or feeling which is not of faith, thus showing plainly that faith is the means whereby we shall be made whole; and our Father in heaven, seeing the faith manifested in that ordinance, raises us up, and forgives us of all our sins.

The Lord has said to us in these days, through the mouth of His prophet, Joseph Smith, "he that hath faith in me to be healed, and is not appointed unto death, shall be healed." We should, therefore, during the administration of this ordinance, exercise great faith in the Lord, clinging unto Him that we may live, though nigh unto death; because faith is most essential in order to receive the blessing of health, as it is the channel through which promised blessings flow.

In the days of the Savior and His apostles, the people exhibited astonishingly great faith in His power, and we have a number of prominent instances of this recorded in the New Testament, which contains the account of the earthly ministry of Jesus. We read in Matt. ix, 20—22, of a woman who even possessed the faith that if she could but "touch the hem of the

Savior's garment" she would be cleansed from her disease. And when she had done so, what were His words? Were they words of rebuke? No; but full of cheer and consolation, and were as balm to her afflicted soul: "Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour." Here then is shown how great the faith was she had in the Savior, that He would heal her in this simple manner! It decidedly was not a feeling of doubt which she entertained, neither was it one that bordered in the least on dubiety, but it was one of implicit confidence, and the Lord healed and blessed her according to her faith.

Another instance, added to this, will go to show that faith is an indispensable feature connected with this ordinance. When Jesus was visiting the people, and spreading the principles of the Gospel among them, there came unto Him a Centurion, beseeching Him to go and administer to his servant, "who was grievously tormented with the palsy." It seems as though he must have manifested great faith in the administration of the Savior, for Jesus was led to exclaim, "Verily, I say unto you, I have not found so great faith, no, not in Israel." (Matt. viii, 5—10.) Thus showing again the value of faith.

It might be asked by the incredulous mind, whether the same blessings that followed the administration of this ordinance in those days, follow the prayer of the servants of God over those who are sick in these times? We answer, most emphatically, Yes! To strengthen this assertion, and to first prove that it can be so, we will quote a passage out of the Scriptures in regard to the promises of God being always the same, and which is recorded in Paul's 2nd Epistle to the Corinthians (i, 20): "For all the promises of God in Him are yea, and in Him Amen." Therefore, if the Lord said the "prayer of faith" should save the sick in those days, why should we not expect the same results to follow in these days? If He gave the elders the authority to call upon His name on behalf of a sick person then, why should they not have it now? It is

said that "God is unchangeable; the same yesterday, to-day and forever," and, therefore, this ought to be sufficient to anyone who professes to believe in the Bible. But in some cases we find that those who make such pretensions give way to questioning, doubting, and arguing upon various points recorded in Holy Writ, "wresting the same to their own destruction."

But suffice it to say, that this ordinance has been set in the Church by the Lord, for the raising of those who are sick among His people in these days, and it ought to be kept pure

and unspotted from the contaminating evils of the world. Above all, let those who are called to officiate in this sacred ordinance do it with clean hands and pure hearts, and with a full realization of what they are doing; that their "Father which seeth in secret may reward them openly," by raising the sick and making bare His Almighty power; for He will do it even as He has promised; "for all the promises of God in Him are yea, and in Him Amen."

HEARNETT.

CORRECT QUOTATIONS.

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"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

There is probably no more beautiful feature in a discourse, next to its divine inspiration, than appropriate quotations from scripture, introduced in such a manner as to take the mind of the listener back to the sacred utterances of prophets and apostles long since passed away. For in quoting their sayings we throw around our argument the mantle of antiquity which always elicits veneration, and invests our statements with a degree of solemn veracity, especially when we adduce almost in our own language the identical principles we are endeavoring to impress on our audience. People are generally more willing to give credence to even the simplest truth when it is sustained by the words of some one who lived anciently, and on the other hand will be slow to accept any theory which is only supported by the statements of the speaker before them, especially if his doctrine involves any self-denial or other effort to receive and apply it to their lives. For instance, how difficult it would be to convince a congregation of the doctrine of charity and brotherly love, were it not for the very striking and beautiful allusions to it found in the sayings of the ancient apostles. Who could convince the people of the necessity of repentance or baptism, if it were not or the plain statements of Holy Writ

on these subjects, and the threats of destruction hurled at the wicked and disobedient by the prophets of old? We might talk to the world about the coming judgments and prophecy concerning the terrible calamities which will befall the ungodly, but unless we could point them to the sayings of Jesus concerning his second coming, and the chapters of prophecy recorded by Isaiah, Jeremiah, and others, concerning the latter-days, our warnings would be regarded as the mere ravings of an enthusiast, whose forebodings emanated from a disordered imagination. And then again when we draw their attention to the literal fulfillment of former prophecies, the notice of some at least is more readily attracted to those prophetic utterances which have not yet come to pass. Consequently historical quotations and data are also very useful in public speaking, and invest the argument with a power as well as a charm which it would not otherwise possess. But it will be apparent from the foregoing that of necessity the speaker should be well posted in the Scriptural and historical language which he undertakes to quote. He must "know whereof he speaks," or he is very apt to make blunders which may subject him to criticism, and perhaps elicit ridicule, bringing his argument into comparative contempt.

Correctness is always the first necessary quality of a quotation, as it is also of a doctrine, after we have decided upon the appropriateness of its introduction. And its force is materially impaired if we vary from the original text when rendering it to an audience. The writer well remembers hearing a preacher belonging to one of the sects, endeavoring to prove from the New Testament that belief was the only essential to salvation, and in his straining to convince his audience he quoted the well-known passage, Mark xvi, 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," leaving out the words, "and is baptized," thus changing the entire meaning of the text. I remember how disgusted those were who noticed this attempted fraud on his listeners, and the error into which he fell was riveted on my mind as a great lesson. Another case similar to this one came under my observation when listening to a lecturer on "The Gathering of the Israelites in the Last Days." He was so anxious to establish all the House of Israel in the land of Canaan on the Asiatic continent, that he entirely ignored the direct language of one of his texts which refers to the gathering of Joseph on the American continent, and in quoting Isaiah xi, 14: "But they shall fly upon the shoulders of the Philistines toward the west," etc., he gave it "toward the east." This is a species of dishonesty which is most unpardonable, for a man to try and deceive the confiding as to the language of God's Word, is next to blasphemy. These certainly are they "who wrest the Scriptures

to their own destruction," and "lay a snare for the feet of the innocent."

How careful we should be as elders, commissioned of Jesus Christ to preach the Gospel, that we fall not into the ways of the wicked in this regard. The Scriptures are full of texts corroborative of the doctrines of Christ revealed to the Prophet Joseph; there is abundance of proof, in history and in all that surrounds us. Let us ever use these things appropriately, correctly and honestly before God and before men. The beautiful passages which can be adduced need no garnishing—no embellishment, and need not be wrested from their own pure, literal sense in order to strengthen or beautify the Gospel committed unto us to minister.

The writer has realized great benefit from an occasional review of the texts usually quoted, and a close examination of their contexts so as to develop as far as may be necessary their exact meaning, and thus avoid even the appearance of attempted deception on so grave a matter as the Gospel of the Redeemer. Furthermore, he has been astonished to find how quickly errors in the details of history, will creep into the mind and lodge themselves in the memory, clinging to us with the tenacity of truth. An occasional self-criticism on the true language of Scripture will be found very useful even to those of great experience in the ministry, and will if not found to develop any material error or previous misunderstanding, surely tend, in every case, to enlarge our ideas of the truth of Holy Writ, and establish the words of inspiration more indelibly on our minds.

BAD FOR AUTHORS.—Only men who can't write make their mark.

Scene—Margin of a Highland river. Affable English tourist: "And you say, Donald, that an English gentleman was drowned in this river last summer while attempting to swim across it?" Donald: "Ay, sir." Tourist: "The feat might have been easily accomplished; the distance is not so very great." Donald: "Vera true, sir, vera true; but ye maun ken that it wisna the breadth, bit the deapth o' the water that feenished him."

THE LARGEST VESSEL.—An inquirer asks, "Is the *Great Eastern* the largest vessel ever built?" An impression has got abroad that she is, but such is not the case. The *Mayflower*, in which the Pilgrim Fathers went to America, was the largest ship that ever ploughed the waters. The old furniture scattered over the United States which was conveyed across by the *Mayflower* would fill the *Great Eastern* a dozen times over.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 17, 1881.

PRAYER.

"PRAY without ceasing" was the injunction of an apostle in ancient times, and it is as appropriate instruction for the Saints to-day. The Savior taught his disciples how to pray, and gave them what is called "the Lord's Prayer," which was adapted to their necessities and the times in which they lived. Among other things they were to pray that the kingdom of God might come, and that His will might be done on the earth as it was in heaven,—*"thy kingdom come, thy will be done on earth as it is in heaven,"*—and they were thus taught to anticipate and desire in faith the glorious setting up of God's kingdom which Daniel had predicted should precede the coming of the Messiah, to prepare a people for the millennial reign of Christ—the fitting sequel to His glorious advent.

In connection with the setting up of the Church and kingdom in the last days, the Lord revealed to the Prophet Joseph a prayer suitable for our time. It is found in a revelation commencing on the 243rd page of the Book of Doctrine and Covenants (New Edition), and reads as follows, beginning at the fourth verse: "Pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, for ever and ever. Amen." There are also pointed passages in other revelations which instruct us concerning prayer; for instance, the 39th verse of section 61, page 231, says, "Pray always that you enter not into temptation, that you may abide the day of His coming, whether in life or in death. Even so, Amen." Again in section 68, verses 33 and 34, page 251: "And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom."

When we consider that every blessing of great importance to the people has been and must of necessity be granted through the prayers of someone, either the recipients themselves or others who pray for them, we are led to con-

template the subject in a grander and broader light. When we realize that the remnants of the House of Israel to-day are to be spared through the prayers of their fathers, that our children are blessed through our prayers for their benefit, that mankind in general are blessed through the prayers of a loving Savior and friend, we can see not only the benefit of the prayers of others, but also form some idea of the increased advantages we would gain by praying and reaching out in faith for ourselves in the name of Christ. All the faithful Saints can testify of the glorious results of prayer in their individual lives. All the revelations given to the world have been in answer to the prayers of the prophets through whom they were given. Daniel prayed, and he saw visions or had dreams and interpretations, and the mouths of lions were closed for his deliverance. Elijah prayed, and he received the word of the Lord, and was fed by an angel that his life might be spared. The Hebrew children prayed, and they were delivered from the fiery furnace. Then again in this dispensation, the Prophet Joseph prayed, and the Father and Son delivered him from the grasp of the Evil One; he prayed again, and Moroni appeared and gave him the ancient Records. The Latter-day Saints prayed for food, as they wandered forth to escape from the cruel hand of persecution, and the Lord sent quails to relieve the pangs of hunger; and it is through prayer that they now enjoy comfortable homes in the fastnesses of Zion's mountains. So it will be seen from the above, as well as from many chapters of recorded individual experience, that answers to prayer have been abundant and marvelous in our day and generation, as well as in ancient times, and without earnestly seeking the Lord in faith, we cannot hope to gain the promises and reach eternal exaltation. Let the Saints then pray both in their families and in secret, that they may be prepared for the great things which are coming on the earth, for sorrows are about to be poured out on the ungodly, and who shall be able to stand? They who seek the Lord while he may be found, and call upon His holy name in faith, keeping His commandments in all things—even the elect of God—the faithful who obey His Gospel, receive His Spirit, and endure in faith and good works unto the end. We say unto one and all—PRAY, that you may rejoice in the Kingdom of Heaven when Christ comes in His glory.

MINUTES.—We devote a large share of our space this issue to the Minutes of the Conference held lately in Glasgow, at which President Carrington was present, and where he gave some excellent instructions to the Saints. Our readers will find the entire minutes very interesting.

We take pleasure in saying that brother Carrington is well, and that his tour, as may be expected, was much enjoyed by the Saints in Scotland, and very profitable to the elders laboring in that part of the Mission.

CONDOLENCE.—We tender our heartfelt condolence to President Thomas X. Smith, of the Manchester Conference, in the loss of his wife, who departed this life at her home in Cache Valley, Utah, on the third day of December last. Sister Smith was an excellent wife and a loving mother, and her memory will live among those whom she leaves behind. May the Lord comfort her bereaved husband and family, in this the hour of their sorrow.

MINUTES OF A CONFERENCE

HELD AT 8, WATSON STREET, GALLOWGATE, GLASGOW, JANUARY 2, 1881.

Present—Apostle Albert Carrington, President of the European Mission; Elder David C. Dunbar, President of the Glasgow Conference; Thomas Jack, William C. McGregor, James Low, Alexander Burt, John Urie, David Urie, Joseph W. Burt, William S. Brighton, Gibson S. Condie, and John Millar, traveling elders in that conference; also John A. McAllister, traveling in the Dundee Conference.

A meeting of the priesthood was held in the ante-room at ten o'clock in the morning with the view of dispensing of part of the business, so as not to take up too much time with such matters at the ordinary meetings.

11. a.m.

Singing. Prayer by Elder John Urie. Singing.

President Dunbar then made some introductory remarks, and called on the branch presidents to report the condition of their respective branches, requesting them to be as brief as possible, so that they might get through with that portion of the business all the sooner.

Elder John C. Gray reported the Glasgow branches, having made some improvement since last conference. The priesthood were united in their efforts to warn the people, had done a good deal of out-door preaching in different localities and had gone heart and soul into the tract distribution, as a result, nine had been baptized and several were enquiring after our principles, they had organized a Mutual Improvement Association according to President Dunbar's instructions, and which had proved a success. They had done a little pruning by cutting off some who indulged in liquor, and through these measures he expected to have a better report for next conference.

Elder Henry Wilson reported the Parkhead Branch in pretty good standing. It consisted of about forty members who were a good deal scattered, but they had been blessed

since last conference with the spirit of union, and were doing all in their power to proclaim the Gospel to those around them, the local priesthood was small but they had warned a good number of people in that locality by tract-distributing and other means.

Elder John Cunningham reported the Irvine Branch, most of the Saints in that Branch felt well in the work of God. Some of the local priesthood were lacking in some respect or other, while others were very energetic in the discharge of their duties.

They had distributed a great many tracts the last two winters and had held several out-door meetings, and whenever they had an opportunity of introducing the Gospel they always did so.

Elder John Urie reported the Hamilton Branch in a good flourishing condition. He endeavored to spread the printed word as far as he could, there were plenty of people in that locality but few Saints, but all were doing their best in the work of God.

Elder William Hartley reported Kilwinning Branch in good standing, the brethren in the priesthood were distributing tracts, and the Saints generally were doing their duty.

Elder Robert Lamont reported the Falkirk Branch as composed of eighteen members mostly new, the working priesthood were young but were doing the best they could. The Saints were very much scattered, some living about five miles apart. They held their meetings at Blackbraes, and had baptized two since last conference.

Elder Alexander Burt reported Edinburgh and Loanhead branches, there were quite a number of Saints in Edinburgh some of them had been thirty and thirty-five years in the Church. Some were getting frail and not able to turn out to meeting as they would like. An improvement had lately been effected in this branch, which he ascribed more to the labors of Elder Watson who had preceded him in that district, than to his own efforts.

Loanhead consisted of four families widely scattered, but when he could get two or three families together he held meetings, and got some of the local brethren to distribute tracts, etc.

Elder William Dyatt reported Slaman and Longniggent branches. There were few Saints in that district but they were good and united, there were twenty-two in all. Eight had been added by baptism since last conference. They had been greatly assisted in their efforts by the visits of the brethren from Zion. A good many tracts had been distributed and many strangers attended their meetings.

Elder Joseph W. Burt reported Kilmarnock, Stewarton Muirtown and Aachinleck as all in pretty good standing. Most of the Saints had emigrated, they consisted of six families at present, but he expected some more would soon be added to the Church.

Elder James Low reported the Benhar Branch as very much scattered but feeling well and endeavoring to do the best they could in the work of God.

Elder R. F. Paton then presented the statistical and financial report for the half year beginning on 1st July and ending on 31st December 1880, both of which were unanimously accepted.

President Dunbar then presented the Authorities of the Church in the following order :

The Church Authorities in all their organizations as presented at the fiftieth Semi-Annual Conference held in Salt Lake City on Sunday, October, 10th last. Apostle Albert Carrington as President of the European Mission. Elder David C. Dunbar as President of the Glasgow Conference. The traveling elders in the Glasgow Conference, being eleven in number. Elder Robert F. Paton as clerk of the Glasgow Conference. The various organizations of the local priesthood. That we sustain each other as members of the Church of Jesus Christ of Latter-day Saints by the exercise of our faith and prayers, by avoiding all evil habits and feelings of enmity, and endeavoring to carry out the will of God our Heavenly Father according to the best of our ability ; all of which

was unanimously sustained by the uplifted hand.

President Dunbar then made some closing remarks and announcements respecting the remaining business to be done.

Doxology. Benediction by Elder Thomas Jack.

2 p.m.

Singing. Prayer by Elder William S. Brighton. Singing.

The Sacrament was administered by Elders John C. Gray and Robert Lamont.

President Carrington then addressed the meeting at considerable length, touching on many interesting subjects. In the course of his remarks he said he had often been in Glasgow, but did not remember when he felt more thankful than he did that forenoon, while comprehending the fact that the Saints were striving to live their religion, and that the brethren were not discouraged in proclaiming the Gospel, notwithstanding the indifference of the world to their testimony. It was very natural they should get discouraged under such circumstances. The indifference of the world is very strange, because very unwise and foolish, seeing that their eternal salvation is not to be obtained without walking in strict obedience to all the requirements of the Gospel. Another thing seemed strange, that we should not be diligent in continually serving the Lord, for in that way only can we have that peace and comfort which others do not know. Those who are slothful in this work do not begin to realize the blessings that accrue to those who are active, and who are living their religion. We should remember that we must live every day by every word that proceeds from the mouth of God, and we are mistaken in our calculations if we think that those who are careless can reap the same blessings with those who are more careful in obeying those principles. I am thankful that you are as diligent as you are, and that you are united with the servants of God in doing His will. In the Southampton and London Conferences I find the Saints are improving in economy and

other things, and I would like to see the same improvement manifested among the Glasgow Saints. We are all very anxious that our Heavenly Father should give us much of His Holy Spirit, but I do not know of any other way of obtaining it than by unwearied diligence in the performance of the duties of each day, perfectly regardless of our own natural feelings, or the opinions of others who have not received the same knowledge that we have, and consequently do not understand the obligations and responsibilities that are placed upon us through receiving that knowledge. It behoves all of us to comply faithfully with every requirement of the Gospel, and keep every covenant we have made. I have no doubt you have done so to a considerable extent, but I believe there is yet a margin for improvement. We ought to be wiser to-day than we were yesterday, and wiser every day that we live. I have no recollection of any day of my life in which I did not learn something, and I consider that we should be found striving to learn something new, that is good and useful, each day as we pass along. If we live up to the light we receive from day to day, our Heavenly Father will give us every desire of our hearts in righteousness, we will be happy under all circumstances, and, in fact, will be independent of our surroundings, for the light of the Spirit of God can shine in our hearts even when we are immured in the darkest prison. It is consistent with the whole plan of the Gospel that it should be so, and its principles are so easy of comprehension that an ordinary man, even though a fool in some respects, need not err therein. There is no necessity for erring, they are so plain and simple from every point of view; but yet they are so comprehensive that their grand scope ascends even up to the highest grade of intelligence. The celestial law of God is perfect in every requirement, and it is for our own best interests to study and obey it.

You may sometimes think our Heavenly Father forgets us, or you may feel neglected, but I can assure you He never forgets nor neglects us. So far as I am concerned, His care over

me has been so minute as to surprise me, and as the very hairs of our heads are all numbered, and even a sparrow cannot fall to the ground without His knowledge, how much more does He not care for us and all of our fellow-beings, He being the Father of our spirits. Don't let us think for a moment that He cares not for us. He has cared for me in a most surprising manner, and if we do not push Him away through our foolishness, but will studiously observe the various principles of the Gospel, we will not lack a single blessing. I have proved the truth of these things, and all I care about is to learn to do His will. If I do this, I know that every necessary blessing will be added to me, and there is no other way, nor will there ever be any other way of gaining them. We have simply to bring our bodies into subjection to our will, and our will to the will of God, and to keep the laws of His kingdom, which is, whatever our fellow-beings may say, the grandest work that ever our Heavenly Father has had on the earth. Let us not mind what others may say or do, but strive to aid the progress of this work, until everything that is evil is swept from the earth. Should we have any fear that those who oppose this work can hinder its progress? Certainly not. If we live our religion we cannot be injured; though some of us may have to lay down our lives, what does it matter, this will not prevent us from inheriting eternal life.

I am thankful for the condition of things as they are, although we are all open to improvement. If we will be a little more diligent than we have been, we can go on from faith to faith, and not walk by sight. For example: if we exercise faith in the ordinance of baptism, repentance from our sins, and the laying on of hands for the gift of the Holy Ghost, and these are done honestly, we receive at each step a measure of faith, and our faith becomes knowledge. We take the next step and realize that our Father is a Being of truth. We thus go on to every degree of faith, and become perfect in our spheres. We are called on to prepare ourselves to stand in holy places. We must pre-

pare for the time when judgment will be laid to the line and righteousness to the plummet. We must then strive to prepare for the great day of separation, when everything that is firm will stand, and that which can be shaken will be shaken.

I wish to say a few words against slander and back-biting. How foolish it is for anyone to slander another. Who pays the slanderer for the trouble he takes to slander his neighbor? No one. It is generally considered that the slandered person is the injured party, but it is not so, it only seems to be so. A person can be injured through his own misconduct, but it does not hurt anyone else permanently. Did the slanderer injure Jesus? No. We cannot injure others by our slander, we only hurt ourselves. We can easily divest ourselves of the desire to slander, and if we go privately and ask frankly and pleasantly those who are said to have slandered us, what they said about us, it will generally be found not to have amounted to much, and can easily be crushed in the bud.

My whole might, mind and strength are directed towards building up the kingdom of God our Heavenly Father. I am anxious that we should become bright and shining lights in His kingdom, and preachers of righteousness, both by precept and example. I pray God that we may increase in these things, and that He may guide us in the way of life and light and truth, and that we may be ultimately crowned in His celestial kingdom, is my prayer in the name of Jesus. Amen.

President Dunbar occupied the remainder of the time with some instructive remarks on various subjects, and said he was thankful that so many of the elders and Saints generally had come out to join us on the present occasion, to receive the good teachings and instructions which had been advanced, also those which

would still be delivered to us before the close of this day's conference. He was glad to say there were not many cases of slander occurring in the conference, and that a good, kindly spirit generally prevailed among the Saints whom he had visited. He expressed himself as being well pleased with the labors of the elders in their unwearied efforts to spread the Gospel, and sympathized with them in the coldness and indifference they met with among the people of the world, and which can only be accounted for on the principle that the natural man cannot discern the things of God, for to the natural man the latter-day work seemed absurd and inconsistent. The Jews who lived upwards of 1800 years ago, when Jesus and his apostles had organized the Church in their midst, manifested the same indifference to the things of God as the people of to-day, and seeing that we are called on to advocate the very same laws, doctrines and principles that Jesus and his apostles did anciently, we of course expect that our administrations will call forth the same opposition. May God bless us and enable us to be true and faithful to our calling, in the name of Jesus. Amen.

Singing. Benediction by Elder James Low.

6.30 p.m.

Singing. Prayer by Elder Wm. C. McGregor. Singing.

President Carrington occupied the whole of the evening service, with a most interesting discourse on the general principles of the Gospel, replete with valuable truths, and which was listened to with earnest attention by a large congregation. He closed by asking God's blessing on the congregation, and on all the humble and upright, in the name of Jesus. Amen.

Doxology. Benediction by Elder Alexander Burt.

ROBERT T. PATON, Clerk.

If we would be powerful in action, we must be powerful in being. If we would resolutely and continuously persist in excellence, in truth, and in right, and thus make our external life a force for good, a blessing to those who are in our immediate neighborhood, we must cherish within us that love for goodness and that loyalty to truth which alone can give vitality and persistence to effort.

THE MAN OF THE CENTURY.

Seventy-five years ago to-day one of the most remarkable characters of the age was born at Sharon, Windsor County, Vermont. He was a child of destiny. Raised up by Divine Providence for a needful work, he came into the world shortly after the opening of this wonderful nineteenth century. Descended from the ancient Seers, he bore in his body and possessed in his spirit the qualities needful for the great work required of him. Pre-ordained to be a Prophet to the latter-day dispensation, he was the man for the times, the central figure around which were grouped other strong souls born to be laborers in the vineyard at the eleventh hour, the star whose rays were shed forth in the midst of the spiritual darkness that prevailed for centuries, and whose light was to herald the speedy coming of the glorious Sun of Righteousness.

Joseph Smith, son of Joseph, and of the lineage of that ancient Joseph who was sold into Egypt but became the ruler of the land was one of the greatest revelators who ever dwelt on this fallen planet. He communed with angels; he translated sacred records written in forgotten languages; he was susceptible to the seer-stone and could read by Urim and Thummim; he restored lost divine things of the past; he perceived and declared important events of the future; he gazed into the glories of the eternal worlds; he held converse with the Father and the Son; he received the keys of the last dispensation and to him came those who stood at the head of all former dispensations, back to Michael, or Adam, the first of all and chief of all, who conferred upon him the spirit and power of their several callings; he laid the foundation of the mightiest kingdom that this world has ever seen; he established the sacred order of the everlasting priesthood and defined its powers and limits, its prerogatives and duties, its offices and callings, in all their detail and beauty and harmony; he grappled with the powers of darkness; he opened the Gospel to the living and the way of redemption for the dead; he was spoken of for good and evil in

all the nations of the globe; he sealed his testimony with his blood, and his name is recorded in the list of the martyrs, for whom shines the kingly crown in the midst of the majesty on high.

We honor and revere his memory. But we do not worship him, as some people declare. He was but a man with human failings and human affections. But he was one of the mighty, and he has left and impress on the century that will not perish while time shall last. The spirit of his personality remains on this side of the veil although he ministers beyond, and wherever the restored Gospel is sounded among the tribes and tongues of men, he will be proclaimed as the instrument in God's hand of linking together the heavens and the earth, and of bringing to the sons and daughters of men the blessings of the plan of salvation.

Thousands upon thousands have received in their souls a divine witness of his prophetic mission. And the people gathered from the ends of the earth who now inherit these fruitful vallies, and whose union, and force, and peculiarities and faith, have attracted the attention of all nations, have been brought here by the power and influence of the religion which he taught and the spirit that he administered. And when the great work which he founded is finished, and the fulness of the Gentiles is come in, and Israel and Judah, restored to their former dominion possess the lands bestowed upon them by patriarchal blessings, and the power of the wicked is broken, and Satan and his hosts are banished and bound, and the kingdoms of this world are the kingdom of God and His Christ, among the mighty ones who stand next the throne and join in the government of the regenerated earth will be Joseph Smith, once the Green Mountain boy and the derided of the proud, the scoffer and the worldly-wise, but now the heaven-crowned ruler over many things, and the honored associate of the immortal and Eternal Rulers of a universe redeemed.—*News, Dec. 23, 1880.*

THE PROPHETS' PARTY.

The anniversary party given last night, in honor of the birth of the Prophet Joseph Smith, was a most enjoyable affair, and in every way proved successful. The occasion was prefaced by a splendid supper at about half-past five o'clock, at the late residence of Brother Shadrach Roundy, in the Sixteenth Ward. The names of those who sat at the table are as follows: President John Taylor, President Joseph F. Smith, Apostle Wilford Woodruff, Patriarch John Smith, President Elias Smith, Father Zera Cole, Bishop Jared Roundy, Bishop F. Kesler, Brothers Lorin Walker, H. K. Whitney, J. C. Kingsbury, L. John Nuttall, Wilford Woodruff, jun., and Peter Reid; Sisters Vienna Jacques, Phoebe Woodruff, Patty Sessions, Prescindia Kimball, Mercy R. Thompson, B. W. Smith, Mary Taylor, Jane Taylor, E. B. Wells, H. M. Whitney, Mary Whitney, Sylvia Lyon, J. S. Higby, Helen M. Smith, Sarah E. Smith, Lucy Smith, Mary J. Thompson, Emma J. Smith, Eliza Kingsbury, Elizabeth Nuttall, Antoinette Kesler, Diana Reid and Beulah Woodruff.

At about seven o'clock the party in the meeting house commenced. The hall had been nicely decorated for the occasion, and an excellent portrait of the Prophet Joseph occupied a central position over the stand. Bishop Frederick Kesler called the assembly to order, and the choir, an efficient body of singers under the direction of Brother Vincent, sang the hymn, "The Morning Breaks, the Shadows Flee," after which prayer was offered by Elder Joseph C. Kingsbury. The choir sang, "Mortals Awake," which was followed by some appropriate remarks from Sister Prescindia Kimball, one of the committee. Brother Joseph Parry then read the Prophet Joseph Smith's "Address to the Green Moun-

tain Boys." By special request, President John Taylor sang "The Seer, the Seer," the well-known hymn (composed by himself), in a very effective manner. Sister E. Davis then read, "Two Chapters" of the life of the Prophet, written in blank verse by Sister E. R. Snow. This closed the first part of the programme. Dancing came next, and a grand march was formed around the hall. During a lull in terpsichorean amusements, President John Taylor addressed the company, after which Sister E. B. Ferguson read a poem composed years ago by Sister E. R. Snow, and addressed to "John Taylor, one of the Twelve Apostles." President Wilford Woodruff next spoke, and afterwards Sister E. Davis read the Prophet's "Address to the Nauvoo Legion." This was followed by a brief address from President Joseph F. Smith. Songs by a number of brethren were then given, during which a handsome cake, made by Sister Davis, was brought in and distributed among the guests. The cake, previous to being divided, stood in three towers, nicely ornamented and lettered. Around the centre the words "Joseph Smith the Prophet, born Dec. 23, 1805."

More dancing was indulged in, and at about 15 minutes after midnight the party was dismissed. Everybody had an excellent time, and all passed off peacefully and happily. The committee acted very efficiently and much credit is due them for their labors which went so far towards making the occasion a success. This is probably the first affair of its kind yet inaugurated. We should be pleased to see the custom perpetuated, each Ward taking its annual turn in doing honor to the memory of the great and glorious Prophet, Joseph Smith. — *Deseret News*, Dec. 24, 1880.

Charity is greater than faith, as the fruit is greater than the blossoms, or the bud; but without bud or blossom there could be no fruit.

What veracity is to speech, fidelity is to action. As we may safely depend upon the word of a truthful man, so we may safely depend upon the doings of a faithful man.

Schoolmaster to a new scholar : " Now, my boy be industrious. Remember what you have once learnt nobody can take away from you." New boy : " Yes, sir ; but it'll just be the same if I don't learn anything at all. I'd like to know what anybody could take away from me then !"

LARGE-MINDEDNESS.—" I have no patience, Smith, with a man who can't remember a thing no longer than it's being told him," exclaimed Jones impatiently. " Now I can carry a thing in my mind a month, if need be." You're a lucky dog, Jones," remarked Smith quietly ; " it isn't everybody that has so much room in his mind as you have, you know."

A speculator who had involved his faithful shareholders in no end of disaster summoned them to a meeting at which he revealed to them his intention of letting them in—on advantageous terms—to a scheme in which there were to be millions acquired. This lucrative speculation, he explained, was a silver mine of unexampled richness, situated in an unexplored country. A shareholder, timidly : " But, I say, we want to know if it really exists ? Speculator, indignantly : " What really exists ? The mine, sir ? Shareholder, apologetically ? " No, the country !"

POETRY.

ANGEL-FACES.

[SELECTED.]

I have seen these angel faces
In earth's darkest dwelling places
With a look of sad surprise
In their deep pathetic eyes—

Eyes that have grown sad with gazing
Upon scenes of woe amazing
Unto hearts that have their home
Only in the world to come.

I have seen them quick to render
Helpful service true and tender
Wheresoever is sorrow found
In the lives of those around ;

And I know that God hath given
Such pure spirits for a leaven
To the emptiness and sin
Of the world they labor in.

DIED.

PETTLER.—In the 11th Ward Salt Lake City, December 23, of general debility, Francis Pettler ; born November 2, 1814, at Stamford Bridge, Yorkshire, England ; emigrated from Hull, Yorkshire, England, August, 1869.—" News"

WILLIAMS.—In the 16th Ward, Salt Lake City, on December 14, of consumption, John Williams ; born March 8, 1815, in South Wales. Has been a faithful member of the Church for thirty-three years, and died in full faith of the Gospel.—" News"

LOVESEY.—In the 9th Ward, Salt Lake City, December 19, 1880, of old age, Eliza Lovesey, born May 10, 1810, at Cheltenham, Gloucestershire, England ; obeyed the Gospel in 1843. She died firm in the faith.—" News"

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 4, Vol. XLIII.

Monday, January 24, 1881.

Price One Penny.

THE TWELVE APOSTOLIC JUDGES.

ST. MATTHEW.

The apostle who forms the subject for this article was a Hebrew who held an office under the Roman Government. He was what the people called a publican, or, in other words, a sort of tax-gatherer, and collected tolls of persons and on goods crossing the lake at Capernaum. This class was much hated by the Jewish people, who were not unlike their Christian brethren of modern times in regard to their hatred of paying tribute and taxes; but this feeling was perhaps intensified somewhat among the Jews, because they had for generations considered the Gentiles their inferiors, and themselves to be worthy of all power, owing to their Abrahamic origin.

It is no wonder then that the Savior's popularity should be at stake among the Jews, when he not only called the ignorant fishermen as the advocates of his cause, but actually conferred this honor upon a man like Matthew, who it appears was also called Levi, perhaps his surname, by which he went among the Jews,—very much as people to-day would

say Brown, Jones or Robinson, in speaking of some official they despised for his calling.

The incident of his selection to follow Christ is related in his own Gospel, (ix chap., 9th verse,) in the following unassuming language, "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him." St. Mark mentions the same event in his Gospel as follows, "And as he passed by, he saw Levi, the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him." But St. Luke gives us the information that Levi, after being called, "made him a great feast in his own house," showing that he was a man of some means, as was quite reasonable, he being one of the government officers who no doubt drew large fees or salaries for their services. This feast was evidently the same which is mentioned by the other Evangelists immediately following the call of Levi. For St. Luke proceeds as follows, "And there was a great company of publicans and of

others that sat down with them. But the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

In contemplating the life and character of this apostle, we must take into consideration the circumstances attending his call, and how the sudden change would naturally operate on his future. Here was a man endowed with worldly power and authority by a government which swayed universal dominion—the Jewish people were under tribute to Cæsar, he was the collector of Cæsar's revenue; as such he must have had some dignity, some friends for mammon's sake, and some influence among all classes, although hated on general principles by those who paid him their rents and dues. Hence we may readily imagine it would be something of a struggle for him to arise from his seat in the office of the government, and leave the position to another incumbent. To tender his resignation to the appointing power of the country, either with or without reason, would naturally excite suspicion at headquarters, under the circumstances at least, and doubly so when it was seen that he followed, feasted and supported the "Nazarene," who was everywhere spoken against and despised. It certainly required an effort which but few men perhaps would like to make on so short an acquaintance with one claiming to be sent of God. But here we have a powerful illustration of the promptings of the Holy Spirit, and also of the influence

that surrounded the Savior, and of His divinity, by which He could penetrate the heart and read the very soul of man. He knew the man he was talking to, as He also knew Judas, who betrayed him. These men's hearts were like an open book to His mind, and when He said to Matthew, "follow me," He knew that He would be obeyed.

We read that St. Matthew continued with the other apostles both before and after the crucifixion of the Savior, till His ascension, and then labored for about eight years or more in different parts of Judea, whence he afterwards went to other places to preach among the Gentiles. It is said he labored principally in Ethiopia, but the particular places cannot be reliably stated. Notwithstanding his previous life, Matthew was very modest and unassuming, as shown by his Gospel, and yet this beautiful work itself stamps him as a great man, and a firm believer in the divine mission of Christ. He not only leaves us his testimony as an apostle, but by being also an Evangelist, he gives us important items in the life and ministry of Jesus, which have aided us in comprehending more fully His labors, sufferings and death, and given us hope from the beautiful maxims of the Savior, recorded in the first book of the New Testament. This great apostle, evangelist, and future officer in Christ's kingdom, was put to death as a martyr in Nadabar, a city of Ethiopia, and while the exact mode of his martyrdom is not reliably given, it is generally believed by historians that he was slain with a weapon called an halbert—a species of battle-ax, fastened to a long pole. Thus fell the rich and the poor alike, who embraced the Gospel of the Son of God, and declared the truths of salvation to fallen man. How easy it is to account for the persecution of the Saints in our day, when we have such examples brought before us as those whom Christ chose to declare His Gospel anciently, and to whom He gave the promise of thrones, on which they will sit to judge Israel when He comes as the Messiah at the last day.

A Chinese proverb says, "One good word can warm three winter months.

THE "FALLING AWAY" FROM THE PRIMITIVE FAITH.

One of the grossest errors among religious people to-day, and one which leads them to fight the work of God, is that they suppose the Gospel has remained upon the earth ever since the days of the Savior, and consequently that the restoration of the plan of salvation is not necessary. This is a great error, if they could only see it as we the Latter-day Saints can. But they do not, and consequently we have to bear with them, and labor to convince them that they are in error, though they cannot perceive it.

This subject is one that the local priesthood should thoroughly comprehend, because they have to meet it on every hand from those who profess to be walking in the footsteps of our holy Redeemer, while they are simply the blind following the blind. We deem it advisable, therefore, to make a few remarks upon this subject, so that the sayings of the ancient servants of the Lord, who have treated upon the "falling away," may be freshened in the memories of those who are acquainted with them, and edifying unto those who are young in the Church.

One of the best, and perhaps the greatest proof that can be given to all those who want evidence to substantiate the statement that an apostasy from the primitive faith has taken place, is to ask them whether the gifts of the Gospel, as promised by Christ to all those who should believe on His name, and so beautifully elaborated by the Apostle Paul in his 1st Epistle to the Corinthians, 12th chap., now exist upon the earth, and if so, among what people outside the pale of the Church of Jesus Christ of Latter-day Saints? This is a pretty safe test, for it brings them to reflection as to their own faith and spiritual status, compared with the ancient Saints. They must, if honest, at least conclude that they themselves have fallen away, as the signs do not follow them. Another good test is to ask them to point out the denomination that has the various officers which Christ set in His Church, and

which Paul mentions in his 1st Epistle to the Corinthians, xii, 28, "And God hath set some in the church, first apostles, secondarily prophets," etc.

We are aware that many give the answer to each of these tests, that they are no longer needed; that they were only necessary in the beginning of the Church to establish it, and convince the early members of the truth of the work. But let us see what the word of God says about it. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah xiii, 20.) We find, in the first instance, that Christ, after having commissioned His disciples to go "into all the world, and preach the Gospel to every creature," declares that "these signs *shall* follow them that believe;" that is, those signs which are enumerated in the 17th and 18th verses of the 16th chapter of St. Mark. Now we all know that although "heaven and earth shall pass away," His "words shall not pass away," for He has so declared Himself. We also know that after the apostles of the Lord had received this commission, that "they went forth, and preached, the Lord working with them, and *confirming the word with signs following.*" (Mark xvi, 20.) Here then is not only seen the promise made to the believer, but also the fulfillment of that promise after the preaching of the word, of which fact we have a number of instances recorded in the New Testament.

In reference to the officers of the priesthood not being necessary in this age of the world, we will give Paul's own language, for by doing this there can be no mistake. He states the time these various officers will be required, and gives the reasons why they were set in the Church by the Lord. We quote from Ephesians iv, 12, 13, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto

the measure of the stature of the fullness of Christ." Now we have only to ask our religious friends, who assert the Gospel has not been taken from the earth, whether the people have arrived at this state of perfection; whether they have "all come in the unity of the faith, and of the knowledge of the Son of God," so that these officers and gifts can be "done away?" They cannot answer Yes, because the horrid condition of the world would belie them; they must acknowledge their continued necessity, or resort to "wresting the Scriptures to their own destruction." Any person who has a portion of that spirit which "lighteth every one that cometh into the world," can see that such a state of society as perfection does not exist; hence these officers are requisite, and cannot be "done away" at present at least, for they are the appointed channel through which the revelations of the will of God must flow to the people, and be made known unto men. Therefore, wherever the Church of Christ is upon the earth, it will be found to contain these various officers; for the Church cannot exist without them, neither can they exist, in their fullness, without the Church of Christ is upon the earth. These are some of the proofs which can be adduced to confirm our testimony that an apostasy has taken place, and the necessity for the Lord to restore the Gospel in this age, after many years of spiritual darkness.

But aside from these undeniable proofs, we find, upon searching the Scriptures, that the ancient prophets and apostles have treated upon this subject, and predicted that an apostasy would take place, or, in plainer terms, that a time would come when the Saints would fall away from the pure principles of the Church of Christ, and be overcome, and that the Church "would suffer violence, and violence would take it by force." Therefore, if these two great proofs were set aside, can the Christian ministers of to-day gainsay the predictions that have been uttered by the prophets of old? They were given under the inspiration of the Holy Spirit of God, and are left on record for our "profit and learning."

Even as far back as the days of Isaiah, we find that the apostasy was a theme of the prophet, for he predicts the exact condition that the people would fall into, that the earth would be "defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah xxiv, 5).

The New Testament abounds with predictions concerning the apostasy. Christ prophecies concerning this "falling away," for in censuring the Scribes and Pharisees for their "hypocrisy and iniquity," we find him making use of the following language in relation to the deeds of wickedness they would do, in order that upon them might "come all the righteous blood shed upon the earth, from the blood of righteous Abel:" "Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." This prediction was literally fulfilled, as can be confirmed from reading the accounts of the ministry and deaths of the different servants of Jesus, whom He commissioned to "go and teach all nations."

Paul dwells very strongly upon this subject in his epistles, and perhaps the predictions contained in his writings are as pointed as any on this subject. We find that in exhorting the Saints, who comprised the Church of the Thessalonians, he speaks thus: "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day (the day of the second coming of Christ) *shall not come, except there come a falling away first*, and that man of sin be revealed, the son of perdition." (2 Thess. ii, 1-3.) Now what plainer prediction concerning the "falling away" could be written, than this prophetic declaration of St. Paul, the favorite apostle of the Christian world?

What could more directly confirm, if Paul was a true prophet, the testimony of the servants of God in this

day, who declare that an apostasy from the Church of Christ has taken place! How very emphatic, and in what positive plainness does the apostle speak! "It certainly would seem to the minds of the Latter-day Saints that all must accept such a statement. But, alas! how often does it prove the case, that the people will hardly believe such statements, even though we read them from the Bible? Yet it is the truth, and we sometimes feel as though our efforts to convince even honest people are fruitless, but we leave all in the hands of a just God, and pray that His Spirit may open their understandings to His truth.

We find in Paul's solemn charge to the elders at Ephesus, prior to his leaving them to go to Jerusalem, that he gave them certain instructions concerning their duties, and exhorted them in this language: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts xx, 28, 29). Here we find him cautioning the elders under his immediate charge concerning this subject, and warning them of the then approaching departure from the faith. He warns Timothy also in relation to the "falling away" that would take place among the Saints, and says, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, * * * lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof," etc. (2 Tim. iii, 1-5). He also informed him that the time would come when the people would not "endure sound doctrine," "but shall heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv, 3, 4). What could be a plainer evidence of the truth of these predictions, than the state of Christianity at the present time? What is it but the literal fulfillment of these prophecies? When we

look around us we see the man-made systems of the present day, destitute of the gifts of the Spirit, "having a form of godliness, but denying the power thereof," for they say the gifts are "done away." Alas! O ye workers of iniquity, who despise the warnings of the servants of God when they are sent unto you, and who persecute them for bringing you glad tidings of great joy! "How can ye escape the damnation of hell?" Behold, the wicked shall reap their reward. They have sown "to the wind, and they shall reap the whirlwind." They have sown to wickedness, and they shall reap destruction.

The Apostle Peter, in his second epistle, foretells that "false teachers" should immediately rise up among the people, "who should 'bring in damnable heresies, even denying the Lord that bought them' (iii, 1). What a condition! Even infidels should spring up among them! That "damnable heresies" would be introduced into the Church! And that "many should follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of." Alas! how truly has it come to pass! and yet it is not realized by the people of the religious world; and why? In some cases, because they "love darkness rather than light, because their deeds are evil." In others, because they are deceived by the craftiness of men. Ignorance of the history of the ancient Church prevents many from comprehending these things, and many are careless as to how it may be.

St. John, who was banished to the Isle of Patmos, for the "testimony of the truth," and who had his mind opened up to the events of futurity, beheld many wonderful things that would transpire, among which he saw that the Saints would be overcome. "And it was given unto him (the beast) to make war with the Saints, and to overcome them; and power was given unto him over all kindreds, and tongues and nations" (Rev. xiii, 7). This beast, which John speaks about, is typical of the Roman power, which slew the Saints, and "Babylon the Great, the Mother of Harlots and abominations of the earth," is the false religion which superceded the

primitive Church. Thus we see that the Saints would be overcome, and sin and abomination would have power "over all kindreds, and tongues and nations," through the power of the beast, and the influence of an apostate religion, called the "Mother of Harlots." He also foresaw that as many as would not worship the image of the beast should be slain (xiii, 15), and that those who worshipped the image of the beast, and who had the mark of the beast upon them, "shed the blood of the Saints and prophets" (xvi, 6). He then proceeds to say, that he saw this woman, upon whose forehead was the name "Mystery, Babylon the Great and Mother of Harlots, and abominations of the earth," actually "drunken with the blood of the Saints, and with the blood of the martyrs of Jesus," and when he saw her, he "wondered with great admiration" (xxii, 6). In the next chapter we find that he beholds the woman thrown down, and destroyed, "and in her was found the blood of prophets, and of Saints, and of all that were slain upon the earth" (xxiii, 24).

These are the predictions of some of the prophets of the Lord, who have lived upon the earth. And as Latter-day Saints we testify, that for centu-

ries "darkness has covered the earth, and gross darkness the people." That mankind have slain the prophets that have been sent unto them. That "perilous times" have come, and men, not being "able to endure sound doctrine," have heaped to themselves "teachers, having itching ears," who have taught for commandments the precepts of men. We testify that the Gospel has not been upon the earth for many hundred years, until its restoration in our generation; that "grievous wolves" entered the Church in former days, "not sparing the flock;" and, consequently, a "falling away" did take place as foretold. We also testify that "damnable heresies" were introduced into the Church of Christ, and the people denied the Lord who bought them. The Saints were overcome, the prophets killed, and the man-child (the authority or priesthood) received up into the heavens, as shown to John the Revelator.

This is our testimony concerning the "falling away" of the Church from the primitive faith, and we bear it in the name of Jesus, for thus are we required to do; and it will stand forever, whether men accept it or not—whether they be saved or condemned thereby. W.

FULFILLMENT OF PROMISE.

(From the Salt Lake Juvenile Instructor)

The people of the world generally have no faith in the promises made to the Saints, on condition of their obedience to God's commandments, and when they witness the fulfillment of those promises they prefer to attribute it to some other than the real cause. The Latter-day Saints, however, like saints of the former days, have been placed in positions to test the truth of these promises and know that they are indebted to the Almighty and to no one else for their fulfillment. Especially is this the case with the Elders who go upon missions to the nations of the earth and faithfully discharge their duties.

Those who have learned the ways of the sectarian churches know that their

ministers are supported by salaries, given them for preaching; that is, they "preach for hire and divine for money," in fulfillment of Micah's prediction. But the Lord has, in our time, agreeable to the ancient pattern, called men to "go into all the world and preach the gospel to every creature," "without money and without price."

"Freely ye have received; freely give!" is the injunction, with a promise that if they respond to the call and put their trust in God, He will provide for their wants by raising up friends unto them, who will aid them in their travels and give them food and shelter.

Hundreds of the Elders could testi-

fy that they have realized the fulfillment of these promises while traveling among the nations of the earth without "purse and scrip."

When in want they have petitioned the Lord by the humble prayer of faith to aid them in the hour of need, and He has never forsaken them.

A young elder in one of the Southern States, not long since, when his boots were the worse for wear and his toes in danger of protruding, asked the Lord, in a very plain and simple style, to provide him with a pair of shoes.

A day or two later, at the close of a meeting, a gentleman came to the elder and asked him to accept of some money which would aid him to obtain a pair of shoes.

The following day a shoemaker, who had made the acquaintance of the elder, happened by where he was stopping, and having discovered that the elder needed some shoes, told him that he had just made a pair for himself, but through some mistake they would not fit him, as they were too small, and asked the elder if he would not accept them as a present. He did so with gratitude, and found them to be as a good fit as if they had been made for himself.

Thus he received a literal answer to his prayer and more too. Yet neither of these people had he asked for money or for shoes.

This is one example among numberless instances of a similar nature that have occurred in the experience of scores of elders.

By such means, also, the elders learn who are their friends, and will give a favorable account of such people before the Lord, and they will receive at His hand a just reward.

The people, also, who befriend the servants of God, have been remarkably blessed, not only temporally, but in many instances have been raised from beds of sickness by the power of God.

An instance may be cited which occurred not long since in one of the Southern States.

A lady, whose husband and herself had treated the elders with kindness, was taken quite sick, and the affliction soon proved to be serious indeed. Three physicians were called to attend her, which they did for several weeks,

with little or no prospect of her recovery. Finally they gave her up.

The elders having returned to that neighborhood from a tour in another county, this lady sent for them to come to administer to her the ordinance of the Gospel for the healing of the sick. She had heard them allude to such an ordinance in their preaching, and found that what they taught agreed with the pattern given in the New Testament. They laid their hands upon her, at her earnest request, and after repeating the ordinance several times, with prayer and supplication, she arose from her bed of sickness to which she had been confined for ten months. She requested baptism, and soon after rode a horse to a stream of water, and was baptized by the servants of God. Numbers of astonished witnesses were present and she was looked upon as a living miracle. She and her husband, with others, soon afterwards gathered with the Saints in Southern Colorado.

Another instance of healing was in the case of a little girl who had been seized with fits, in which her limbs were drawn up and caused to quiver, and her eyes turned back as if she were dying. The elders, being present, administered to her, and, through the ordinance of the Gospel and the prayer of faith, she was healed by the power of God.

Scores of similar manifestations occur in the travels of the elders abroad in answer to the humble prayer of faith. Such instances, and the remarkable way in which God preserves and provides for His messengers who are sent to proclaim the everlasting Gospel to the nations, confirm the faith and increase evidence to the testimony of the elders of Israel, and when studied with honest and prayerful hearts by the youth of Zion, tend to promote faith in their minds and prepare them to assist in building up the kingdom of God upon the earth.

Many who are now young and inexperienced will probably soon be called to bear the Gospel message to the nations, and they should prepare themselves for the noble work.

M. F. COWLEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 24, 1881.

"MORMONISM" AT HEANOR.

OUR attention has been drawn to a communication under the above heading, published in the Ilkeston *Pioneer* of December 30, 1880, in which some crack-brained youth, judging from his logic, gives vent to a pious ebullition of nonsense, and a tirade of abuse of the "Mormon" doctrines. This follower of the many who have raised their voices against the Church revealed in our day, commits the same error as his unfortunate and blinded predecessors. While he admits the power of the arguments in favor of the Church, he imputes its influence to the "tact and ability" of those who "have stood up to advocate its claims." He intimates that the singing at the meetings held in that vicinity, is also to be credited with part of the influence exerted over the public mind, and then goes on to confess his own "weakness" in yielding to what he terms the prevailing excitement; indeed, so much was he affected by the music and the eloquence, that he says he was actually "led to examine some of the doctrines they hold and teach." But the extent and result of the gentleman's investigations may be judged from his published conclusions,— "first, that Mormonism comes from an impure source." Singular to state, the very same conclusion that Tom Paine reached when "investigating" the Bible, from which the Christian world profess to draw their rules of moral life. If "Mormonism," as it is called, has been compared with the Scriptures, and the above result obtained by the "investigator," he manifests the same blindness as the notorious skeptic referred to, who could see no beauty in Holy Writ, but after "investigation," imputed its sacred sayings to the corrupt hearts of the ancient prophets. The doctrines of which this gushing correspondent here speaks as emanating from an impure source, are the identical principles taught and practiced by such men as Abraham, Moses, David, and other worthies whom no doubt he holds up to his Sunday school pupils as models of perfection. Furthermore, they are the same doctrines which the Savior gave positive instructions to his disciples to preach and to practice—faith in God, repentance of sin, baptism in water for the remission of sins, and laying on of hands for the gift of the Holy Ghost. This is the catalogue of principles laid before the people of Heanor, which are considered by this youth as doctrines of such a "striking character" as to exert an influence over the public, and to "decoy the young from their places in the Sunday school." No wonder that people should be set to "investigating," when they find the

truths of Scripture handled by inspiration, to conflict on every hand with the man-made "Christianity" which prevails in the ordinary Sunday school !

But this would-be philosopher also discovered another matter of importance, which it strikes us we have heard before about 144,000 times in the history of "Anti-Mormon attacks"—namely, that this Gospel "is the offspring of licentiousness." "To the pure, all things are pure." O, ye Bible dignitaries, hide your heads in shame, and let not the names of the twelve patriarchs be inscribed on the gates of the New Jerusalem ! For it has been discovered by modern Christians(?) that the acts and teachings of the prophets, and your examples, ye ancients, are founded in licentiousness ! Ye are judged and condemned by the enlightenment of the latter-day "investigators," and your practices, like your prophecies, are "done away," as "no longer needed." The Latter-day Saint who follows in your footsteps, and keeps the laws which God enacted, and labors to crucify his own lusts and even his affections by obedience to the higher laws of patriarchal purity and Bible righteousness, is denounced in a Christian land and by Christian(?) people as a slave of passion, a being to be despised, rebuked and shunned by society, and hated in general terms by the pious church-going public, who claim Abraham for their father, and his offspring for their Redeemer !

But listen to the logic of our gushing friend ! He says "it suits the carnal and vicious tastes of men." Now who is there that is the least acquainted with the Church of Jesus Christ of Latter-day Saints, who doesn't know that the doctrines they preach are the most unpalatable to the general masses of the people, as were the same doctrines when preached by Christ and his apostles in their day ? Instead of suiting the "carnal and vicious," we find that class in constant opposition to us, and it has been a source of wonder to the elders who ministered at the meetings referred to, that the opposition which always faced them did not arise sooner, and from a more powerful source, than that which we are now called upon to notice in this article.

The gentleman then gives us his third and last conclusion in the following language, "that it is a gigantic deception, promising what it can never give, and presuming that which it can never carry out." This is certainly a climax to his investigations ! He does not in this case, however, favor us with any philosophy in connection with his discovery in the realm of deception, but at once himself assumes the *role* of prophet, and declares what it "cannot and will not accomplish." The correspondent does not state what promises are made by the Church which it is incompetent to fulfill, nor the presumptions it has made which cannot be carried out. We are therefore in this respect left with nothing to reply to, seeking as it were an invisible antagonist, but finding nothing to defeat, and no object for attack. We are left to the broad field of conjecture as to what the deception may consist of, that we have to explain away, and we find ourselves combating the ethereal opponent of broad assertion, to fight which would be "to beat the air."

But lest the gentleman contemplates a complete victory by this shallow artifice, we will deny that "Mormonism" is a deception, either gigantic or otherwise, and put the glowing correspondent on his proof ; and we further assert and are prepared to prove, that what the Church has hitherto promised it has in every case fulfilled, and trusts to be able to do so till its final

triumph is announced, and its adherents are crowned as the prophets have declared. It "presumes" to be, and is the organized Church of Christ, set up by divine revelation, and possessed of the powers, gifts, blessings and principles bestowed on the ancient Church. To these statements we can bring the testimony of many thousands of living witnesses, and we add our humble prediction that not many years hence millions will be added to the fold of Christ, and will glory in the name of Latter-day Saint, which now may be despised through ignorance and prejudice, but will then stand as a synonym for truth, valor, honesty and integrity. We trust that our friend will seek deeper into the principles of the Gospel, than merely the reading of works of infidelity and of fiction written against the Church, and that when he again airs his literature in the public prints, he will manifest more truth and reason as the result of his "investigations."

RETURNED.—On Tuesday last President Carrington returned from a quite lengthy and, doubtless, profitable tour through Scotland and the North. Besides attending Conferences at Glasgow, Dundee, and Stockton-on-Tees, he attended meetings in Airdree, Dalry, Edinburgh, and Newcastle-on-Tyne. The halls provided in most of the places were well filled with attentive Congregations, and much of the Holy Spirit was poured out for the consolation and instruction of both speaker and hearer. Brother Carrington returns in the best of health and spirits, notwithstanding the intense cold, and general inclemency of the weather encountered in his travels from place to place.

ABSTRACT OF CORRESPONDENCE.

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President James Finlayson writing from Dundee, Scotland, on the 13th inst., says: "The elders are laboring faithfully to make the people in the middle and northern part of Scotland acquainted with the principles of the Gospel, and here, as in some other parts of the Mission, have to labor under very adverse circumstances, as the Saints are few and very widely scattered, only one hundred and thirty-four in the Conference, including those in the Orkney and Shetland Isles. Since our Conference, I am pleased to say that we have added by baptism six new members to our number in the Dundee Branch. Elder Jack had previously visited them and given them our tracts to read, and on last Wednesday night, the 13th inst., he had the pleasure of baptizing the whole household. They walked about four miles and back again to their home on one of the coldest nights this winter. Elder Buchanan also baptised two in the Aberdeen Branch since our report was made out."

By letter from Thomas X. Smith, dated Manchester, January 18th, 1861, we learn that he had recently made a visit through the various districts of that conference. He reports a good feeling prevailing among the Saints. The elders are doing a good work, and are opening new fields and organizing new branches. Elders Brown and Farr had baptised three persons on the 9th instant, and five more on the 16th, and Brother Smith believes that prospects are good for the future.

CORRESPONDENCE

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INTERESTING LETTER FROM NOTTINGHAM.

Nottingham, January 17th, 1881.
President Albert Carrington.

Dear Brother,—I have no doubt you would be pleased to learn how we are getting along in the Nottingham Conference, and what progress we are making in spreading the word of God, the feelings of the Saints, etc. We passed the holidays very pleasantly, mingling ourselves together in the enjoyment of tea-parties and concerts throughout the several branches of the conference. I will relate to you briefly, concerning a tea-party and concert that was held by our friends in behalf of the Saints, and placed on the placards, "Latter-day Saints' tea party to be held in the Town Hall, Heanor, on Christmas Day." The names of those who got the same up took part on a previous occasion, and were communicated to the STAR some timesince by Elder Stayner and myself, —Messrs. Abram Saxton, Benjamin Thorp, Osborn and Gillet, and also their good ladies, who worked hard to make things agreeable and comfortable. It was a grand success, and gave good satisfaction to all who were present. Over two hundred sat down to tea, and between four and five hundred were present at the concert, out of which there were about eighty Saints from Hucknall, Nottingham, Eastwood and South Normanton Branches. Our friends took part in the entertainment, on the "posters it stated that a "Mister Young" would preside at the "piano" he being detained, quite an accomplished young lady, Miss Thorp, kindly consented to favor us with her services which were very acceptable. The concert closed about half-past nine o'clock. Those of the Saints that could not get home, who were about twenty-five in number, were made comfortable by the good people of Heanor, free of charge. After all things were settled up, there was a gain of one pound sixteen shillings, which the committee handed over to me to distribute as I thought wisdom, so you can see that we have

got friends in that locality, who are not ashamed to uphold and sustain the right.

I enclose you a slip cut from the "Ilkeston Pioneer" of December 30th, 1880 showing that the "wolves are beginning to howl," which is generally the case when sheep are nigh."

I have just returned from Leicestershire District, and find things only in a middling way some are not doing as well as they might. Elder West who is laboring in that vicinity with Elder Howard, (now absent from the district) is trying to unite the Saints and stir them up to the line of duty. We had made arrangements to attend to the rebaptism of the Whitwick Branch and also a portion of the Sheepshead Branch which had not as yet renewed their covenants, but on account of the weather being so severe and brooks being frozen over, we have postponed until further notice.

Elder West and myself called upon some of his relations, who are very respectable people. We were treated very kindly and were invited to "pray with them and ask a blessing upon the food, we were taken through the "old church of Repton," of which a portion was erected in the time of the Romans, where King Askue was buried. We bore our testimonies to them, and left some tracts for them to read. From there we went to Burton-on-Trent and held a meeting with the Saints; thence to Gresley; and from there to Brother William Wilson's of Lount, who keeps an open door and always makes the elders welcome. We visited the Whitwick Saints, and held meetings in Sheepshead on Sunday, where both branches met together. The Mansfield and Hucknall districts, are feeling well.

Elder King and Giles labor together in the Hucknall district and are doing a good work, and holding meetings in the houses of the Saints and friends whenever opportunity affords.

Elder Terry and Spencer are doing what they can in the Lincolnshire district, they have long distances to walk, as the Saints are very much scattered, and few in number but are

doing an able share to the support of the cause and making the elders comfortable.

Elder John Lee Jones is laboring energetically to get new openings in the Mansfield district.

Elders Howard and Farmer are at present visiting relatives.

I can truly say that I am associated with good elders who have the work at heart, and are doing all they can

for the furtherance of the cause. Our prospects are bright seeing that it is "the gleaning of grapes after the vintage is over."

My kind regards to brothers Stagner, Martineau and Felt, and accept the same yourself. Praying that the Lord will bless and prosper your labors.

Your brother in the Gospel.

OSCAR F. HUNTER.

MINUTES OF A CONFERENCE

HELD IN TALLY STREET HALL, DUNDEE, SUNDAY, JAN. 9, 1881.

Elders present from Utah—Apostle Albert Carrington, President of the European Mission; James Finlayson, President of, and A. M. Buchanan, J. A. McAlister, Wm. Jack and John R. Baxter, traveling elders in the Dundee Conference.

11 a.m.

Singing. Prayer by Elder Baxter. Singing.

President Finlayson made a few introductory remarks, and called upon the several elders to report their branches and districts. They represented that although the Saints were poor, a great many were willing to aid and sustain the elders in spreading the truth, but that in some districts the people generally were quite indifferent to the message of salvation, while in others a spirit of inquiry was made manifest.

President Finlayson then submitted the half-yearly statistical and financial reports, which were unanimously accepted.

The General Authorities of the Church, as sustained at the last General Conference held in Salt Lake City, were then presented and unanimously sustained by the Conference; also Albert Carrington, as President of the European Mission; James Finlayson, as President of the Dundee Conference, and traveling elders laboring therein, together with the presidents of branches, local priesthood, and the Saints to sustain each other throughout the Conference.

Singing. Benediction by Elder Buchanan.

2.15 p.m.

Singing. Prayer by Elder Jack. Singing.

The Sacrament was then administered.

President Carrington addressed the meeting and said, if he consulted his own feelings he would prefer to hear his brethren from Utah, and learn of their feelings and become better acquainted with them. In addressing the Saints, he always depended upon the influence of the Holy Spirit; referred to the attributes of our heavenly Father, His long-suffering and mercy to His children, and the blessings restored through the everlasting Gospel in these days, and how to obtain the same. He then treated at length upon the great benefits of the Perpetual Emigrating Fund to the poor Saints in these lands, and how it was abused by some receiving aid from it and not refunding, as they agreed to do. Had all paid up, the servants of God would have had means and to spare to gather all the poor Saints from the nations of Babylon. Said we lived in a day of gathering, but that a day of choosing was at hand, and exhorted all the Saints to keep faithful to their covenants, that they might enjoy the blessings of the Gospel.

Singing. Benediction by Elder McAlister.

6.30 p.m.

Singing. Prayer by Elder Buchanan. Singing.

President Carrington addressed the meeting, and said that we, the ser-

vants of God, were not here for any personal or selfish motive of our own, but simply to preach the Gospel to the people; made reference to the Christian world of the present day, how they deny the necessity of any further revelation from God, and asked the question, if they by their wisdom and learning were able to tell how the children of Israel would be gathered to their own land, and who would direct and prepare for the second coming of Christ without further revelation from our Father in heaven? Showed that without further revelation it was impossible to build up and establish that kingdom spoken of by Daniel the Prophet, but that the Lord was to do a marvelous work and a wonder, and the wisdom of the wise men was to perish, and the understanding of the prudent to be hid, and that the restoration of the Gospel in these days was the beginning of that "marvelous work" referred to by the Prophet Isaiah. The speaker referred to his early training in the Presbyterian Church, and that they had made no progress

since his boyhood, but rather the reverse; was satisfied in his youth that they did not teach in accordance with the Scriptures; but the work the Latter-day Saints were engaged in was one of progress, and salvation to its adherents. He dwelt at length upon the principles pertaining to the salvation and exaltation of all who would yield obedience to the Gospel. Closed his interesting discourse by praying for the blessings of our heavenly Father to be with the honest-in-heart and all the household of faith, in the name of Jesus Christ.

President Finlayson made a few encouraging remarks, and gave sundry notices of the Sunday meetings, etc. The services of the conference then closed by singing, and benediction by President Finlayson.

A number of strangers attended our meetings in the afternoon and evening, and the Saints will long remember the kind counsel and instructions imparted by President Carrington.

JOHN A. McALISTER,
Clerk, *pro. tem.*

PATIENCE.

—O—
"Learn to labor and to wait."

Much has been said and written on labor as a means of excellence and universal prosperity, but there is another necessary qualification besides the love of labor, that should always accompany that most excellent virtue—namely, the willingness to wait for the results of our good works. And while many are willing to work for the "bread that perisheth," and to labor in various ways in the affairs of this life, but few are found to work zealously, fearlessly and honestly for the growth of God's kingdom, with an eye single to His glory, and await His due time for their promised reward,—but few who look to blessings in eternity for the reward of their deeds in time. When I say few, I mean compared with the vast number on the earth in each generation, who ignore God in their works, and seek their reward entirely from the hands

of men. Compare the ancient prophets and people of God with the vast heathen nations, and even the Israelites themselves had to be prompted by the guarantee that they should possess the lands of their enemies, and become the rulers among men in a temporal sense, in order to secure their obedience to the plain, simple laws of righteous dealing among their fellows. This shows the weakness and impatience of man in even the remotest times, when God walked with His prophets, and led his people by a miraculous display of power. Moses was unable to induce them to adopt the higher law and reach on for the greater promises in humility and faith, hence they perished by thousands in the wilderness, and but two persons who had been redeemed from bondage when they cried unto the Lord, were led into the promised

land. A great principle is shown here to which our attention is drawn by a teaching of the Savior, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added." In other words, seek the advancement of God's work and purposes of salvation among men, and leave the event with Him who "rewardeth all men according to their works." The example set by the Savior and his faithful apostles, was an illustration of this principle, they sought no temporal power, no transitory wealth; the praise of men came not into their hopes, neither was the frown of the wicked a subject of their fears, they had but one object for themselves and for mankind,—that object was SALVATION. For this they were willing to spend every hour of their eventful lives, for this they were willing to give their bodies to the scourge, and for this their blood was spilt by the hand of persecution. They were willing not only to labor but to wait,—wait till all should be fulfilled, wait till centuries of darkness should pass away upon the earth, wait till others should come and be "beheaded for the testimony of Jesus," wait till the latter-day kingdom should triumph

and fill the whole earth with the knowledge of God, and until Christ—the despised and hated redeemer should come in His glory with his faithful Saints, to meet the Zion of God established on the earth by His power. They are still waiting, though they are cheered by his presence in the mansion prepared for them, yet they await the glorious time when they will again take up their bodies in the "resurrection of the just," and receive in a glorious immortality, the never-ending reward of their righteous deeds and faithful lives upon the earth. Then shall "all other things be added to them," then shall supreme power, with thrones, and principalities be bestowed upon them, then shall they wear "the crown which God the righteous Judge will give unto them, for as Paul said, it is prepared and laid up for the faithful ones who inherit His glory. Then shall the patient laborers of this dispensation obtain their everlasting reward, and inheriting dominion with God's ancient servants, live eternally in the enjoyment of His favor, and becoming like Him, reign as "sons of God" for ever and ever. JOB.

INDECISION.

(From the Salt Lake "Contributor.")

Indecision is fatal to prosperity. Every being has an ambition to become great. The child looks forward to youth; the youth, to the proud moments of manhood and womanhood, to fame and prosperity; and the man and woman look forward to the time when comfort shall surround them, and sons and daughters shall bless them. Nearly all have reveled in the pleasing thought of what they would perform sometime in the future. But, as time stops for nobody, it came and went, and deceitful Indecision causes them to wait; the bright dreams of great deeds, that have haunted the imaginations of the youth, have not been acted upon; manhood is dawning upon them, another effort is thought

of, by which they should be able to carry out their well laid plan for gaining knowledge, fame or prosperity, but it has not been acted upon, and the consequence is, time has passed, age has crept upon them, and their plans are unfulfilled. Young men have been known to lay the most praiseworthy plans and even to work for a short time, that they might be able to school themselves, arise from one position of worth to another, and finally make their fame and fortune in the world; and then, after all their good plans, they have, as the average editor would put it, hired themselves as pitchers for base balls clubs.

The difficulty with many is, they do not wish to labor for promotion. They

look to those who have acquired perfection through arduous toil, and think that, without any extra exertion, they should be able to do likewise. Let the young remember that if they would become good workmen, they must labor for it. If a man would be a good farmer, he must first decide that he will, and then begin at the very foundation of the art; and by hard labor and years of experience, become familiar with the work that must be known to the successful tiller of the soil. It would be useless for him to look at some aged veteran, possessing his broad, fruitful fields, well filled granaries and comfortable habitations, and say: "I would be a farmer, if I had such possessions."

It will be of little avail for a man who is desirous of being a teacher, to wish that he was as well educated, or possessed of as much governing power, or lived with as much ease, or was as well known as Mr. —, the school teacher. No; he must decide now, that he will possess these qualifications, and then begin at the bottom, and go through all the trials of a faithful worker; learn what it is to live without an income, to study over vexing problems when others are seeking pleasure or ease and to abandon everything else, to successfully pursue the one great object of his life, study; thereby suiting himself for the toil-

some, but envied position of a teacher.

If a young man desires to be a printer, it is absurd for him to wish immediately to occupy the editor's chair or the foreman's position. He must labor for days and years in obscurity, sweeping the floor, filling the lamps, washing the forms, running errands, picking "pi," and setting type, before he can be called a printer. And so it is with all other callings in life. Nothing can be accomplished without hard labor.

Think of these things. Find out for what position you are best suited, then decide and begin to-day, and never cease your toil, though you labor in poverty and obscurity, until you become the first class farmer, the learned teacher, or the accomplished printer. Never forgetting your God, labor to-day, and you will pave a path for the morrow, whose dust shall be gold, whose pavement, prosperity, and whose surroundings, happiness. Though you labor, sweat, thirst and hunger at the bottom of the hill to-day, decide to press onward, and you will rise with the sun to-morrow, on the lofty summit, looked up to, with respect and honor, by those who are struggling for a similar position, and by thousands of incisive characters below.

E. H. ANDERSON.

A pleasant illustration of the quaint shortcomings that characterise the passport system still current in more than one Continental realm is afforded by the confessions of a Hungarian waiter who has just returned to his native city, Pesth, at the expiration of a four years' professional tour through Servia, Roumanic, and the Slavonic provinces of European Turkey. This waiter, wishing to improve his mind and circumstances by foreign travel, applied in the autumn of 1876 to the police authorities of Pesth for a passport, which however was refused him, upon the ground that he was unable to exhibit certain requisite proofs of his identity, such as certificate of birth, baptism, and so forth. Determined to carry out his project, he contrived to obtain one of the printed and stamped permits for the conveyance of horned beasts over the State railways which are granted to cattle-dealers by a sub-department of the Ministry of Communications. This pass he presented at the first frontier he found himself called upon to cross on quitting Hungary—that of Servia—and the official to whose inspection it was submitted, being probably ignorant of the Hungarian language, and seeing an official stamp and signature duly appended to the body of the document, granted without hesitation the usual *visa*. The first *visa* thus obtained, others followed up its authority, as a matter of course; and, when the owner of the permit consigned it to official custody on his return to Hungary, it was covered with imperial, royal, and princely frontier recognitions of his identity with the animal of which it set forth the description as follows—"One milch cow, aged seven years; colour, redish brown; distinctive marks, the right horn broke near the tip."

POETRY.

THE KING AT LAST.

An eagle, hatched midst other birds,
 Did seem to them most strange,
 They scorned the dusky stranger-fowl,
 And kept him out of range.
 Their plumage gave them coats of red,
 And yellow, green, and blue,
 And made each think himself the king,—
 Not so the dusky hue.

The eagle left alone one day,
 Began to muse and mourn
 That he with curious looks did seem
 Of beauty to be shorn;
 But he resolved to mend his fate
 By deeds of greater worth,
 So laid his plans, and walked again
 'Mong those of "nobler birth."

He waited long with scarce a hope,
 For hated still was he,
 Yet stronger in each limb and joint,
 He seemed each day to be.
 At times he soared above them all,
 But this they scarce perceived,
 For they by plumage bright and gay,
 Were more and more deceived.

At length a wrangle midst the fowls,
 His notice did engage,—
 He saw a hawk descending low,
 Intending war to wage,
 The eagle then his plumage set,
 And marched with stately tread,
 The other birds now scattered far—
 Looked on with wondrous dread.

For hawk to eagle now they saw,
 In deadly conflict yield,
 And in a bird whom all despised
 They saw their strength and shield.
 Thus do we find on life's highway,
 The proud and haughty fall,
 And lowly men by deeds of might
 Rush in and conquer all.

C. W. S.

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EDITED, PRINTED AND PUBLISHED BY ALBERT GARRINGTON, 42, ISLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
 LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 5, Vol. XLIII.

Monday, January 31, 1881.

Price One Penny.

THE RESTORATION OF THE GOSPEL IN THE LAST DAYS.

The restoration of the Gospel, and the setting up of the kingdom of God in the last days, is a kindred theme to the apostasy, or "falling away" from the primitive faith; and not only is it a suitable sequel to the latter subject, but it forms another grand epoch or dispensation in the religious history of the world. It is a theme that should be nurtured in every heart, and its blessings sought by all. Every person on the earth, who desires to be redeemed and brought back into the presence of our heavenly Father, should never rest satisfied until he has become acquainted with the great plan of salvation. No one should be contented while tossed about by the "winds of doctrine" blowing around them, which waft so many into the sleep of death, and blind the eyes of the unwary with the dust of error, but should seek prayerfully and carefully for the truth, and, without bias or prejudice, contrast the doctrines taught by the various religious sects of the day, with those proclaimed by the Savior and His apostles when upon the earth; for we should have sufficient confidence in the Scriptural accounts of

His teachings to take them for our basis of correct principle and saving truth.

As so many profess to be teaching the Gospel and following in the footsteps of our great Master, and all in different ways, it is certainly impossible, without the aid of His Spirit, to discern the true Church, which those must enter by obedience to its doctrines, who will obtain eternal lives, and receive an inheritance in God's kingdom. The only sure way, therefore, to accomplish this, is to conscientiously and prayerfully take the word of God, and compare the principles taught by Jesus and His disciples, with those preached by the so-called Christian ministers of the present day; and thus we can detect the errors which exist among the man-made systems of religion which are around us, and be led at last, peradventure, to investigate the unpopular but holy truths revealed to the Latter-day Saints.

We fully substantiated in a previous number of the STAR, that the statement of the Christian world respecting the Church having remained on the earth since the days of the Savior, was incorrect and un-

true, and that a "falling away" from the Gospel introduced by Him had most assuredly taken place, and that false precepts and "damnable heresies" did creep into the primitive Church, deceiving the people and causing an apostasy from the truth. This, therefore, having occurred, there must of necessity be something done to re-establish the Church of Christ as it existed in the days of the Savior, and the Gospel be once more revealed to the children of men in order to give them an opportunity, not only to learn its truth, but also to receive its blessings, by obtaining the remission of their sins and turning from evil, wickedness and corruption, which would have brought death and destruction.

Thus is the wisdom of the Lord displayed toward the human family, and thus is the divine economy of our heavenly Father exhibited toward us, His children, here upon the earth. Therefore, knowing that the Gospel must be re-established, restored or brought back again to the earth, we should make it our duty to discover where it may be found; to ascertain who among the many professed teachers are preaching the "Gospel of the kingdom," which Christ said should precede His second coming and the "time of the end." His Gospel, we learn, is to be proclaimed as "a witness unto all nations, and then shall the end come;" therefore, if these are the latter days, the true Gospel must be upon the earth, and is being preached by somebody, or we are still looking for a revelation of it as the Scriptures declare.

We find that Christ, in explaining to His apostles what would be the nature of the signs of His second coming, says, "And ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, *but the end is not yet*" (Matt. xxiv, 6). Then after enumerating other signs, among which was the remarkable one referring to the "falling away"—that "because iniquity shall abound, the love of many shall wax cold,"—He declares, "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then

shall the end come" (Matt. xxiv, 14). How very plain! That after the "falling away," the Gospel should be declared for a witness unto the nations, showing the end was near! Certainly, nothing could be more convincing than this—that the Gospel must be restored, else why should the Savior dwell upon it, and give it as one of the signs of His second advent?

Again, as we proceed through the New Testament, we find the remarkable declaration of John the Revelator concerning the restoration of the Gospel by a holy angel in the last days, "flying in the midst of heaven." Speaking of the prophetic vision which he beheld, he says, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. xiv, 6). Now we all know that this was to take place after the over-coming of the people of God, which John had already seen in vision, in connection with other events, and recorded in his revelations. We also learn that after this angel had brought this Gospel to the earth, it was to be declared to every nation, kindred, tongue and people, that the downfall of Babylon would occur, in whom should be found the blood of the prophets and Saints of the Most High. As regards the time when this angelic messenger should come, we find by reading the following verse, for he is heard to cry, "Fear God, and give glory to him; *for the hour of his judgment is come*. And worship him that made heaven, and earth, and the sea, and the fountains of water." Here, then, we discover not only the epoch, but also the mission of this angel, and find that it was a call of obedience to God, required of every one that dwelt upon the earth. This prediction of John the Revelator, concerning the restoration, is very pointed, and makes the matter very obvious that the Gospel must be restored in the latter days, prior to the judgment of men upon the earth. It is also plain that the prophets of God who lived upon the earth, made this subject a universal theme; for we find it spoken of by Isaiah and others

in connection with the great gathering of Israel in the latter days, as they wrote under the inspiration of the Holy Ghost.

From the predictions quoted, we discover that the Gospel would, of necessity, be restored to the earth in the last days, immediately preceding the second coming of the Son of Man. This restoration involves a revelation of its principles and a bestowal of the authority to administer its ordinances among the people who should believe its laws; and the question naturally arises to whom would this revelation be given? Who would be a likely person to be thus favored as a prophet? To whom and how would it be restored? Would it be brought with a flourish of trumpets, and given to some grand monarch, an ecclesiastical leader of some denomination, or some man of great scientific learning? Or would it more probably be given to a humble person, one who knew but little concerning the learning of this world, and was unskilled comparatively in the mysteries of modern theology? Let us see what the Scriptures say upon this subject, and how it was generally done anciently. Zechariah, the prophet, in speaking of God's great care for Jerusalem, and the redemption of Zion, says, that he was shown, in a vision, by an angel, "a man with a measuring line in his hand," whom Zechariah asked where he was going, and he answered, "To measure Jerusalem, to see what is the breadth thereof and what is the length thereof." After this, the angel that talked with him, went forth, and another angel went out to meet him, and said unto the first angel, "Run, speak to this YOUNG MAN, saying, Jerusalem shall be inhabited as towns without walls," etc. (Zech. ii, 1-4.) He also predicts to this YOUNG MAN, concerning the establishment and glory of Zion in the last days, as also various other things in connection with the work of God. How similar to the statement that is made concerning Joseph Smith, who, when a YOUNG MAN of between fourteen and fifteen years of age, received administrations from God, through the instrumentality of angels, concerning the redemption of Zion, and the re-building of

Jerusalem, in this generation! Read the history of this YOUNG MAN, and the accounts given by himself of the visitations that he received from the different angelic messengers who came to him from the courts of glory, with the varied instructions accompanying their visits, and the similarity of God's dealings with men in various ages will be seen to be most striking! Zechariah was, to all appearance, inexperienced, and probably illiterate, so far as the knowledge of this world's learning was concerned; but the Lord says himself, that He will take the "weak things of the world to confound the wisdom of the wise, and to bring to naught things which are mighty."

We find it was the same in the calling of Samuel, who received the word of the Lord when he was a mere boy. We read that he ministered unto the Lord, before Eli, in the temple, when a child, and that one night, when he had lain down to sleep, he heard a voice, saying, "Samuel, Samuel," and thinking it was Eli calling him, he went to him and said, "Here am I." Eli informed him that he called him not, and told him to lie down again. He went back to his bed, and again the voice called him. He thought it surely must be Eli, so he went and asked him if he called him, and he said, "I called not my son; lie down again." And the third time did this voice call him, and Eli perceiving it was the voice of the Lord, told Samuel that if he heard the voice again, he should say, "Speak, Lord, for thy servant heareth." The Lord called Samuel again, as he did before, and Samuel answered him as Eli had instructed. Then the Lord spoke unto him, and informed him that he would "do a thing in Israel at which both the ears of every one that heareth it shall tingle," and gave him instructions in relation to the downfall of Eli and his household. Thus we find that God ignored the experienced High Priests and the learned Israelites, and called the boy Samuel to be a prophet unto his people, and to reveal to Eli himself the great things which should befall him in the future.

Now we find that this was the Lord's manner of dealing not only in

choosing prophets, but also the kings who should reign over his people; and this case is the more remarkable because kings are generally supposed to be men of some experience and judgment, seeing that they have to conduct the affairs of temporal government among the people. The calling of David was an illustration of the truth of our statement. We read that the Lord told Samuel the prophet to go to Jesse, the Bethlehemite, for among his sons He had provided a king to govern His people in the place of Saul, who had become wicked. He commanded him to fill his horn with oil, and anoint one of Jesse's sons to this position. We find, in reading the account of this mission given to Samuel, that he went to the town where Jesse and his sons resided, and sanctified them, calling them to the sacrifice which the Lord had told him to offer, so that the suspicions of King Saul might not be aroused, lest he should take his life. Now when they went in unto the sacrifice, Samuel caused that each of the sons should pass by him, so that he might choose a fit person to guide the people of God. We read that when the first one, Eliab, had passed, that Samuel would have anointed him to be king, "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi, 7). Consequently Eliab was not anointed. All the other sons of Jesse, except one, then passed before him, and one by one were rejected by the Spirit, for the Lord had not chosen any one of them. Samuel then asked Jesse, "Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep" (xvi, 11). Samuel then commanded that they should fetch David, who was the youngest boy, "and when they brought him unto him, the Lord said unto Samuel, Arise, anoint him; for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from

that day forward" (1 Sam. xvi, 12, 13).

Here, then, are some of the many instances which might be cited to show the kind of persons the Lord chose to do His work. In His selection of the prophets and kings, for the guiding and benefit of His people, we find that He chose those whom men would perhaps have overlooked and slighted, and thus He glorified Himself. For instance, who would have supposed that God would have called a shepherd boy like David to be a king, or a child like Samuel to be a prophet unto His people. Yet, in tracing the history of God's dealings with His children, we find that He invariably chose the humble and the unlikely ones for His work. It appears that *young men* and *humble men*, however illiterate and inexperienced, were still the most suitable for the work of the Lord, for they could be fashioned in the manner the Lord might see fit, and made into "vessels of honor" for His use. Hence the great similarity in the divine choosing of Joseph Smith, to that of God's ancient prophets. And the writer here testifies that the Lord, as He predicted by the mouth of His ancient servants, has restored His everlasting Gospel to the earth in this generation, through that humble, youthful instrument, and did call him to be the means of establishing the same; that he was indeed a prophet of the Most High God; that he heard His voice and saw His person, and that he spoke and wrote like the holy men of old, as he was "moved upon by the Holy Ghost." This testimony may be treated lightly by the people of the world; but we know, and have a clear conscience when we say so, that we are doing our duty in paying this humble tribute to the memory of our martyred prophet, that our skirts may be clear and unspotted from the blood of this generation in the great judgment of the Almighty, when "every man shall be rewarded for the deeds done in the body," and the martyrs shall inherit a crown of life among those who received their testimony, while the wicked and the unbelieving shall be cast into outer darkness.

W.

HAPPY MOMENTS.

(From the Salt Lake "Contributor.")

Yes, happy moments, what visions they call up! How cheerily ring the echoes of their rich music thrilling our very heart-strings with the recollection of their glad happiness! Here and there, all the way backward over the rugged and rough hills of memory, we find nestled far down in the "happy valley" of remembrance, sunny spots in our lives, where fancy loves to linger, painting flowery pictures and sketching the beautiful imagery that our minds have associated with the happy moments once so wholly ours, but now only a precious fragment out of the halcyon past, which can never be quite obliterated. In some peculiarly fanciful temperaments these happy moments, interspersed through their lives, where perhaps more of sorrow than of joy have mingled, are treasured as sacred heir-looms, linking them with those their love, and with the incidents which made those moment golden, so that they shimmer with a radiance that will remain bright through all time, and are full of a sweet music which keeps on re-echoing forever.

That which makes such moments beautiful to us, may seem only trivial when told to others, but they have a bearing upon one's life, and are like fresh springs of pure water in the desert, to weary souls, worn with the cares and toils that are the heritage of mortals in this sublunary existence. Happy moments indeed are those when we bask in the clear sunshine of the affection of loving friends, true and tender. O, how well we remember kind words spoken in a dark hour, by one near and dear to us! How we hug the sweet recollection to our hearts, and call it up again and again, and live such moments "o'er and o'er!" From out the long experience of the past, we can bring many special seasons of happy moments. Some have been occasioned by an unexpected turn in the wheel of fortune, when, after the blackest, darkest clouds of gloom and doubt, there followed such a sudden change as to

create a bliss, which for a few brief moments almost intoxicated us with joy.

Kind deeds bestowed in gentle, unaffected charity, are sure to bring us happy moments. It is the best reward of a kind Providence; for what is so soul-satisfying as to feel we have done some little good to a fellow creature? Our blessed Savior said, "Inasmuch as ye have done it unto one of these my disciples, ye have done it unto me." Sentiments we should implant in our hearts, and angraft in our lives, that they may bear rich fruit in the simple, kindly acts of our daily intercourse with friends and neighbors. Happy moments are not the result of proud ambitions realized, though in youth we are apt to think so; neither do they wait upon an idle life, devoid of purpose. Time wasted in idleness or frivolity will never bring happiness or peace, but the reverse. But for happy moments we need not depend entirely upon the past, though it e'en affords us much true pleasure in retrospection. The present may be replete with them if we will make it so, for much depends upon ourselves, and the future may yield a rich harvest of well spent time and deeds of generous kindness, through our own exertions, which will crown the riper life with a more precious dower than hard-earned wealth, or treasures that will rust, corrupt or fade away.

To those just starting out or marking a career for their future, there is every opportunity, with the knowledge which the Gospel gives those who list to its teachings and guide their lives by its precepts, to make life's moments not only useful in the truest, highest sense, but happy also, by acquiring the riches of the kingdom of God; in contrast with which all other things are as dross compared to pure gold, and the happiness of a few, brief moments, to the glories of an endless eternity. Then commence to make your moments truly happy, while the heart is pure and the aspi-

rations noble. Thus will you have power to secure to yourselves happy moments, free from the doubts and misgivings that follow wrong-doing, and the regrets which accrue from evil deeds, or time mis-spent, and your "peace will flow like a river" all through the vista of the future, and whatever clouds may darken for a time the brightness of your horizon, will be quickly dispersed, and the consciousness of having yielded obedience to those exalted principles which make our footsteps firm even in the roughest places through which we are

called to pass, will make comparatively happy even your saddest moments.

Life is not all made up of sweets; we must needs taste the bitter, and our joys are heightened just in proportion to the sorrows we have known. It is needful that we pass through severe ordeals, to prove our integrity to God, and our sincerity as followers of the meek and lowly Jesus, our Example, who suffered all things that He might enjoy the highest glory in his Father's kingdom.

AMETHYST.

MANUSCRIPT OF ST. PETER.

On the 13th of July, 1879, there died at Jerusalem a certain poor man known throughout all the city for his great age, which was reputed to be 109 years. For the last half century this hermit had lived retired from the world, without exchanging a word with his neighbors, by whom he was regarded as a saint. At his death, as no one knew any of his friends or relations, the local authorities took possession of all that he had left.

On visiting the grotto inhabited by this man, whose name was Core, situated at the foot of the hill Gethsemane, they were surprised to find it decorated with some degree of elegance. It was overlaid with tigers' skins, and the actual couch of the deceased had been composed of these materials of very great value. After removal of the skins a trap door was found, which led into an underground passage, five yards long by three or four yards high. There a case was found fastened by an iron bar. On opening it the explorers came upon a heap of money of different countries and periods. A large quantity of gold was discovered—English, Turkish and Grecian—the fruit, probably, of a long career of mendicancy on the part of the holy man. The value of the treasure has been estimated at about £8,000. Under the layer of coins a packet was disclosed, wrapped up in old newspapers. After this coating had been removed, a hand-

some cashmere shawl appeared, much the worse for time and damp, but estimated originally at about £80. The shawl again concealed several papers attesting the origin of poor Core, who in these was declared to be a Hebrew belonging to a very rich family established at Stockholm. Finally, under these papers a voluminous manuscript on papyrus was brought to light, wrapped in a piece of green silk so entirely consumed by age that it fell to pieces at the first touch.

The papyrus bore, written in beautifully ancient characters, the following words:

"I, Peter, fisherman and disciple of Jesus, the Son of God, and continuator of his works, speak to the people of the earth who hear the word of the Lord according to the love and in the name of the very Holy God."

The manuscript is signed in an elegant and original manner.

"I, Peter, fisherman, in the name of Jesus have finished writing the word of love in the fiftieth year of my age, on the third passover after the death of my Lord and Master, Jesus Christ, the son of Mary, in the house of Belierl the scribe, near the temple of the Lord."

The papyrus of this manuscript is tolerably flexible and resisting in spite of its age, and the ink is still very black. That led the discoverers to suppose that it was the work of

Core; but the savants of Jerusalem, after a lengthy examination, during which they vainly endeavored to decipher sundry antique terms, came to the conclusion that it was impossible for a modern author to write ancient Hebrew with such ease, purity and propriety of language, presenting both an acquaintance with the signification of certain words and a particular archaic form peculiar to that tongue in its best periods. Besides, everybody knows that papyrus is no longer manufactured, which proves, at least, the antiquity of the document. But can it really be a manuscript of the Apostle Saint Peter? To elucidate so grave a question, the Bible Society of London was communicated with, which at once sent a commission to the spot to examine the case. After long investigations, this commission is said to have pronounced in favor of its authenticity. The numerous questions—philosophical, philological, historical and Biblical—raised by this discovery, promise to be most curious and interesting.

The Bible Society appear to take it for granted that Saint Peter could

write, which, on the strength of the testimony of Saint Mark and a rather obscure passage in the Acts of the Apostles, has hitherto been considered doubtful. This point further stimulated the zeal of the Bible Society to study the manuscript.

Between the commission, which has its seat at Jerusalem, and the Society of London, a brisk exchange of letters and telegrams has been going on. Finally, the family at Stockholm inheriting the property of the ancient hermit of Jerusalem, has been offered £20,000 for the acquisition of the manuscript by the Bible Society; but all these people will agree to is, to grant the right of reproduction and translation. The firm of Abdullah Brothers, in Constantinople, has offered to bring out a photographic edition.

The above account appeared originally in the *Sabaoth*, a journal printed at Jerusalem in the Jewish interest; whence it was extracted by the *Seminatore* and *Fiaccola* of Rome, two organs of evangelical interest in Italy, and has now found its way into the French papers.—*Helen Stanley.*

FACT ABOUT THE SEX.—It is allowed that after a woman has passed ninety she is proud of her age.

Mark Twain once drew up a comic almanac of Californian weather, in which the predictions varied mainly from "severe earthquakes" in January to "mild and balmy earthquakes" in July.

"You smoke too much, my dear fellow—positively you do. You'll ruin your health!" "Who—I? Oh, bless you, no!" "But you do—you smoke an ounce a day at least." "But look at the small pipe I smoke it in!"

Old lady asks neighbor to look at a picture by her son: "Come awa' ben, Mrs. Smith, and see the new pentin' din by our Jeema. It's a scene in Arran wi' a horse an' kairt in't, an' it's sae weel pentet that ye canna' tell the yin frae the tither."

An old judge of the New York Supreme Court, meeting a friend in a neighboring village, exclaimed, "Why, what are you doing here?" "I'm at work, trying to make an honest living," was the reply. "Then you'll succeed," said the judge, "for you'll have no competition."

A minister with a rather florid complexion went into the shop of a barber, one of his parishoners, to be shaved. The barber was addicted to heavy bouts of drinking, after which his hand was, in consequence, unsteady at his work. In shaving the minister he inflicted a cut sufficiently deep to cover the lower part of his face with blood. The minister turned to the barber, and said, in a tone of solemn severity, "You see, Thomas, what comes of taking too much drink." "Ay," replied Thomas, with the utmost composure, "it mak's the skin verra tenner."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 31, 1881.

DISUNION AND ITS RESULTS.

It doesn't take a very keen observer to perceive that the condition of much of the world to-day, as well as in other times when nations have waned, is an illustration of the Savior's statement, "A house divided against itself cannot stand." It is very evident to the reflecting person that disunion is division, and division is the rule which seems to predominate in all the so-called civilized nations at least. The governments have their parties, who oppose each other's plans on general principles. If the English Liberal matures a plan in his mind for England's supposed welfare and greatness, the English Conservative denounces it in strong terms as a monstrosity; if the Conservative ventures to suggest a scheme to produce order and advancement, the Liberal punctures it with the javelin of ridicule; no plan advanced or suggested by an opposite party seems to be met with any degree of mellow-ness or harmonious action, or even proper consideration. It is not only in England we find this, but the same exists in America to an alarming extent. Now the question is, Is this statesmanship? Does this course promote the greatest good to a commonwealth? A nation is in one sense a family; the nations combined should be in a universal sense—a family. The people on this little planet are essentially related, for "God hath made of one blood, all the nations of the earth." Yet we find continual wranglings between the various members of the household, sharp words, back-talk, and occasional slapping of faces and punching of noses occur, which excite national feeling and party feeling, then party hatred, then internal bitterness and strife, and lastly, what are we to expect? No good certainly, but fatal disruptions and universal death to the contentious and divided factions and all their adherents!

One of the most essential principles which the Savior taught his disciples was union. "BE YE ONE, EVEN AS I AND MY FATHER ARE ONE!" Unity then is a principle of the Gospel, but it is evidently ignored by the Christian(?) public, about as much as all the other doctrines of Christ, and, in fact, if the other principles were obeyed, unity would be the result, for they include brotherly love, peace, charity, long-suffering, wisdom and faith, and a strict obedience to the revelations of God's Spirit which brings unity of sentiment and oneness of action in all things. But after a struggle between the various religious parties for many years, which would finally end in a total loss of

religious principle among men, it was left for the Father of the great human family to reveal His Gospel in its purity and power, that the dove of unity might find rest for the soles of its feet on the mountains among the Saints, and that by the spreading of the Gospel revealed to them, this great principle might finally extend from thence over the face of the whole earth, that the "will of God may be done on earth as it is done in Heaven." How could the millennium be ever introduced if no unity existed among the people? The hearts of even the best of us are not wholly changed in one day from a condition of bickering strife and hatred, to one of purity, unity and affection! No, it takes an every-day practical training and preparation, which is the work of the Gospel, with all its helps, gifts, and unity of sentiment in the government of the Saints. The very disunion we see in the "Christian" churches is the seed of dissolution and of death, the same as with the political world division is doing its fatal work, and preparing all people who obey not the revealed Gospel of Jesus Christ, for the final disruption which will destroy the wicked.

How then should it be among the Saints? They must and will be UNITED, they will obey the higher law of purity and perfection, they will cling to the commandments of God made known through revelation, they will purify their hearts of all guile and contention, and become ONE IN ALL THINGS. Thus will they be saved when the world is wasted away, and stand when the "nations become as chaff" before the power of the great Messiah. Latter-day Saints, be faithful! Great things await you! Be united, love one another, and cling to the counsel of God's priesthood, which is authorized to lead and control, under the dictation of His Holy Spirit. So shall you become victorious, and be numbered among the "meek who inherit the earth," when righteousness and peace shall extend from one end thereof unto the other.

RELEASE.—Elder John Kynaston, traveling elder in the Liverpool Conference, is released to return home on account of ill health.

GONE HOME.—On Saturday last, Jan. 29th, Elder John Kynaston left Liverpool on the S. S. *Abyssinia*, of the Guion Line, having been released from his missionary labors to return home on account of ill health.

Elder Kynaston arrived here on May 17, 1880, and was appointed a traveling elder in the Liverpool Conference, where he has faithfully labored from that time till the present. His general failing health rendered it wisdom that he should not be detained longer in this climate. He returns with our best wishes for his safe arrival and future usefulness.

CORRESPONDENCE

INTERESTING REPORT FROM NEW-CASTLE.

Newcastle-on-Tyne, Jan. 20, 1881.
President A. Carrington.

Dear Brother,—Once again I report to you the condition of the work and

the labors of the elders in the Durham and Newcastle Conference.

Since my letter dated Nov. 16, 1880, I am pleased to report a few more additions to the Church by baptism. I learn from Elders Holbrook and Tingey, who are laboring in the South

Church district, that six new members have been baptized, and two have renewed their covenants by re-baptism. Elder G. H. Butler, who is laboring in the Northumberland district, reports four new members by baptism, and four by re-baptism. Two also, have renewed their covenants in the Newcastle Branch.

The health and spirits of the brethren are good, with the exception of Elders Parkinson and Tingey, who have been suffering from severe colds for the last two or three weeks, but they are now slowly recovering. They do all they can to preach the Gospel, and warn the people to escape from Babylon, and the impending judgments that must soon overtake the wicked and the ungodly.

The distribution of tracts is energetically carried on by the traveling and local priesthood, and although they meet with a little opposition they are not discouraged, but wish to continue their diligence in the performance of that important duty. Through this means they get to bear their testimony to the truth of this work, and the divine mission of Joseph Smith, to hundreds that they could not reach in any other way, and strange to say, whatever part of the conference the elders visit, they find a great many who have either through carelessness lost the faith of the Gospel, or have at some time been cut off the Church; but a great many more of the latter than the former, and some of them are very glad to meet with an elder once again, and give him a hearty welcome to their home. One of these lately asked his wife, whether he was the better husband when in or out of the Church. She had to confess that he was a better husband when in the Church.

I find in traveling through the conference that the Saints, as a general thing, are feeling well, and the fruits of the Spirit are made manifest at some of their meetings—the gift of tongues, with the interpretation of the same, sometimes with a gentle reproof, as well as words of encouragement and exhortations to be more faithful in the future than in the past. Work is rather scarce just now with some of the brethren, which militates some little

against the financial interests of the conference. I do my best to encourage the Saints to attend to their several duties in the Church, and keep their covenants inviolate before the Lord, to do all they can to get to Zion, and I remind them that God will help those who help themselves. I know this by experience, as well as thousands who are in the Church.

In returning from West Hartlepool the other week, I commenced a conversation in the train with a minister of the Wesleyan Methodists. I referred to the mildness of the weather which existed at the time in this country, compared with what it was in America, where I had lately come from. "What State are you from?" he replied. I told him I was from Salt Lake, Utah. This seemed to arouse all in the carriage. "Salt Lake," he said, "the home of Brigham Young?" "Yes." "Did you ever see him?" "No, never." I asked him if he would like to see his photograph. "Very much," he replied. I had it with me, as also the photographs of Joseph Smith and eleven of the twelve apostles, which I showed to him. "Well," he said, "they are fine looking men; what powerful organizing capacities they have!" I then bore testimony to their being the prophets and apostles of his Church in these last days. I told him that I was an elder sent to this country to preach the Gospel of Christ, and I supposed he was a minister of the Gospel. He replied, "Yes, and have been for twenty years." I told him I was talking to a minister the other day who did not believe in Jesus. He seemed quite astonished at this, and replied that he must be a strange man. I asked him what he taught the people to do to be saved. He replied, "We invite them to come to Jesus." "Well, what do you tell them to do when they do come?" "To give their heart to God." "Do you believe," said I, "that Jesus spoke the truth, when he told Nicodemus that he must be 'born of water and of the Spirit,' or he could not enter the kingdom of God?" He replied, "Yes." "Well, then, do you believe that it is essential for you and all mankind to observe that in order to get into the kingdom of God?" "No," he replied.

"Then you see you are like your brother minister. You do not believe in Jesus either?" That made him very uneasy. I quoted a great many passages from the Scriptures bearing on the same subject. He said they were not in the New Testament, so I got the Testament out of my pocket and read them to him. Then he said that was a book belonging to the "Mormon" Church. I told him that I had purchased it in Newcastle-on-Tyne; but he had to take the book from me before he would believe. I then asked him whether the signs Jesus promised should follow the Gospel believer, were in his Church? He did not understand. I told him they were to speak in tongues, heal the sick, cast out devils, etc. He replied, "I believe in the power of God, that he made this world out of nothing." I said, "You give God a great deal more credit than I could; for I do not believe God, nor any one else, can make something from nothing." Then I told him how I believed this earth was made. He asked a gentleman sitting next to him, whether he did not hold his (the ministers) opinion? The gentleman replied, "I do not." The

minister of the "Gospel" then said he could bring me a man who could overturn my doctrines. I said: "Not my doctrines; but the doctrines of Jesus Christ." I then bore my testimony to him, and told him to repent and obey the Gospel, for instead of him leading people to Christ, he was leading them away from the truth. I was asked then: "What of polygamy?" I said that plural marriage was a command of God, and practiced by the ancient Saints; and had been revealed again in this day by the Lord, and was practiced in his Church. By this time we had reached Newcastle, he thanked me for my information, bid me good-bye, and we parted.

My health and spirits are very good at this time, for which I am thankful to God, and pray that he will continue this blessing unto me, that I may be able to continue my labors in this land, and help to bring souls to Christ, until he who has the right to say, shall say it is enough.

Praying God to bless you and all your labors throughout the mission.

Your brother in the Gospel,

W. R. WEBB.

MEDITATIONS!

"The old year's gone,
And the new year's come."

—O—

(From the Salt Lake Woman's Exponent.)

A happy new year to all our readers; yes, a happy new year to all! And especially to the poor, the sick and the afflicted; may the new year open upon them with a brighter, warmer phase; and may the Father of mercies and God of all, comfort them; and as "the earth is thine and the fullness thereof," wilt Thou not turn and overturn affairs in the revolving year, that a portion of prosperity may fall on them; that health may be restored to the sick, prosperity to those long struggling with adverse circumstances, poverty and adversity; peace and happiness, or resignation, to the mourner and the bereaved. Send down Thy light and Thy truth into every heart that is honest and desiring

to possess it, that each may be warmed, invigorated, and fertilized by the invigorating, life-giving power and principles of the same; may health and peace, and the comforts of life be in the dwellings of the righteous—in the habitations of the Saints of latter-days.

The car of Time rolls on with noiseless velocity, so that we cease to realize it. We hail a new year, we welcome it into our hearts, and into our homes; life appears to take on a new phase, our hopes run high; we build, we plant, we sow, we reap, we eat, drink, and are merry. We marry and are given in marriage, we take journeys, we speculate, we get gain, and in a short time we awake to the fact

that the year is old! is passing away, and behold another takes its place; and so the sum of life runs up to its awful "Total." It is a time for serious reflection, for calling in our thoughts, for looking over the ledger of daily life, for reviewing the *past*, for new resolutions, for improvement, for looking forward to what is ahead of us, even to the grand *finale*, when "man goeth to his long home, and the mourners go about the streets."

These thoughts need not make us sad; it is only wisdom to familiarize the mind with the *inevitable*, in whatever shape or form it comes, or is to come. If prosperity, we need some preparation for it, that we may bear the responsibility it must bring with it, in a becoming manner; for such have a stewardship to be accounted for; yes, indeed, one that will surely be required of them! If it is poverty and privation, affliction by sickness or bereavement, for that too we need to be prepared, for it is a severe school, and we need faith and resignation, and submission—all are needed, yet, though under a cloud, let us remember the sun is still shining behind it. One, who was a tried being from infancy to the grave, wrote that sublime hymn, "God moves in a mysterious way," and told us, "The clouds ye so much dread, are big with mercy." How sublime! how sweet is confidence in God! Ever let us try to realize that he is our Father, that though some of his lessons are very hard to learn, yet, when learned, they advance us to the "high school," intended for us, that these rudimental lessons make us stronger, self-reliant, more capable of endurance, and qualify us for still higher "forms," and enable us to walk "alone with our God." It is grand to reach that point where "nothing can touch us farther." Must we die to attain that desideratum? Yes, we must die to all diseased feeling, and lay on the shelf some of our most beautiful, most cherished feelings, which is as well, for what can we do with them?—and go forward in the path of life, common-sense, matter-of-fact, business-of-life people. With such a temperament not much can touch us!

In reviewing the past year, I realize the blessings of the Lord have been

over his people, and his blessings descend on the just and on the unjust. The catalogue "the world" exhibits amid these blessings, is fearful: warfare, anarchy, rebellion, India deluged with the blood of brave European soldiers. Verily, kingdoms are bought dear when they cost *such* a price: besides widows' groans and orphans' tears; and next railway horrors, of which the Tay bridge was the climax; earthquakes causing whole cities to totter, volcanoes throwing out rivers of burning lava, long and broad, desolating the country for miles; fires depopulating whole districts, with their desolating consequences to the inhabitants, and loss of life; plagues sweeping off a rising generation in a few short months. We, too, have not escaped here—we have seen our infant population cut down by a fearful scourge, nearly whole families, and in some cases *all* taken, and left the hearth of home desolate indeed! All this makes a fearful catalogue; but alas! the half is *not* told. Has there been no balance sheet to this dark page of a year's history? Yes—blessings without number. The light of heaven still shines upon us in all its vivifying glory; the silver moon still marshals over the azure sphere in her benign splendor, the stars shine out in all their twinkling, panting, breathing voices, saying, Here we are, worship us *not*, but worship Him who placed us as lamps in the blue ether, for your benefit. Peace and plenty have reigned in our hemisphere, the piece of God has been with us, and has bound up the bruised and broken hearts of the bereaved. Do we ponder on these things? Do we lay them to heart, and endeavor to show forth our gratitude to the Great Giver by walking consistently before Him and before our fellow creatures?

Dec. 31, 1860.

Here as I write, my mind runs back in its reflections to other days and other years, for I have ever made a point of spending the last hour of the old year *alone*; and devoted it to reflection, and made such palpable, in notes to each of the members of my beloved family. Thus employed I witnessed the departure of the old year, and the advent of the new. Such for years

was my custom, and I find the old habit fitting close upon me at this present sitting. Times have changed, I am alone, quite alone—all are away. Even at this remote distance of time, and distance of earthly space, and the mighty Atlantic rolling between all the past, I shut my eyes—I listen and I can hear those thrilling chimes of bells—still can I call up the time, the hour, the associations of feelings and ideas with all the vividness of actual presence! Memory—that wonderful gift—is awake; she opens her cells—long closed, and from them issue the spirits of that day, and hour, and the times of old. We hear their voices, the voices of the young and happy; they come in our dreams, but “they are pale in the tomb, in the winter house,” we have bent the red eye over them, their voices remain in our ears, but we shall see them no more on earth. These were ministering spirits of our own flesh and blood, and made at that time the starlight of our life; but they, like the year that is past,

have gone into eternity, they are with the blessed of all ages, in the habitation of the just made perfect, and with God, the great Father of the universal family.

Hush! Imagination is busy with me! I hear those lovely bells, they have all been raised ready for the advent peal, and now they ring out with at first a firing salute, and then float off into the most joyous music, that at this still hour speaks trumpet-tongued to the souls of the listeners, and each interprets their language to the whisperings of their own souls. It is a moment of deep, intense excitement—felt but never spoken. The year is past; it is 1881.

Again we say a happy new year to all our readers—yes, to the whole human family! May the enlightening influence of the Spirit of God move upon this terrestrial planet. Let us say with one of old, “Let us fall into the hands of God, but save us from the hands of our enemies.”

HANNAH T. KING.

A GOOD WORD FOR ANIMALS.

“Dr. Magendie, in one of his barbarous experiments—which I am ashamed to say I witnessed—began by coolly cutting out a large round piece from the back of a beautiful little puppy, as he would from an apple dumpling! It is not to be doubted that inhumanity may be found in persons in very high positions as physiologists. We have seen that it was so in Magendie.” This is the language of Dr. Elliotson in a report of vivisection. If his statement is worthy of credit, and we have every reason to believe it is, Professor Huxley's name being attached to the report as one of many endorsers, the science of physiology has good cause for shame and deserves the opposition it has of late encountered. Every medical student in America knows that similar outrages are perpetuated in our own medical colleges every winter. The writer of this article has witnessed vivisections so cruel and unnecessary that he is ashamed to remember that

they were under the patronage of his Alma Mater. If the experiments were of value to the world—if they were calculated to further the interests of the healing art, or to mitigate human misery, and lengthen the life of man, we would approve and encourage them; but they are practically worthless, as many eminent physicians have confessed. Sir William Ferguson, a celebrated surgeon, expressed himself thus:

“In surgery I am not aware of any of these experiments on the lower animals having led to the mitigation of pain or to improvement as regards surgical details.” The ordinary vivisection is not only an inexcusable cruelty to the animal, but an incalculable injury to the young men who see it. It teaches them to behold without compassion the most aggravated misery and acute anguish. It hardens the heart and blunts the sensibilities. The dictates of the human heart and of religion are agreed that kindness to

animals is a sacred duty, and that we ought

Never to mix our pleasure or our pride
With sorrow of the meanest thing that feels.

We read in Scripture: "A righteous man regardeth the life of his beast." The angel of the Lord rebuked the cruel Balaam for smiting the ass three times. God spared Nineveh because there was "much cattle in the city." The law of Moses "forbade muzzling the ox that treadeth out the corn;" and we are thrice commanded, "Thou shalt not seethe a kid in its mother's milk."

We read in the Talmud that a "calf destined for sacrifice," came moaning to Rabbi Judah Hakkodesh, called "the holy," because he compiled the "Mishna," and with great sorrow put its head in the master's lap. The rabbi thrust it from him, saying, "Go hence; for this thou wast created." But the angels who heard his cruel words said, "Behold he is pitiless; let affliction come upon him." Some time after, his servant, in sweeping the room, interfered with the comfort of a cat and her kittens. "Leave them alone," exclaimed the rabbi, "for thus it is written, 'His tender mercies are over all his works.'" Then the attending angels said, "Let us now have pity on him, for he has learnt mercy."

There is a very beautiful incident in Theodore Parker's childhood which illustrates the fact that the instincts of the human heart are in opposition to cruelty, and which also furnishes us with a key to the great preacher's life. When Theodore was a little boy his father walked with him one morning in a distant part of the farm.

They passed a pond where was blooming a rhodora, which so attracted the boy's attention as to draw him to the water's edge, and there he saw a little spotted tortoise basking in the sunlight. Theodore had never killed any creature, but he had seen boys stone birds and squirrels, and torment cats and dogs, and at once he seized a stick to follow their example and destroy the tortoise. But an unseen power restrained his arm, and a voice within him said, "It is wrong." The child looked around, and saw no one. Fear seized upon him, and he hastened to his mother in the utmost alarm, and asked her what it was that told him it was wrong. The good woman, wiping the tears from her eyes, took the child in her arms and said, "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you in the dark and without a guide. Your life depends on your heeding this little voice." Theodore Parker lived to be a great scholar and distinguished preacher, but he never forgot that lesson, and always held conscience in supreme veneration. It is an important part of a good man's religion to be kind to the animal world, and it is literally true that

He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small,
For the dear Lord who loveth us,
He made and loveth all.

—Selected.

WORTHY OF A CROWN!

Lines written upon hearing the question asked: "I wonder if I'll be worthy of a Crown?"

I heard a simple question asked,—
Though one of thought profound,—
Which set my mind to thinking fast,
And made my soul rebound;
It seemed to hold me in a spell,
The thought my mind possessed;
The feeling I could never tell,
It cannot be expressed.

The words were innocent and plain,
 Yet full of truth and might ;
 I've thought them o'er and o'er again,
 At morn, at noon, and night.
 The question may seem mystical,
 Yet here I set it down :—
 " I wonder if I ever shall
 Be worthy of a Crown ?"

" Be worthy of a Crown ?" How strange !
 From whence do ideas spring ?
 That thoughts like ours should upwards range,
 And to great subjects cling ?
 And this should e'er be asked by all,
 From prince to peasant, down :—
 " I wonder if I ever shall
 Be worthy of a Crown ?"

How few are there who, in this life,
 E'er think this question o'er ?
 How few that seek, while here midst strife,
 To gain that brighter shore ?
 How many struggle to avoid,
 The scoffer's sneer and frown !
 How few who will, when sin 's destroyed,
 " Be worthy of a Crown !"

Methinks the persons are but few,
 Who strive by faith and prayer,
 To bless mankind, their duty do,
 And for the end prepare ;
 For all must ask, when called to lay
 This mortal body down :—
 " I wonder if I ever shall
 Be worthy of a Crown ?"

Seek first the kingdom of the Lord
 While yet it may be found,
 And help to promulgate abroad
 The Gospel's joyful sound ;
 Then by enduring to the end—
 Till Christ from heaven comes down,
 Eternal day with Him will spend,
 And wear a heav'nly Crown.

HEARNETT.

FOUR GOOD HABITS.—There were four good habits a wise and good man earnestly recommended in his counsels and also by his own example, and which are considered essentially necessary for the management of temporal concerns. These were punctuality, accuracy, steadiness and despatch. Without the first of these, time is wasted ; without the second, mistakes the most hurtful to our own credit and interest and that of others may be committed ; without the third, nothing can be well done ; and without the fourth, opportunities of advantage are lost which it is impossible to recall.

P O E T R Y.

THE LION IN DISGUISE.

A lion once did weary grow
Of solitude in forest glen,
So thought among the herds he'd go
And roam a little now and then.
So quick assuming a disguise,
He in the dress of bullock strode,
Lest other beasts should recognize
The king away from his abode.

The dress he wore did hide his rank,
So 'mongst them all he jostled round,
At kindred pools with herds he drank,
And lay at night upon the ground.
He oft watched many a giddy friend
Who little thought the king so near;
When asses brayed he did attend,
And monkeys chattered in his ear.

Hesometimes thought, "Ye foolish beasts,
How can you ever be so blind?"
And yet they chatter at their feasts,
Nor penetrate the lion's mind!
For one did think himself the king,
And others they were nobles fine,
And so it seemed a simple thing
To see an ox with princes dine.

They never thought to look within,
So saw they not his depth of soul,
As lion-heart midst all their din,
Its angry feelings did control.

No heart like his did ever beat
Among that gay and foolish throng,
They ne'er did see a lion eat,
Nor did they to his race belong.

At length the day of triumph came,
When all should know the lion's might,
And ev'ry beast both wild and tame,
Should see his power for the right.
It seems the wolves had thirsted long,
For blood of beasts upon the plain,
And now determined 'mong this throng
Their satisfaction to obtain.

So in the dead of night was heard,
The howling wolves who gathered near,
The asses uttered ne'er a word,
For each was stricken dumb with fear.
But soon a roar doth shake the ground,
And scamp'ring wolves from danger flee,
The beasts the bullock new surround,
And in him their deliverer see.

But wond'ring still what power can hide
Beneath a look so humbly low;
The "chiefs" approach the bullock's side
And ask his secret might to know?
The lion now doffs his disguise,
And in his giant grandeur stands,
While all the beasts with wond'ring eyes,
Accept their freedom at his hands.

C. W. S.

D I E D.

OBORN.—At Lawrence Hill, Bristol, Jan. 13th, of epilepsy. John Henry, son of John and Mary Oborn, aged 18 years and 18 days.—Utah papers please copy.

COLLIN.—In Salt Lake City, January 6th, 1881, of inflammation of the brain, Adelbert, youngest son of Henry F. and Mary Collin.—"News"

JOHNSON.—At Richomond, Cache County, Utah, December 26th, 1880, of general dropsy, Rachael Arban, wife of L. C. Johnson, aged 37 years. She leaves a husband and seven small children and many friends to mourn her loss.

C O N T E N T S.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 6, Vol. XLIII.

Monday, February 7, 1881.

Price One Penny.

THE WORSHIP OF THE PAST.

(From the Salt Lake "Contributor.")

At summer eve, when heaven's aërial bow
Spans with bright arch the glittering hills below,
Why to yon mountain turns the musing eye,
Whose sun-bright summit mingles with the sky?
Why do those cliffs of shadowy tint appear
More sweet than all the landscape smiling near?
'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.—CAMPBELL.

The above beautiful lines, which it is scarcely necessary to inform the reader, are the opening ones of that world-popular poem, "The Pleasures of Hope," were suggested to the poet by a theme quite the reverse of the one we are about to consider; and yet, before closing this essay, the writer hopes to establish something of a relation between the text and the sentiments it is here intended to fore-show.

Hope certainly paints with a fairy hand, and her portraits are so charming that they frequently draw the mind away from nearer objects, which, though often more beautiful than the realization of those bright dreams which "spring eternal in the human breast," suffer materially by comparison with them, in the far away gaze of the worshiper of ideali-

ties. But what is true of hope is also true of memory, and retrospective imaginings in general. The worship of the past—the respect shown for things that have vanished and are beyond recall, and the comparative disregard for matters pertaining to the present, is a remarkable trait of human nature. We sometimes hear persons speak of the good time coming, frequently hear them mourn over the good times that are gone, but there are few who say or think much of the good time already here.

It is perhaps not too much to say, that in this world where one alludes to the joys of futurity, or is engaged in securing them by utilizing the medium of the present, one hundred are bemoaning the lapse of time, faded expectations, and dwelling on joys that are gone forever. Youth

looks back upon childhood with regret, and longs for the toys and playthings, once the sole furniture of the little world it inhabited, and nearly all that was required to ensure perfect happiness therein. Manhood glances back to youth, and sorrows over neglected opportunities which might have been used in the acquisition of mental and physical power with which to grapple the stern realities of life. Even the gray-haired veteran will complain of himself, and bewail the loss of golden moments wasted in his prime. And so, from youth to age, the opportunities of the present are swiftly slipping away, while we are mourning over those which have already disappeared. How strange it is that most men never think of these precious things until they are beyond their reach, and that instead of looking at and appreciating the things around them, they are continually gazing at the far-off mountain, and investing it with glories superior to the noble height upon which they stand; glories, too, to which it is only entitled by reason of its distance from the point of observation.

Mankind has always been ungrateful to the present, and overwhelmingly generous to the past. Distance lends enchantment to the view. We do not know how to appreciate our cotemporaries because their virtues are too near, and their faults too apparent. They will not bear the scrutiny they would if removed to a distance. When we look at our fellowmen around us, it is as though we gazed at their virtues through the large end of a telescope, and their vices through the small end; by which operation the former are unfairly diminished and the latter unduly magnified. But when they die and a few years have elapsed, we reverse the telescope, and to those virtues cry, "Beautiful," and to those vices, "Requiescat." This is why men neglect, abuse, and persecute their fellow-beings while living, and build costly and tenderly inscribed monuments over them when they are dead.

There once lived a great poet, who, in addition to his genius, had what most men have, some virtues and

some vices. His genius won the world's admiration and an imperishable renown; his good qualities were quietly ignored, as such things generally are, until the void they filled is made conspicuous by their absence; but his errors were talked about, written about, preached about, stormed about, and the wretched man was fairly hunted into his grave, where he took refuge at an early day, and the lifeless clay was refused burial in the spot where the immortal spirit had earned it a resting-place, among the bones of his country's illustrious dead. Fifty-five years have elapsed since then, and what do we behold? They are building him a monument, the gift of two famous nations; the one that gave him birth, and the one that witnessed his death. His poetry is still the praise and wonder of the world; his vices are nearly forgotten or forgiven, and his virtues are at last coming to the surface to be talked about and magnified in their turn. Shakspeare says:

"The evil that men do lives after them,
The good is oft interred with their bones."

We will not say that in Lord Byron's case this rule was reversed, but it certainly seems to have been only temporarily or partially true.

Here is a case somewhat different, but it points the same moral: The name of Washington is deservedly a world-wide synonym for goodness and greatness in humanity. His virtues have been sung and his name praised on the sea and land of, both hemispheres, for over a hundred years, and probably will be down to the end of time. But what of his faults? Not one word. Is it because he had none? As well might it be said the rose has no thorn, or the day no night. Then who knew of them? They who were his intimate associates. The reason that Washington is so admired—almost deified—is because he was a great and good man, whose noble traits outnumbered his imperfections and threw them into the shade. But a great deal of this admiration is due to the fact that he now lives only in history. His cotemporaries saw him and knew him as he moved among them, but we who behold him to-day, are gazing at a mountain, grand and

beautiful in itself, but made still more so by the softened light which the sunset of a century throws over it. They were doubtless incapable, for reasons given, of fully appreciating his great and noble qualities; but we are liable to commit the error of imagining that he was perfection incarnate—a distinction which can be claimed only by One, of all the beings that have walked the earth.

To illustrate still more forcibly this propensity for trampling on the Now and bowing down to the Has Been—irrespective of vice or virtue in the subject—let us take this pure and perfect Being as an example. When the Son of God came down among men, He found the same state of affairs of which we have been speaking. Moses and other dead prophets were popular, but Jesus of Nazareth was not wanted. And he was reviled, spit upon, persecuted and put to death by these Jewish past-worshippers because He told of His heavenly origin, and had come to fulfill what was written in the very books they studied and pretended to reverence so profoundly. Eighteen hundred years have passed, and what do we see? Four hundred millions of people worshipping, or professing to worship, that same Jesus who was crucified, and holding sacred every word contained in the testament of His meek and lowly disciples. And yet, if Jesus or any one of His ancient associates were to come to earth to-day and tell the things once told in Palestine and recorded in Scripture, there are those among these very professors of Christianity who, had they the power, would again hang them upon the ignominious tree for having the audacity to bear such a testimony. Is proof of this wanting? Far from it. Who instigated the murder of Joseph Smith, the first prophet raised up since the death of the Savior and His apostles, to restore and preach the identical Gospel for which they laid down their lives? Who were the real assassins of Joseph Standing, an elder sent forth to promulgate the principles of the self-same religion? They were ministers of the Gospel of Christ, professedly, and the tools they used to accomplish their work were mem-

bers of the flocks these pious shepherds were leading to drink of the waters of eternal life! And yet, "A murderer hath not eternal life abiding within him."

It is the same to-day as of old. "We have Moses and want no Jesus," was the ancient cry of the Pharisaic mob; the modern is, "We have Jesus and want no Joseph Smith." Why is the system called "Mormonism" in such bad repute among the nations? Simply because it is alive and not dead—awake instead of sleeping. And the reason sectarian Christianity is so well spoken of is because it is a thing of the past—a defunct body from which the spirit has departed. But, it might be asked, will "Mormonism" have to die to become popular? Perhaps it would were the world to remain in its present condition. But this it will not do. "Mormonism" is destined to become popular in its lifetime, and the world will be compelled to acknowledge its truth as it was compelled to acknowledge the truth of Galileo's startling proposition: "The earth moves." Like every scientific and religious fact, it will have to fight its way to the summit of popularity. This it is prepared to do. Not by basely abdicating its position, compromising with error, or relinquishing a single tenet of the faith again delivered to the Saints; but by steadily pushing forward in the fierce struggle of Right against Wrong, contesting for every inch until it is won, and awaiting with patience the inevitable hour when Truth, the mighty, will prevail, and righteousness shall rule from the rivers to the ends of the earth. Then "Mormonism" will be popular, and its murdered prophets and elders praised and honored everywhere, as inspired instruments of A. mighty God to prepare for his second coming. The sun is no surer to shine to-morrow than is this to take place in this generation. But how few are looking for it! Christ of the past is the all-absorbing theme of modern Christianity; but what of the Christ of the future? Which subject is worthiest of attention at this hour? Ah, this blind and exclusive worship of the past is sometimes a dangerous

thing. That which is gone is not the better part of life. The past is dead, but the present lives and breathes; it is the pathway by which we reach what is to come, while the future has undeveloped treasures whose discovery will yet astonish this wise world, and cause its paltry greatness to wither to a bagatelle. Should the past then be entirely ignored? By no means. The experience of what has been is the guide-book to the present and the future. We should remember the past and heed its lessons; act in the present and grasp its opportunities; look onward to the future and live for its promised blessings.

Boys and girls! Wish no longer for your toys and playthings; seize the books and instruments of labor, and start now to keep time with the everlasting march of progress. Young men and women! Heed what the past has taught you. Be not dis-

heartened if you have lost some valuable moments, but be careful lest in pondering over them you lose others even more precious. Do your duty to the present, for it will soon be the past. And might I offer, without presumption, a word to the aged? Be comforted, gray-haired fathers and mothers! If you have faithfully served the Lord all your days, or even a portion of your days, He will remember and reward you as you deserve. Think, too, of the words of the poet:

"Something remains for us to do or dare,
Even the oldest tree some fruit may bear."

And let us all cherish one thing: The memory of the past is not to be compared to the hope of the future; and the future, with all its glories, is only to be attained through the active and unceasing effort of the present.

O. F. WHITNEY.

THE PREVAILING MODES OF THOUGHT.—OUR DUTY.

There undoubtedly exists at the present day a demand upon the preachers of apostate Christianity for something different to the skim-milk and husks, with which they have for so long fed their congregations. The preaching of the fulness of the Gospel has produced a spirit of unrest wherever its glorious principles have been proclaimed. A few have obeyed it, whilst the many, sick at heart with the emptiness and rottenness of the prevailing creeds, but too blind or worldly-wise to accept the truth in its simplicity, have crept under the shadows of Atheism, Darwinism, Spiritualism, or of some other of the strong delusions that lead men captive to the will of the devil. Those who, for appearance sake, for fashion or worldly gain, still frequent the old churches, require of their clergy something widely different from the twaddle with which, under the pretence that it was the milk of the word, they have long since been surfeited. Consequently, to please the public taste, the self-made teachers of the various sects

are striving after and grasping all manner of startling advance and doctrinal absurdities in a vain attempt to make false religion agree with immaturity and uncomprehended science. Of course they make wretched failures, for the simple reason that the combination of two falsehoods will never produce one truth.

Modern science has grown unwarrantably and ridiculously dogmatic. Its followers furiously assail the fanaticism of the priests and prelates of by-gone days, yet in their own way are as over-bearing, as unwilling to accept contradiction, and as full of the essence of persecution as those whom they abuse. The churches in olden times burned men's bodies because they had the power, modern advanced thinkers do not do so because they have not. So they make up for their impotence in this direction by rancorous abuse, vilification, misrepresentation and gross personalities. The bigoted scientist is just as narrow-minded and small-souled as the fanatic followers of a false creed.

This class hate positive, authoritative religious teaching. Nothing excites their ire more than to be told, "Thus saith the Lord." In some respects this is no new thing. Korihor, the ancient Nephite anti-Christ, was a typical teacher of their modes of thought. He neither "affirmed or denied" the existence of a God, in much the same way as the Positive school of philosophy does to-day, and, like many of its followers, he wanted Alma, the High Priest, to prove that there was such a Being in any manner he, in his blasphemous assumption, might prescribe. This is the method of many of this class to-day. They clamor for the existence of the Deity to be proven, in a similar way to that by which they would demonstrate a problem in Euclid. But their folly is evident when they wish men to prove truths in theology by entirely inapplicable rules. As well might they claim consistency if they strove to demonstrate by logarithms, what are the constituent elements of air or of water, or to show beyond a peradventure, that fire will burn by adding three and three together.

The Greeks, in the age of the Apostle Paul, sought after wisdom, by which earthly wisdom—like many of our cotemporaries—they sought to discover heavenly truths. We have no idea, however, that Paul adapted his teachings to their theories. He preached "Christ crucified,"—to them the essence of folly. The philosophy of redemption's wordrous plan, was beyond their mental reach, and as they could not comprehend it, they pronounced it foolishness; a very easy, and consequently exceedingly common way of getting over a difficulty.

This same apostle expressly declares that such a condition of public thought as now prevails, would in the future, darken the nations. He warns us

that, "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This condition of affairs is most apparent in the Protestant communities; for the Catholic Church still holds its doctrines with a firm hand; but in the fast and loose religious bodies of Dissent nearly every man can find a preacher who will pander to his lusts, from the fleshly appetites of free love, to the more subtle, but not less dangerous and demoralizing imaginings, that are filling the world with men and women who recognize every thing in Christ but his divinity, and everything in the Gospel but its power to save.

To the elders of the Church of Jesus Christ this sad state of the national thought in the lands where the Gospel has been most widely proclaimed, presents strong arguments for unflagging zeal in the dissemination of "sound doctrine." It behoves each one who would approve himself a profitable servant of the Great Master, to bear fearless testimony of the imperishable latter-day work; to proclaim unflinchingly that the Gospel is the power of God unto salvation to every one who believes its verities, accepts its principles and obeys them; to preach it "not as the word of man but as it is in truth the word of God, to preach it lovingly and earnestly in its plainness, its simplicity and purity, yet distinctly and authoritatively; to preach it in its fulness, its truths and its precepts, "its promises and its threatenings," so that when each one's work on earth is done, he may stand free from the blood of this generation, as he has "not shunned to declare unto mankind all the counsel of God."

G. R.

True humility never prompts any one to underrate himself, or to make loose and general confessions of weakness and wickedness, the particulars of which he would indignantly resent. It is as far removed from "the pride which aces humility," as from the pride which struts in haughty arrogance. It leads to a lowly estimate of self, not that we may shrink and crouch and stoop, but that we may aspire and strive and rise. True humility is really the beginning of a higher life, the promise of a nobler future.

THE TWELVE APOSTOLIC JUDGES.

ST. BARTHOLOMEW.

It is believed that the above-mentioned apostle is identical with the Nathanael of Scripture, and they are considered as one by historians. He was a Galilæan by birth, and is thought to have been a fisherman. The incident of his introduction to the Savior by St. Philip, is given in John i, 43—51: "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

We are led to the conclusion from the above conversation, that he was a man of great integrity, guileless and humble, and in this, as well as other respects, we may judge he was well fitted to be a minister and a disciple of the Lord. His after life proves that he was firm and immoveable in his faith as an apostle commissioned to preach the Gospel to the world.

In his ministry we find that he labored in various places. He spent considerable time in India and the countries in the extreme eastern parts of Asia, and then returned to the north and west. He is afterwards reported as being in Hierpolis, in Phrygia, and at that time was in the

companionship of Philip, laboring to establish the Gospel in those parts. The heathenism of that country had steeped the inhabitants in superstition and bigotry, and the attempts of these servants of Christ to propagate the Gospel among the people, stirred up a severe opposition, and a bitter spirit of hatred prevailing, the judges ordered both Bartholomew and Philip to be fastened to a cross or pillar, the latter being also a species of crucifixion practiced at that time. It appears, however, that the providence of God intervened as far as St. Bartholomew was concerned, and history says that the consciences of the magistrates pricked them, and they took this apostle down from the cross or pillar, and set him at liberty. He afterwards assisted in taking down the body of Philip, on whom the sentence was executed.

After this tragic event Bartholomew departed from Phrygia and went to Lycaonia, and it is said was quite successful "in training the inhabitants in Christian discipline;" so it is probable he was enabled to open up the door of the Gospel to the people in that place. He afterwards traveled to Albanople, in Great Armenia, and there labored at much disadvantage to reclaim the heathenish inhabitants from their idolatrous practices. Here he again came in contact with the civil authorities, probably through the influence of religious priests and bigots, and the magistrates, who became incensed at him, prevailed on the Governor to put him to death. How or by what means he was executed is not stated, but crucifixion seems to have been the prevailing mode of cruel and ignominious executions throughout that country in those times, and it is altogether probable that he suffered as Philip had done—the death of the cross, or hanging by the limbs till exhaustion ended his life. We merely form this conjecture in the absence of any history on the subject at our command, and think it worthy of consideration, as the most probable means of his death. However this may have been, it is certain

he sealed his testimony with his blood in offering up his life, and added one more apostle to the glorious list of martyrs. Thus in addition to a life of labor for the cause of truth, he proved beyond question his worthiness to sit as one of "the judges of

Israel" when Christ comes in His glory, and having been twice "proven unto death," may he not be numbered as one of the greatest apostles, and of the most noble spirits who ministered to the children of men in the meridian dispensation.

A GATHERING SONG.

TUNE:—"Let us gather up the sunbeams."

Let us gather up to Zion,
We who've made the Lord our Friend,
For His judgments, great and awful,
On the wicked will descend;
And His fearful indignation
Is about to be revealed,
For His anger at the wicked
Shall no longer be concealed.

CHORUS—Then gather up to Zion,
Then gather up to Zion,
Then gather up to Zion,
O ye people of the Lord.

"Get ye up into the mountains"
Is the warning of the Lord,
While His wrath sweeps o'er the nations,
As recorded in His Word;
For He now will plead with famine,
And with wars and earthquakes dire,
And the wicked shall be wasted
By our God's consuming fire.

CHORUS—Then gather up to Zion, etc.

Strange we never thought to gather
Till the Gospel we did hear,
To prepare and make us ready
For the Lord who shall appear!
Strange we never thought of Temples
To the name of God on high,
To receive His greatest blessings,
For our glory by-and-bye.

CHORUS—Then gather up to Zion, etc.

See from every clime and nation,
Children of the Most High God,
Hast'ning from their lands of bondage,
To reside on Zion's sod;
And like doves towards the windows,
How they homeward swiftly fly,
To prepare to meet their Savior
At His coming, which is nigh.

CHORUS—Then gather up to Zion, etc.

Oh, those "valleys of the mountains,"
How they'll ring with songs of praise,
When the Lord will bring His people,—
E'en the Saints of Latter-days,—
Through the dark night of oppression,
To the light of liberty,
To enjoy sweet rest from tyrants,
And for evermore be free.

CHORUS—Then gather up to Zion, etc.

Then, as Saints let's hasten thither,
That great blessings we may share!
To redeem ourselves and kindred,
And for Jesus' reign prepare;
Let us keep from sin and evil,
And from doing ev'ry wrong,
Till we're changed to life immortal,
And we join the ransomed throng.

CHORUS—Then gather up to Zion,
Then gather up to Zion,
Then gather up to Zion,
O ye people of the Lord.

HEARNETT.

BE THE POWERS, O!—At a theatre in Dublin a gentleman requested a man in front of him to sit down, adding sarcastically, "I suppose you are aware, sir, that you are opaque!" "I shall sit down when it suits me," was the response; "and, if you want to handle my name, sir, mind, it's not O'Pake at all, but it's O'Brien."

The other day a Board-school had a lesson which involved an explanation of the term "hypocrite." In one of the classes a teacher labored very earnestly to give her pupils a correct idea of the word. One little girl said she always thought it was a great big animal, and she believed she had seen one at a show. "Oh," said the teacher, "a hypocrite is a man who makes believe to be real good when he isn't! Sometimes a man will give a lot of money to a church just to make people think that he is better than anybody else." "Well, my papa is not a hypocrite," spoke up a little girl, "for he gives only a penny every Sunday."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 7, 1881.

TITHING.

As the above important subject is being brought to the immediate attention of the Saints in Zion at the present time, and the blessings which flow to all who obey the laws of God are much to be desired by the Saints abroad, we offer a few suggestions to our readers as the Holy Spirit may dictate, hoping that they will be received in the kindly and loving spirit which inspires us in their dictation.

We are far from desiring any effort which would in the least degree involve distress among the people, neither do we counsel any measure which borders on oppression in the matters of financial support; but the Lord having given a positive law on the subject of Tithing, to which He has beneficently attached the most precious blessings both temporal and spiritual, we cannot but urge a strict compliance with the same as far as possible, in order that the Saints throughout this Mission may become, in a still greater degree than hitherto, the worthy participants in God's blessed providences,—the rich outpourings of His spiritual gifts, and the temporal deliverance of the faithful from the lands of poverty to the plenty and happiness found in Zion.

President John Taylor in his recent instructions at the Stake Conference held in Salt Lake City, of which we have unfortunately but a brief synopsis, gave some very excellent counsel on this subject. We quote from the synopsis given in the *Deseret News*, of the President's remarks on Sunday, Jan. 9, 1881:

"He said an opinion was held by some that the payment of Tithing was something to be decided entirely by the individual himself; many considered it of little importance, and thought it had little to do with their good standing in the Church. * * Said that many had a great deal to say about free will and liberty, and these were good and true principles, for all men should have the privilege of doing, without coercion, anything they chose to do which would not interfere with the rights of others. Some say, 'You Latter-day Saints are serfs, under a sort of domination which compels you to do its will, whether it be your own or not.' If any of you think you are in this situation, I freely absolve you from it to-day. The speaker further showed that no Latter-day Saint is forced to do anything by the Church of which he is a member. It is his own choice to do right or do wrong, and assuredly a man may believe and think as he pleases. A person's faith cannot be taken from him. His life may be, but his faith will still exist, and he will take it with him to another world. Our faith is that God has revealed certain laws from heaven, and commanded us to obey and teach others to obey them. What for? To establish His kingdom, to root out wickedness,

and redeem the human race from their fallen condition. He felt to bless all who were endeavoring to do this, in the name of the Lord; whether they were operating at home or abroad, presiding and laboring in Zion, or preaching, exhorting and instructing among the nations of the earth. * * * To return to the law of Tithing, which is one of the laws revealed for the government of the Saints; it was given in the year 1838, in Far West, in answer to prayer, as a preparatory law to the establishment of the United Order, which will eventually prevail among this people. It will be seen by the Doctrine and Covenants, that the people of God in that day were expected to give all their surplus property into the hands of the Bishop of the Church, and that all who joined the Church were to be tithed of their surplus means, or they should not be considered worthy to abide with the Saints. This law has never been annulled. It is the word of God, plainly expressed, which we have had forty-two years to study upon, and yet to-day many of us do not know what it means. Do we *want* to know what it means? But what is to be done with those who will not observe the law of Tithing? First, teach them the law, so that they may understand it, and afterward they will be held personally responsible. Harsh measures should not be employed. Mercy and kindness first. In regard to donations of various kinds, they were matters outside of the law. There is no law commanding these things. But there is a law on Tithing. * * * No man who does not sincerely *believe* the law, and does not bring forth fruits meet for repentance, is not worthy to receive any ordinance of the Church, much less the ordinances of the House of God that are for the purpose of exalting men to the highest positions in the eternal worlds. No man is eligible for the kingdom of God simply because he undergoes an ordinance. He must *believe* in it, or he cannot yield acceptable obedience thereto. The speaker exhorted all to believe and observe the law of tithing, not for the sake of man, but for the sake of the word of God, who has said, for some good reason yet to be revealed, that it shall be a standing law to all the people of his Church. He prayed God to bless all who did so, and lead all in the ways of life and truth."

When in addition to these pointed remarks by the highest authority in the Church of God, we also read the commandments laid down in the Bible and the Book of Doctrine and Covenants, no one possessed of the Spirit of God can well misunderstand the necessity, as well as the beauty and blessing of this great law of the Gospel. One passage in the Revelations reads as follows:—

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you;

"And this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

It may be suggested by some that the above refers only to the gathered Saints, but the Lord, through His servants, has long since extended the requirements and privileges of this great law to the Saints abroad, that they also might have a claim on the blessings accruing through obedience thereto. Many thousands have thankfully responded with their "tithes and offerings" in this land, and have strongly testified to the substantial recognition of the same by our Heavenly Father. The blessings of the Gospel, however, are not bestowed through compulsory obedience, but the grace of God is manifested towards those who spontaneously do His will and seek His good pleasure. Hence we must believe and appreciate His laws, and seek to keep them with an undivided heart. To pay one-tenth of our income is one of His most im-

portant statutes, and the blessings thereto attached can only follow when we have done our best to comply with its requirements. On the subject of its being an imperative duty as well as a privilege, and a fruitful source of blessing, we quote the following paragraph from the *News* account of the President's remarks on the first day of the Conference referred to :—

"This was not a requirement of man but of God, and no man had a right to change or modify this commandment. He did not care personally whether this law was observed or not, so far as the means contributed was concerned, nor did he think the Lord did, but it was given as a test to the people of God, and was as much a portion of the law of God as any other ordinance or requirement of the Gospel, and did not admit of modification. The priesthood was not called to pervert the ways of the Lord, and if there were those who sought to modify this law or teach or justify others in doing so, they must do so on their own responsibility, he would not bear it. No one had any right to divert the tithing they owed for any other purpose or object, but were required to abide the law, and then whatever they did in addition to this was a free-will offering, which they were at liberty to give or withhold, according to their discretion or circumstances."

Thus we find the responsibility thrown on our shoulders as to whether we shall serve God in this respect or not, and thus prove whether we are worthy of His choicest blessings, and as the Prophet Malachi plainly gives it, "Prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

WELSH CONFERENCE.—President Carrington left Liverpool on Saturday at noon, to attend the Conference in Wales to be held yesterday.

ABSTRACT OF CORRESPONDENCE.

—o—

Elder George Stringfellow writing from Brighton, Sussex, on the 16th ult., says that he and brother H. J. Romney are very interested in their labors in that district. He relates an incident in their recent experience, concerning the healing of a lady who had been given up as incurable by the doctors. He continues :

"I am thankful, and praise God for His goodness in the manifestation of His power in her behalf, for she was healed and made whole from that very moment, and we baptized her husband that evening. On our visit there on the 11th of January, 1881, nearly a month later, we found her perfectly sound and well. She told us that the same day we left her house (the day after we administered to her), the doctor came again to her, and he sounded her lungs and looked at her in the face and said with amazement, 'Why, you are perfectly sound—there is not a thing the matter with you now! How is it? You are as likely to live until you are seventy or eighty years of age as any woman I ever saw!' He then went home and told the other doctor, who could not believe it until he came to see for himself. She sang the songs of Zion with us as though nothing had ever been the matter with her, and has been able to do her own washing, which she had not been able to do for years. God has so blessed us that we have baptized four persons during the last month in this district, and we have good prospects for eight or ten more soon."

Elder Stringfellow is laboring very energetically, especially among those not in the Church, and has the spirit of his mission upon him in his ministry.

By letter from President W. W. Jackson, of the Southampton Conference, dated Jan. 29, 1881, we learn that he has been actively engaged in "tracting," and spreading the Gospel amongst the people in that vicinity. He has sent a large number of pamphlets to the ministers of various denominations, and furnished them with his address, so that they could communicate with him if desirous to do so. Elder Jackson writes that brother Willey is visiting brother Le Chemmant in Jersey (under a special appointment), and that the health of the latter is improved. The Saints on that Island are very poor. The elders are desirous to commence "tracting" systematically at an early day. The Saints generally in the Southampton Conference are reported as being warm-hearted, and desirous of doing their part to sustain the work of God.

CORRESPONDENCE

THE WORK IN BRISTOL CONFERENCE.

Bristol, Feb. 2, 1881.

President A. Carrington.

Dear Brother.—As some time has elapsed since the Bristol Conference was reported, it is thought expedient that you should be informed of the progress of the work in this part of the Lord's vineyard.

President Beazer and myself returned on Monday from a tour through a portion of the conference. He intended when we left Bristol to visit the Saints as far as Devonport; but owing to the storm and depth of snow, we were compelled to return, only having completed half the journey. The weather permitting, we expect to start again in a few days, and hope to be able to visit all the Saints in the southern portion of the conference.

Brother Gardiner is at present visiting his relatives, but intends to return soon, when he and Brother Harris will visit the Saints in the northern district.

As you are aware the Saints are few and far between in this conference and, in consequence, we are, from necessity, compelled to pursue our labors in a little different manner to the general routine followed in other places. We are, however, in our humble way, endeavoring to warn the people to "flee from the wrath to come." 'Good seed' has been sown

and, as a result, ten or twelve persons will be baptized as soon as the weather permits. The Lord is helping us, and friends are continually being raised up to assist us, some of these not believing in the principles we teach. Wherever we find a spirit of kindness we also find a feeling antagonistic to the principles we advance. There are many places where the Gospel has not been preached for years, and in these I think a great amount of good can be done, as the minds of the people are comparatively free from the prejudice existing in other places. It is noticeable that those living in small villages and in the country places, are more willing to listen to us than inhabitants of cities and towns. All preaching, at present, has to be done around the fireside, as the clergy are so bitterly opposed, they would not allow us the use of their chapels "for love or money," but we tempt them but little with the latter article. When we see so much bigotry and superstition, we comfort ourselves with the knowledge that there are few indeed who have not heard the Gospel, and it is only proclaimed now as a "witness" preparatory to "the end."

Praying God to bless you and your co-laborers, in which President Beazer joins, I remain,

Your brother in the Gospel,

J. L. ROBINSON.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, TENNANT STREET, STOCKTON-ON-TEES, IN
THE DURHAM AND NEWCASTLE CONFERENCE, SUNDAY, JAN. 16, 1881.

Elders present from Utah,—Apostle Albert Carrington, President of the European Mission; William R. Webb, President of, and Wm. C. Parkinson, Joseph L. Holbrook, William H. Butler, George H. Butler and Joseph S. Tingey, traveling elders in the Durham and Newcastle Conference.

10-30 a.m.

Singing. Prayer by Elder Parkinson. Singing.

The Sacrament was administered by Elders Garbett and Lamp.

President Webb expressed his pleasure at being present with the Saints, and in being able to announce the presence of one of the Twelve Apostles in the person of President Albert Carrington. He believed it was the first time that one of the Twelve had visited the town of Stockton, and he felt therefore to congratulate them on the fact that one was now present. He further said that the morning would be devoted to conference business, and the reports from the presidents of branches would be first in order.

President Thomas Mitchell reported the Stockton Branch; Thomas Parmley, the South Church; Wm. Garbett, the Middlesboro; John Jackson, the Hartlepool; William Lambton, the Spennymore; Samuel Barnes, the Murton; William C. Parkinson, the Darlington; Joseph L. Holbrook, the Sunderland; George H. Butler, the South Shields; and President Wm. R. Webb, the Newcastle Branch; all in an improving condition.

The traveling elders of the conference reported their respective districts. Elders W. C. Parkinson, the Stockton; J. L. Holbrook, the South Church; and George H. Butler, the Northumberland; they found the Saints generally striving to live their religion, and there were additions being made by baptism in different parts of the conference.

President Webb then read the financial report, which was accepted;

also the statistical report, which showed there were ten branches, having a total of 404 officers and members.

Singing. Benediction by Elder Holbrook.

2 p.m.

Singing. Prayer by Elder Parmley. Singing.

President Webb presented the General Authorities of the Church, as organized in Zion, who were unanimously sustained. Also Apostle Albert Carrington, as President of the European Mission; and W. R. Webb, as President of, and Wm. C. Parkinson, Joseph L. Holbrook, William H. Butler, George H. Butler and Joseph S. Tingey, as traveling elders in the Durham and Newcastle Conference.

President Carrington said he was pleased to meet with the Latter-day Saints. To the best of his recollection this was the first time he had visited the town of Stockton. He complimented the Saints on their commodious hall, and occupied the afternoon in delivering a very powerful and interesting discourse, giving such instruction and counsel upon the gathering and other subjects, as he felt directed by the Spirit.

Singing. Benediction by Elder Tingey.

6 p.m.

Singing. Prayer by Elder Mitchell. Singing.

President Carrington, after a few introductory remarks, spoke at considerable length upon the subject of tithing, setting forth the duties of the Saints in connection therewith, and the great blessings that invariably follow the paying of tithing, when done in the spirit thereof. He said he felt anxious for the welfare of the Saints and would do all he could to help them. He concluded by asking the blessing of God upon all the honest in heart, in the name of Jesus. Amen.

President Webb exhorted the Saints

present to put in practice the good teachings imparted throughout the day. He also exhorted the priesthood to renewed diligence, and remarked that if the inhabitants of Stockton knew, like the Latter-day Saints, the importance of this work and the nature of the coming judgments, there would not be a hall large enough in Stockton to hold the crowds that would have assembled. He bore a powerful testimony that Joseph Smith was a prophet, and that the doctrines taught by the Latter-day Saints were true, and called upon those who had not yet obeyed the Gospel to repent of

their sins and be baptized for the remission of the same.

Doxology. Benediction by Elder Geo. H. Butler.

Considering the severity of the weather the congregations were large at both the afternoon and evening meetings, and were very attentive to the remarks of the speakers who addressed them; and many expressed themselves much interested in the instructions they had received, and gratified with the privilege they had enjoyed.

R. A. MIDDLETON, Clerk.

RULES OF STUDY.

Thoroughness and accuracy are two principal points to be aimed at in study. Francis Horner, in laying down rules for the cultivation of his mind, placed great stress upon the habit of continuous application to one subject for the sake of mastering it thoroughly; he confined himself with this object to only a few books, and resisted with the greatest firmness "every approach to a habit of desultory reading." The value of knowledge to any man consists not in its quantity, but mainly in the good use to which he can apply it. Hence a little knowledge of an exact and perfect character, is always found more valuable for practical purposes than any extent of superficial learning.

One of Ignatius Loyola's maxims was, "He who does well one work at a time, does more than all." By spreading our efforts over too large a surface we inevitably weaken our force, hinder our progress, and acquire a habit of fitfulness and ineffective working. Lord St. Leonards once communicated to Sir Fowell Buxton the mode in which he had conducted his studies, and thus explained the secret of his success: "I resolved," said he, "when beginning to read law, to make everything I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I read in a

week; but, at the end of twelve months, my knowledge was as fresh as the day it was acquired, while theirs had glided away from recollection."

It is not the quantity of study that one gets through, or the amount of reading, that makes a wise man; but the appositeness of the study to the purpose for which it is pursued; the concentration of the mind, for the time being, on the subject under consideration; and the habitual discipline by which the whole system of mental application is regulated. Abernethy was even of opinion that there was a point of saturation in his own mind, and that if he took into it something more than he could hold, it only had the effect of pushing something else out. Speaking of the study of medicine, he said, "If a man has a clear idea of what he desires to do, he will seldom fail in selecting the proper means of accomplishing it."

The most profitable study is that which is conducted with a definite aim and object. By thoroughly mastering any given branch of knowledge we render it more available for use at any moment. Hence it is not enough merely to have books, or to know where to read for information as we want it. Practical wisdom, for the purpose of life, must be carried about with us, and be ready for use at call. It is not sufficient that we have a fund

laid up at home, but not a farthing in the pocket: we must carry about with us a store of the current coin of knowledge ready for exchange on all occasions, else we are comparatively helpless when the opportunity for using it occurs.

Decision and promptitude are as requisite in self-culture as in business. The growth of these qualities may be encouraged by accustoming young people to rely upon their own resources, leaving them to enjoy as much freedom of action in early life as is practicable. Too much guidance and restraint hinder the formation of habits of self-help. They are like bladders tied under the arms of one who has not taught himself to swim. Want of confidence is perhaps a greater obstacle to improvement than is generally imagined. It has been said that half the failures in life arise from pulling in one's horse while he is leaping. Dr. Johnson was accustomed to attribute his success to confidence in his own powers. True modesty is quite compatible with a due estimate of one's own merits, and does not demand the abnegation of all merit. Though there are those who deceive themselves by putting a false figure before their ciphers, the want of confidence, the want of faith in one's self, and consequently the want of promptitude in action, is a defect of character which is found to stand very much in the way of individual progress; and the reason why so little is done, is generally because so little is attempted.

There is usually no want of desire on the part of most persons to arrive at the results of self-culture, but there is a great aversion to pay the inevitable price for it, of hard work. Dr. Johnson held that "impatience of study was the mental disease of the present generation;" and the remark is still applicable. We may not believe that there is a royal road to learning, but we seem to believe very firmly in the "popular" one. In education, we invent labor-saving processes, seek short cuts to science, learn French and Latin "in twelve lessons," or "without a master." We resemble the lady of fashion, who engaged a master to teach her on condition that

he did not plague her with verbs and participles. We get our smattering of science in the same way; we learn chemistry by listening to a short course of lectures enlivened by experiments, and when we have inhaled laughing gas, seen green water turned to red, and phosphorus burnt in oxygen, we have got our smattering, of which the most that can be said is, that though it may be better than nothing, it is yet good for nothing. Thus we often imagine we are being educated while we are only being amused.

The facility with which young people are thus induced to acquire knowledge, without study and labor, is not education. It occupies but does not enrich the mind. It imparts a stimulus for the time, and produces a sort of intellectual keenness and cleverness; but without an implanted purpose and a higher object than mere pleasure, it will bring with it no solid advantage. In such cases knowledge produces but a passing impression; a sensation, but no more; it is, in fact, the merest epicurism of intelligence—sensuous, but certainly not intellectual. Thus the best qualities of many minds, those which are evoked by vigorous effort and independent action, sleep a deep sleep, and are often never called to life, except by the rough awakening of sudden calamity or suffering, which, in such cases, comes as a blessing, if it serves to rouse up a courageous spirit that, but for it, would have slept on.

Accustomed to acquire information under the guise of amusement, young people will soon reject that which is presented to them under the aspect of study and labor. Learning their knowledge and science in sport, they will be too apt to make sport of both; while the habit of intellectual dissipation, thus engendered, cannot fail, in course of time, to produce a thoroughly emasculating effect both upon their mind and character. "Multifarious reading," said Robertson, of Brighton, "weakens the mind like smoking, and is an excuse for its lying dormant. It is the idlest of all idlenesses, and leaves more of impotency than any other."

The evil is a growing one, and oper-

ates in various ways. Its least mischief is shallowness; its greatest, the aversion to steady labor which it induces, and the low and feeble tones of mind which it encourages. If we would be really wise, we must diligently apply ourselves, and confront the same continuous application which our forefathers did; for labor is still,

and ever will be, the inevitable price set upon every thing which is valuable. We must be satisfied to work with a purpose, and wait the results with patience. All progress, of the best kind, is slow; but to him who works faithfully and zealously the reward will, doubtless, be vouchsafed in good time.—*Smiles' "Self-Help."*

A Kansas paper tells the story of a Western man who walked twenty miles to hear Queen Victoria sing in Her Majesty's Opera-troupe.

A French artist gave his last work to a porter to convey to the Salon. "Be careful," said he, "the picture is scarcely dry." "Oh, never mind," exclaimed the porter, "my clothes are old!"

A native of the Emerald Isle, on entering a shop in Brigeton last June, remarked, "It's a stormy morning, sir." "Very rough, indeed," replied the shopkeeper. "When"—addressing the customer—"did you see such a summer?" "Last winter," was the prompt reply.

A young fellow took his little sister the other day to see a family on which he is a regular caller. The little girl made herself quite at home, and exhibited great fondness for one of the young ladies, hugging her heartily. "How very affectionate she is!" said the lady of the house. "Yes, just like her brother," responded the young lady unthinkingly. Paterfamilias looking up sternly over his spectacles, the young gentleman blushed, and there was consternation in the family circle.

TOO FAT TO KNEEL.—They were rehearsing a play in which the leading role was confined to an actor who was inordinately fat. There was in it one sensational scene in which the actor, tempted to the commission of a crime, implored heaven that he might not yield to the temptation. Alas, at the rehearsal, it became evident that the actor was too fat either to kneel or to clasp his hands! "We'll have it cut," said the disappointed manager. "Oh, no," answered the actor cheerfully, "I'll make it all right! I'll attempt to kneel, and then cry, with a despairing gesture, 'Lost, lost! My sin-seared knees refuse their office; I can no longer pray!'"

THE HYGIENE OF THE FACE AND EYES.—It is a mistake to believe that a good complexion depends upon the use of such and such cosmetics. It really depends upon digestion, which itself depends upon our mode of life. Persons who rise early and go to bed regularly at ten; who take plenty of air and exercise, eat with moderation at regular hours, having their meals at intervals, long enough for the digestion of one to be thoroughly accomplished before they begin the next—these persons are sure to digest well, and, in consequence, have clear, healthy complexions, which will require no other cosmetics but plenty of soft water and good toilet soap. The hygiene of the eyes is very simple. For them, as well as for the complexion, good digestion is equally necessary; more so, for no cosmetic could attenuate the yellow tinge which billiousness imparts to them; and if some mysterious pencils can supply the insufficient shadow of rare eyelashes, good health alone can give them that brightness which is their principal beauty. Never read in bed or in a reclining attitude; it provokes a tension of the optic nerve very fatiguing to the eyesight. Bathe your eyes daily in salt water; not salt enough, though, to cause a smarting sensation. Nothing is more strengthening, and we have known several persons who, after using this simple tonic for a few weeks, had put aside the spectacles they had used for years, and did not resume them, continuing of course, the oft-repeated daily use of salt water. Never force your eyesight to read or work in insufficient or too broad light. Reading with the sun upon one's book is mortally injurious to the eyes.

POETRY.

TO CHARITY.

[SELECTED.]

"Without charity, all gifts are as nothing."

Above the rest of priceless gems
Which deck a favored mortal's brow,
Thou art the rarest, and no pearl
Can claim a purer light than thou.
If e'en sweet Hope, and Faith as well,
Can hold a place 'mongst virtues rare,
Above them both, and all the rest,
Thou shinest, and none can half compare.

Without thy light what could we do?
Without thy heart where would we be?
None can do more for mortal here,
To help him to the right, than thee.
Thou sooth'st the heart by anguish torn,
Thy word lends cheer to every one;
The poor, the wicked, proud and all,
Can testify to what thou'st done.

If enemy thou chance to have,
'Tis surely by no fault of thine,
For thou art ready to forgive,
And in thy heart dwells love divine.
The sweetness of thy word and tear,
Hast cheered full many a wearied heart,
About to find its final rest
From out the world's cold busy mart.

And one disgraced by word or deed,
Who droops his head in shame and fear,
Nor dares to meet the eyes of all,
Can find no friend than thee more dear.
A thousand blessings do I feel
For thee; and now I breathe them, too,
For what thou'st done for all the world,
With thy dear heart, so kind and true.

INFORMATION WANTED.—Mrs. Harriet Price desires to know the whereabouts of her father, William Morgan, who left 59, Conduit Street, London, in the year 1857, to go to Cobourg, West Canada, but is now supposed by her to be in Utah Territory. Any one possessing the desired information will oblige by communicating the same to Mrs. Harriet Price, Newthorpe, Nottinghamshire, England.—Utah papers please copy.

DIED.

MILLS.—At Rochdale, January 16, 1881, of dropsy, after a long and severe illness, Sarah Mills. She died in full hope of a glorious resurrection.—Utah papers please copy.

NEAL.—At Eastwood, Dec. 24, 1880, of inflammation and measles, Charles, son of Alfred and Louisa Neal, aged 1 year, 3 months and 12 days.

POWELL.—At West Jordan, Utah, at the residence of James Turner, Jan. 9, 1881, of old age and general debility, David Powell, late of Maesteg, Glamorganshire, South Wales, aged 80 years, 6 months and 16 days. He embraced the Church of Jesus Christ of Latter-day Saints thirty years ago in his native country. Faithful until death.—"News."

MORGAN.—In the tenth Ward, Salt Lake City, January 14, 1881, of heart disease, Sarah Morgan, aged 58 years.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 7, Vol. XLIII.

Monday, February 14, 1881.

Price One Penny.

RELIGION UNDER REPAIRS.

BY ELDER DAVID C. DUNBAR.

Streams of new theories still continue to pour into the pail of the so-called Christian religions. When it is considered that this has been going on for many years, and that those who have taken part in it have cried out loudly against divine revelation as a means of adjustment for religious difficulty, there is something strangely inconsistent in the premises. Even those who are wise enough to admit that for a long period "the clergy and the laity, the learned and the unlearned, men, women and children, have all at once been buried in the most abominable idolatry," have never seemed to realize, even in the face of so deplorable a state of things, that the very means they deny is the only one by which religious ordinances and discipline can legally be restored in purity. What could be more radically in conflict with the Lord's dealings than the present action of men in spreading the fine texture of ancient Christianity over the ungainly model of metaphysics; and with the human-invented scissors of modern science, trimming off a piece here and another there,

which they assert "are no longer needed?"

There is something admirable in bringing to bear the light of Holy Writ, and by directing its rays so that they will fall upon the heaps of accumulated traditions, detecting error and discerning truth. But even in this, unaided by revelation, there is danger, for it has been conclusively proven that the most learned "divines" of Christendom differ on the interpretation of Scripture, thus showing how that once lost the truths of heaven cannot be regained with any degree of certainty through reasoning, even by the greatest wisdom that man is capable of attaining through study. But to-day there are those, and some in high places too, who actually presume to "improve" the religion of the Bible,—that is, by cutting it down to suit the "advanced state of society." Think of the audacity of man's undertaking to rescind measures and commandments instituted by the God of heaven, and ascribing as justification that the natural progress of affairs demands these modifying amendments! How

shamefully absurd to think that poor erring humanity can improve that great plan devised by the wisdom of the All-wise Creator before the foundation of the world, and ordained to be the only means of salvation to the human family! This unwarrantable mode of procedure is not however entirely of modern origin; on the contrary, it dates far back in the history of Christianity; indeed, there have been few ages that have not recorded the action of "men rising up, teaching perverse things to draw away disciples after them."

We read in Mosheim's History of the Church, that "the schisms and commotions that arose in the Church from a mixture of Oriental and Egyptian philosophy with the Christian religion, were in the second century increased by those Grecian philosophers who embraced the doctrine of Christ." A striking instance of what man's ambition and philosophy have done for Christianity may be seen in the career of Praxeas, one of those illustrious scholars, who became a "Christian convert" in the second century, and of whom the historian (Dr. Mosheim) says: "He denied any real distinction between the Father, Son and Holy Ghost, and maintained that the Father, sole Creator of all things, had united to himself the human nature of Christ. Hence, his followers were called "Monarchians," because of their denying a plurality of persons in the Deity." There are many of the school of Praxeas in our own day who ambitiously contend for the supremacy of their own peculiar views. Among them are persons who seem to be earnestly concerned for the welfare of the people, and who might, in some degree, be called philanthropists; but there is, in the doings of all of them, the same great error—they essay, by their own wisdom, to regain that which only divine revelation can restore.

Few have realized the inadequacy of their own power. The great reformer, Wesley, seems to have had an idea of it when he soliloquised:—

Almighty God of love,
Set up th' attracting sign,
And summons whom thou dost approve
For messengers divine;

From favored Abraham's seed,
The new apostles choose,
In isles and continents to spread
The dead-reviving news.

A favorite argument with some "divines" is that as Ptolemy's views on astronomy, and many other scientific theories have undergone the inevitable changes which time and progress call for, so should we expect the increased light of the present age to expunge from religious tenets those "antiquated" precepts, not in keeping with the times.

One of the most distressing apprehensions of the apostle Paul was, that the people, through the action of those who were already perverting the Gospel of Christ, would be "shaken in mind" and deceived. In one of his solicitous appeals to the Church on the subject, he encouragingly wrote: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you" (1 Cor. xi, 2). Had this been effectually done till the present, there would be a very different condition of society in Christendom to-day, for Christians in every land would then have been in the unity of the faith, which is so beautifully portrayed in the apostle's wise counsel, "That ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

The lamentably contentious state of religious society, and the shameful controversies among the clerical dignitaries and other polemics, may all be attributed to the great disregard that these teachers of the people have shown to the sacred obligation—"Tarry until ye receive power from on high!" The very reverse of this has been done. Men have been sent to college, and the only pre-requisite qualification seems to have been a desire to be a salaried preacher—a fancied call to the ministry, coupled with the ready cash necessary to obtain a certificate; and the injunction to them has been,—"Tarry at Cambridge (or some other place of learning) until you have received documentary power" from the apostles of

worldly knowledge, then you may go and preach the Gospel." What a contrast! Can it be wondered at that conflicting theories are so numerous, when philosophers and worldly-minded savants are self-selected "for the work of the ministry?" Is it strange that they should preach a Gospel devoid of the inspirational influences which graced Christ's Church in ancient days? Some are sincere, however, for engaged in this vexatious work of overhauling and correcting religious doctrine, are men whose conscientious and fearless deportment, we are compelled to acknowledge, elicits admiration.

In Scotland there seems to be an extraordinary revolution. One U. P. minister of considerable prominence has discovered that infant baptism is unscriptural, and in his honestly, zealous efforts to make known his "new light," has lost his appointment, but has since increased his congregation immensely in pastures new. Another declares from his pulpit that "time and space for repentance may be looked for after death," and proceeds to substantiate it from Scripture, notwithstanding the orthodox "confession of faith," to sustain which he receives his handsome stipend from the state treasury. The presbytery have been fearfully concerned about these and other teachers of "heresy," and have spent no small amount of time endeavoring to divest the "new light" advocates of their clerical authority, but in vain, for the opinion is fast gaining ground that the "confession of faith" having itself been founded on the opinions of men, is scripturally unsound and doctrinally untrue.

It is possible that this class of men may, finally, through their "new light" investigations, get hold of a

pretty fair imitation of the Gospel, as taught by the Savior, although it is very doubtful that they will arrive at sufficiently certain conclusions to put to an end religious controversy. But there is a principle of the utmost importance which these reformers seem to lose sight of, namely:—That all the discoveries which they can possibly make, even if they should arrive at a correct knowledge of the Gospel itself, together with all their learned accomplishments, can never empower them to administer in the ordinances of Christ's Gospel. As well might Simon the sorcerer have gone around laying on hands for the gift of the Holy Ghost, after realizing that it was a correct doctrine, as for men now-a-days to presume to officiate in the ordinances of Christ's Church, simply because such ordinances are necessary.

NO, the mere necessity for an ordinance certainly cannot confer the power to administer that ordinance. And notwithstanding the present state of confusion in this regard, this fact will become more and more apparent; for people will yet acknowledge, and that at no distant day, when Christ disowns and repudiates all clerical assumptions of power, that not even in the appearance of an angel,—itself a great blessing conferred in our day,—or in the necessity for an ordinance, or in the efforts of man, by his own wisdom, to "search out God," but in the actual bestowal from heaven, of the keys of the priesthood or authority upon that favored youth, Joseph Smith, was the long-lost power restored to man to administer in the sacred ordinances of Christ's Church. And we trust that many will in that day, see in the beautiful order of heaven thus illustrated and exemplified, a most righteous propriety and Infinite wisdom!

The opinions and criticisms of others deserve our respectful consideration. They come to us as part of the materials which go to make up our conduct and our life, and they should form at least one factor in every decision. At the same time, it is never to be forgotten that these opinions come to us, not as an authority to be obeyed, but as subject-matter for our examination and judgment. We are to treat them with neither defiance nor submission; we should neither dismiss them as worthless nor yield to them as infallible; but give them consideration, and then deal with them accordingly.

THE SCIENTIFIC TEST.

(From the Salt Lake "Contributor.")

No matter how corrupt persons may be, or how little effort they may make to merit the title of being good, there are none so far lost to a desire for the respect of their fellow-beings as to have no pleasure in the expression of their fellows, that they have said a good word or performed a good deed. And, on the other hand, when they are regarded as wrong-doers, and feel conscious of the justice of that opinion, they experience a degree of regret, according to the offence and the condition of the transgressor.

It would seem, under these circumstances, an easy matter to influence persons to do good, where the good is attended with pleasure and the evil with pain; and it would be so, were it not that the opinions of men differ as to the standard of truth and error, and consequently as to what is good and what is bad. As instances of this, there are hundreds of different religions upon the earth, all professing to pattern after the doctrines of our Savior. Sometimes the anomaly occurs of two nations, both calling upon the same God, in the name of the same Savior, praying and fighting against each other. This was most strikingly illustrated during the great war of the rebellion. The Northern Methodists were praying for the North, and fighting their brethren of the South, and *vice versa*, though both professed, not only to be Christians, but were of the same sect and denomination. Yet the Southerner, who fought in the defence of what he conceived to be the right, would do so with as much sincerity, and would feel as great pleasure in knowing that he had done his part well, as the Northerner, who, in going to battle on the other side, was crushing out a rebellion that was likely to have disrupted the Union.

In the so-called exact sciences, a careful study of the principles which govern the elements investigated, produces a unity of results. As an example, if a chemist who thoroughly

understands the science of chemistry gives an analysis of a grain of wheat, the same results would be given of similar grains by as many chemists as would analyze them; or, if they did not, the conclusion would follow, either that chemistry was not a true science, or that some of the chemists, or all of them, were ignorant of its principles. Other examples might be quoted, but the above illustrates the idea I wish to convey, and the reader may multiply examples at pleasure. The particular point to which I wish to draw attention is, that the chemist strictly conforms to the rules of the science, and declares the result after he has applied the principles he professes to believe.

One might conclude, since such exactness and unity can be attained by study, surely study, or learning, is the key by which mankind may arrive at a standard of unity on all questions that affect them; and the conclusion that naturally follows is, as it is impossible for all men to become learned in the principles that affect the welfare of man, here and hereafter, a few must be employed to study for the rest. This is the conclusion that mankind seem to have adopted, in this generation, in regard to the science called Theology. Thousands of men are employed to tell their fellows what course of life is necessary here, to enjoy the greatest degree of happiness hereafter; and strange to say, though these teachers are as assiduous in their research as are the professors of other sciences, they do not agree. Shall we apply the same test to them as to the others? If so, which is wrong, the professors or the science?

So far as Christianity is concerned, they acknowledge that Jesus Christ was the prototype of perfect humanity, and that the Scriptures were and are the guide; and that upon the observance of the teachings laid down in them depends the eternal welfare of man. One would think, under these circumstances, that the science

of Theology would be narrowed down to a very easy study. Yet, as before remarked, there are hundreds of different denominations, all making these professions.

Since the learning of man, then, has failed to discover a plan by which man may arrive at a unity of knowledge concerning this most important question, let us study for a moment the principles of this science, as they were practiced anciently, and learn, if we can, how the ancients arrived at a certainty as regards the truth of the science of Theology.

I will make a quotation from the Scriptures, which the people of Christendom profess to hold in such reverence: "The wisdom of this world is foolishness with God." As God is the founder of the intelligence that we hope to become possessed of, how discouraging this must be to the men who have spent their lives in study to prepare themselves to teach the will of God, and to those who have employed them, to know that their research has been vain, and that in so doing, so far as they depended upon the wisdom of man for the light they sought, they were departing from the principles of the science they were studying. Again: "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God no man knoweth, but the Spirit of God." "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts."

The way then broadens before us, and we begin to realize the futility of human wisdom, unaided, in attaining the desired object. We are entering the threshold of the science of Theology, and if we are honestly desirous of arriving at a knowledge of the truth, we will lay aside the tenets of men, and seek unto the Great Fountain Head for the desired intelligence, profiting by the experience of those who have enjoyed the blessings that we desire.

When we have firmly decided upon this course, how easy the next lesson seems: "If any man will do His will, he shall know of the doctrine, whe-

ther it be of God, or whether I speak of myself."

They did know of the doctrine anciently; there was no question with them in regard to the testimonies they had, but they enjoyed a glorious certainty concerning the truths that they professed to practice and teach, and with which the bickerings and disunion of the professed Christian world of the present day presents a sorry contrast.

If they did "know of the doctrine," they must have done the will of the Father. What, then, did they do? This was the thought that suggested itself to the multitude gathered on the day of Pentecost, when observing the effects of obedience to the principles of the science of Theology upon the disciples gathered in an upper room. The Apostle Peter said, in answer to their inquiry: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Peter, you will remember, had been teaching them faith on the Lord Jesus, and Him crucified, and they manifested their faith by asking what they should do to be saved.

It may be well to remark here, that Peter answered from his own experience, having a perfect knowledge of the efficacy of the principles taught to the end desired. And when those principles were obeyed by the assembled multitude, they also received the same satisfaction as did Peter and his associates, concerning the truth of the principles they had embraced; and they were consequently no longer dependent upon the testimonies of others, but all repentant and obedient believers "knew of the doctrine for themselves," being possessed of the Spirit of God, they knew of the things of God.

The Savior, in sending forth His apostles anciently, said: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

The professors of Christianity philosophize this away, together with numerous other passages of similar import, saying that these gifts and this knowledge are no longer essential; and the hundreds of different professors of Christianity offer us in their place the harrowing uncertainty of the precepts of men.

What do the chemists and other scientists say to this? They say: The principles of science are eternal. Though many of them are of but recent discovery, they always existed, and would always have produced similar results, under the same circumstances, had men possessed the knowledge of properly applying them. Does this same principle apply to the science of Theology?

A young man in this the nineteenth century, anxious to gain a knowledge of how to do the will of the Father, but harrassed by the conflicting opinions of men, went to the Father and asked Him how he could obey His will. He obtained the desired information, and a commission, after first rendering obedience himself, to go and teach others.

The believers in his testimony, as the disciples anciently, testify that Theology is a true science, from actual experience, and not only is their obedience followed by an unquestionable testimony of the truth of the principles they have embraced, but their testimonies are confirmed by the gifts and blessings following the

believer, as promised and realized anciently.

Our fathers and mothers are those disciples. You may imagine how they appreciate those grand and glorious, yet pure and simple principles of light and emancipation, after a long night of darkness. Fancy them being in the midst of an apostate Christianity, reading of the blessings of the Gospel, as enjoyed anciently, and feeling in their hearts that could they have enjoyed such blessings, no sacrifices would have been too great. Yet they were complacently told by their religious teachers that those blessings were reserved for a favored few who had lived in former days.

Can we wonder, my young brethren and sisters, that some of us do not have as great testimonies as our parents have had? How different are our circumstances. They, hungering and thirsting after a knowledge of the will of God, but unsatisfied until the Gospel found them; we, surrounded by friends, anxious that we may embrace the principles that have been the means of so much joy and consolation to them. We cannot fully appreciate the blessings we enjoy, perhaps, as they could, any more than a man can appreciate pure air, who has never breathed any other. But, thank God, the principles have been demonstrated to be true, and we can prove our appreciation of the truths of the Gospel by our faithfulness in obeying the true principles of Theology, and that our fathers' and mothers' examples have not been in vain; and we can also prove the truth of the Scriptures, both ancient and modern, and of the teachings of the servants of God in our day.

W. W. TAYLOR.

THE BENEFITS OF DECISION.

Few people, perhaps, realize the benefits arising from the ability to decide on a course to be pursued. A philosopher once remarked, "be sure you're right, then go ahead." But it will be readily seen that the difficulty

doesn't lie in the going ahead, as much as it does in the deciding on a correct course to pursue. There are many who are "gifted" with the faculty to "go ahead," and some do this blindly and foolishly, heedless as

to the course pursued so that it be energetically maintained. This is wrong. "Fools rush in, where angels fear to tread," says the proverb. Not for lack of decision, however, on the part of the angelic beings, but because their greater wisdom shows them a better way. For action and judgment are as necessary as decision; and when we find a combination of all these great qualities the world is surprised, and we then see a "great man."

We wonder sometimes what virtues may lie concealed as the secret of successful men, and it is frequently thought to be luck or fortune, or some happy circumstance. True all these, which are really the providences of God, may and do often conduce towards success, but it will also be perceived that oftentimes much depends on the gifts of God bestowed in the organization of the individual himself. Organized as the Creator would have him for a certain work, fashioned to His mind who knoweth the future, such a man stands forth as an exemplification of God's ruling providences, and becomes His instrument of victory and renown. Yet foolish people praise the work and ignore the Maker. Who created Napoleon, Washington, Alexander, Cyrus and others? Before they were born He knew them, and before they were conceived He fashioned them that they might accomplish His purposes among the nations.

But to return, in reading history we find these and other great men had certain natural qualifications, and in some cases virtues which they acquired in their efforts through life. Among these qualifications prominently stands DECISION. History says that this quality gave Wellington the day at Waterloo. When it was rumored that the Duke had "decided"

to keep his position come what might, Sir Sydney Smith remarked, "O, if he said that, of course the other fellow must give way." His decision of character was well known, and it were folly to resist his firm set policy. But it will be perceived that his decision was based on proper ~~visions~~ ^{visions} as to the condition of the war. He took in the situation, comprehended the details, examined the position of the enemy, then as if by an inspiration he *decided*—and was VICTORIOUS. This is the kind of decision we would advocate, and the class which will warrant us in "going ahead." Stubbornness, perversity, reckless haste—these are not *decision*! No, sometimes we see them manifested by people to their own destruction; they "go ahead" fast enough, but they are on the "wrong track"; they are firm enough, but they are in a bad cause; they decide too quickly, and they are the "fools" who "rush in," and of course go to destruction.

Let the Saints be among that class who temper their actions with wisdom,—who cast the eye of sound judgment on their surroundings, and suffer the light of wisdom to shine on their pathway; who when they plant the tree of experience, mix with the soil a few grains of common sense, and moisten the roots with the waters of understanding; these will become prudent leaders of men, as they are intelligent followers of God, seeking the welfare of the greatest number, and who only count themselves victorious when they have accomplished the downfall of wickedness and the everlasting triumph of right. This is the decision which the Lord will endorse, and which is cultivated only through His Spirit, and is ever crowned by His eternal blessing.

JOB.

"Yes," said an American professor to his class, "*pro* and *con* signify opposite things, as may be seen in the words 'progress' and 'Congress'."

Wife: "But, my dear, I shall catch cold coming down so late to let you in." Husband: "Oh no, my love, I'll rap you up well before you come down!"

A poor copying-clerk at the French Ministry of the Interior was lately asked what place he occupied there. "Oh, a very good place," he replied—"between the stove and the window!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 14, 1881.

AN EXECUTIVE OUTRAGE.

FOR the past few weeks, the press of the United States has teemed with comments on an executive outrage perpetrated on the residents of Utah Territory, by the "Gentile" Governor sent there as a satrap to preside over the affairs of a people, whom he hates with a hatred as palpable and defined as it is unjust and uncalled for. The action for which he is universally condemned by the right-minded thinking population, is that although the time-honored delegate to Congress, George Q. Cannon, was re-elected by an overwhelming majority of thousands, while his opponent received but a few hundred votes altogether, this shallow-pated bigot used his executive position for political ends, and issued a certificate of election to the insignificant opposition candidate, whose constituency was equivalent to a corporal's guard compared with the great people who possess and inhabit that flourishing Territory, thus ignoring the vote of the masses, and robbing the rightful delegate of his seat.

We have hesitated crediting a rumor which would place an officer of the United States Government in such a position of contempt before the civilized world. But after waiting some time, the conclusion is forced upon us that, in spite of its inconsistency, the thing is positively true. The leading papers of both parties are denouncing the Governor in strongest language, and showing up the gross assumption of power which has deprived a hundred thousand citizens from proper representation in Congress. The *Washington Capital*, one of the most incisive commentators in question, says :

"Governor Murray, of Utah, has transcended the power of his office by his flagrantly illegal action in tendering the certificate of election to Allan Campbell as delegate to Congress from that Territory. Murray, by this act, writes himself down as an ass, and puts himself upon record as a legalized liar. Campbell was never elected, and Murray knew it.

"Cannon was elected, and Murray knew it. Yet in the teeth of all this acquaintance with facts, this gubernatorial Dogberry has the audacity to issue a certificate, in the shape of a ukase, upsetting the legal votes of the citizens, and declaring, as by pronunciamiento, who the delegate to the Congress of the United States shall be.

"Even were the charge that Delegate Cannon is not a naturalized citizen true, Murray's action would be still utterly, completely and unqualifiedly illegal. How much more so it is when we all know the falsity of the charge will be emphasized by the action of the House, when it rebukes Governor Murray in proper style by throwing out the impudent fellow Campbell whom

he essays to foist upon it, and vindicates Cannon in a proper and practical way.

"This contemptible system of warfare upon the Mormon people will never meet with favor among the right-minded American people, and we do not flatter ourselves over much when we feel assured that the majority of our people are right-minded and believe in fair play."

But the great question is not whether the action is wrong, for that is apparent to the most ordinary observer, nor whether Congress will repudiate the certificate which serves as the candidate's documentary credentials in the House, for that body must unseat the fraudulent member, but whether the Congress of the United States will still continue to refuse Statehood to one of America's largest and most promising Territories, long since possessed of State qualifications, simply because some of the inhabitants have different religious views from the Methodists, Baptists, and other various denominations that surround Washington. For this is the argument used against Statehood, and with the nonsensical falsehoods and *bug-a-boo* stories about "Danites," etc., the Republican Party has succeeded for years in keeping Utah from voting in the Presidential contest, and subjected her citizens to officers of the Republican school, who have wielded authority, and even usurped greater power than that which the centralizing platform of that party could countenance. The Republican Judge McKean had to be removed by Grant for overreaching his authority in that Territory; and changes have been so numerous and in such quick succession, that Salt Lake City is infested with defunct office-holders, whose heads have fallen beneath the axe of power, and whose only occupation is the hungry craving for opportunity to gnaw again at the public crib, and gorge on the earnings of an industrious people. How long the Government will suffer itself to be blinded by these ex-official grumblers, we cannot say, but it is high time that some statesmen proposed an investigation by an unprejudiced committee, consisting, if needs be, of the various parties, to decide as to the qualifications of Utah for Statehood. And let the "horrors" of the "Mormons" be officially unearthed and legally exposed, or forever buried in oblivion.

This "talk" has gone on long enough. And while the morbid taste of the brutal may be gratified by these lying rumors, and the political ends of the party in power are being annually reached and accomplished, let the nation think for itself, and let Congress show its statesmanship, if it possesses any, in settling the vexed "Mormon" question, by something like decent and proper means. As to Governor Murray and his "certificate," that will right itself. The Governor will fall into the official waste-basket like his predecessors, and Campbell, the would-be member, will receive an impetus from the toe of Congress which will land him in the realm of forgetfulness. Let the Saints hope and pray that God may not only avenge Zion of her enemies, but open up a means for her speedy escape from the cruelty and oppression of the wicked; and at no distant day their prayers will be heard, and God will plead a controvery for Zion that shall make the oppressor tremble, and cause His people to rejoice in His goodness forevermore.

RETURNED.—President Carrington returned from the Welsh Conference on Monday last, in good health and spirits.

RELEASE.—Elder Edward Kay is released from laboring as a traveling elder in the Sheffield Conference, to return home on account of ill health.

ARRIVED.—On Tuesday, the first inst., Elder David James arrived in England from Utah. He is here on a visit to relatives, and also expects to attend to some matters of business before returning to his home in Zion. He is in good health and excellent spirits. During his stay in England, his address is—Care of William James, Lindley Street, Shrewsbury, Shropshire.

BOUND AND READY.—Those wishing Volume 43 of the MILLENNIAL STAR, can obtain it neatly bound at this Office, or of any Conference President throughout the Mission—price 6s. 6d.

DISTRICT MEETING.—A district meeting will be held on March 12, 1881, in the Latter-day Saints' meeting room, at 15A, Hunslet Road, Leeds, at which President Carrington is expected to be present. Meetings will commence at 10.30 a.m., and 2.30 and 6.30 p.m.

CORRESPONDENCE

REPORT FROM LEEDS.

Leeds, Feb. 7, 1881.

President A. Carrington.

Dear Brother,—I feel it my duty to report the labors of the elders laboring in this district, and the condition of the conference generally. The prospects of doing good in the future are quite promising. I had the privilege of baptizing five and re-baptizing one last Saturday evening, one of them quite an intelligent and promising young man and the spirit of enquiry is increasing around Leeds.

Elder Rydalch visited here last week. He reports the districts of Skipton and Keighly, where he has been laboring amongst his relatives and friends, as very promising. He says they had not heard an elder in that part for over twenty years. The people receive him kindly, and he feels confident some will join the Church, and that a good opening will be made in the spring for more labor.

Elder Joseph Robinson is laboring in the Hull district. He has baptized one, re-baptized two, and three others have applied for baptism.

Elder Kewley, who is now in the Isle of Man, has been laboring in the Bradford district with some success; also Elder Farr in the Wakefield district.

I have visited all the fields of labor

in this conference, and find the elders doing all the good they can, visiting from house to house and distributing tracts, bearing testimony to the restoration of the Gospel and inviting the people to investigate the truth for themselves. The branches too have tract societies organized, the sisters being employed as well as the brethren distributing tracts among the people; some of whom receive them and make inquiries into the principles, whilst others refuse them.

The general condition of the conference is very good at the present time, both financially and spiritually, considering the scarcity of labor and the general hard times in consequence of the severity of the weather. It is verily true that the preaching of the Gospel at the present time is like "gleaning the grain after the harvest is gathered," but there is considerable inquiry after the principles of our faith. I have received several notes in the last four weeks asking the privilege to visit me, by gentlemen of good standing, to enquire after our doctrines, and in some cases considerable good has been done.

The Saints generally feel well in the work; the elders are all well in health and spirits, and manifest a desire to do all they can to discharge the duties of their missions as long as they are required to labor in the field.

Hoping you may prosper in all your labors, the brethren all join me in kind love to you and all the brethren

in the office.
Your brother in the Gospel,
JOHN COOPER.

MINUTES OF A DISTRICT MEETING,

HELD IN THE TOWN HALL, SKELMERSDALE, LIVERPOOL CONFERENCE,
SUNDAY, JANUARY 23, 1881.

Present from Utah,—Apostle Albert Carrington, President of the European Mission; Elders C. W. Stayner, L. R. Martineau and C. B. Felt, from the Liverpool Office; Elders John Donaldson, President of, and Wm. Probert, jun., John Kynaston and David Cook, traveling elders in the Liverpool Conference.

10.30 a.m.

Singing. Prayer by Elder Kynaston. Singing.

The Sacrament was administered by Elders Cook and Probert.

President Donaldson called for verbal reports of the district, to which Elders Cook, Probert and Kynaston responded briefly. They had labored with much pleasure among the people, and while they were unable to report any recent additions to the Church of Christ, they felt their labors were not in vain. The prevailing sentiments of the Saints were for the spread of the Gospel. But in a few instances members had become indifferent to the cause, and the "first love" that pervaded their souls once, seemed to be dying away. The cause of this was a lack of faith and earnest adherence to the laws of God. They bore testimony that God had blessed them in their labors.

Elders Martineau and Felt addressed the meeting, expressing great pleasure in attending another meeting of Latter-day Saints. They had a personal knowledge of this being the work of God, and briefly pointed out the first principles of the Gospel, in obedience to which all were entitled to a positive testimony of the truth, according to the promise of the Savior when upon the earth.

Singing. Benediction by Elder Cook.

2.30 p.m.

Singing. Prayer by President Donaldson. Singing.

Elder Stayner read from the Scriptures Rev. xxii, 1—5, and spoke at length on the second advent of the Lord. He showed clearly by logical and Scriptural argument that the Saints would inherit the earth. Jesus would come in the clouds of heaven, accompanied by hosts of angels, and the Saints, who were worthy, would be caught up in the air to meet Him as He descends to the earth. Then will commence the thousand years of Millennial rest, through which Christ will reign as King. The seventh day's rest, which was taken after the creation of the world, was typical of this Sabbath rest of the Saints, which will take place during the seventh thousand year of the world's existence, "for a thousand years is one day with the Lord." Almost six thousand years have passed and soon its seventh, or great day of rest, will be ushered in.

Singing. Benediction by Elder Felt.

6.30 p.m.

Singing. Prayer by Elder Martineau. Singing.

Apostle Carrington addressed the meeting. It gave him great pleasure to meet with the Saints and those who sought the truth. Many times before he heard the Gospel preached in its purity, he longed to know why men had departed so far from the ancient Gospel doctrine. He resolved to find out the truth, and asked ministers of various churches many questions. But they were unable to give him satisfactory answers; and not until he heard the elders of this Church teach the doctrines revealed to Joseph

the Prophet, did he believe the true Gospel was upon the earth. He then embraced the Gospel and became possessed of an absolute knowledge of its truthfulness. He alluded to the first principles of the Church, quoting Scriptural passages to show their perfect unison with the primitive faith established by Christ and his apostles. No time since the creation had error ever benefitted a human being, truth was all that could make life happy and salvation complete. He closed by admonishing the Saints to live so

as to merit a continuance of God's blessings, and to be a light unto the world.

Singing. Benediction by President Donaldson.

CHARLES B. FELT,
Clerk.

The meetings were not only largely attended by Saints, but strangers formed a large part of the congregations, who listened with unabated attention at all the meetings during the day.
C. B. F.

BUSINESS HABITS.

—o—
 "Habit at first is but a silken thread,
 Fine as the light-winged gossamers that away
 In the warm sunbeams of a summer's day;
 A shallow streamlet, rippling o'er its bed;
 A tiny sappling, ere its roots are spread;
 A yet unhardened thorn upon the spray;
 A lion's whelp that hath not scented prey;
 A little smiling child obedient led.
 Beware! that thread may bind thee as a chain;
 That streamlet gather to a fatal sea;
 That sappling spread into a gnarled tree;
 That thorn, grown hard, may wound and give thee pain;
 That playful whelp his murderous fangs reveal;
 That child, a giant, crush thee 'neath his heel."

In some of our large mechanical establishments may be seen a machine invented to operate upon cold iron. With all the ease and quiet of a common printing-press, it exerts a force equal to a thousand tons, whilst at every pressure of the "cam" large cubes are pressed out of the solid bar as easily as one can break earthenware or mould clay. It will push its hard steel finger through iron two inches thick, without the slightest jarring or failure in the regularity of its action. What is the secret of this prodigious and constant power? It is found in the accumulated force of the balance-wheel, which, revolving one hundred and thirty times a minute, bears with overwhelming force upon the steel punch, and must either break the whole machine into fragments, or pierce through every obstacle.

In this ingenious piece of mechanism we have a striking illustration of the power of habit. Who has not seen, in hundreds of instances, a moral force

accumulated by it as resistless as that of the balance-wheel? There are times of pressure in every man's life when he would utterly fail but for the help thus afforded; but, fortunately, at the crisis, by the force of principles that have gathered energy by long and persevering habit, he is carried over the dead-point, and then is able to rally his strength for new trials. The vast reserve power that lies in habit has often been noticed by moralists. Man, says Paley, is a bundle of habits; and habit, according to the proverb, is a second nature, which, we all know, is sometimes so powerful as to exterminate the first. Metastasio held so strong an opinion as to the power of repetition in thought and act, that he said: "All is habit in mankind, even virtue itself." Beginning with single acts, habit is formed slowly at first, and it is not till its spider's threads are woven into a thick cable that its existence is suspected. Then it is found that, beginning with cobwebs,

it ends in chains. Gulliver was bound as fast by the Liliputians with multiplied threads as if they had used ropes. "Like flakes of snow that fall unperceived upon the earth," says Jeremy Bentham, "the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed; no single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue."

The force of this principle is strikingly illustrated in the fact that it renders pleasant, things which at first were intensely disagreeable or even painful. Walking upon the quarter-deck of a vessel, though felt at first to be intolerably confined, becomes by custom so agreeable to a sailor, that in his walk on shore he often hems himself within the same bounds. Lord Kames tells of a man who, having relinquished the sea for a country life, reared in the corner of his garden an artificial mount, with a level summit, resembling most accurately a

quarter-deck, not only in shape, but in size, where he generally walked. When Franklin was superintending the erection of some forts on the frontier, as a defence against the Indians, he slept at night in a blanket on the hard floor, and, on his first return to civilized life, could hardly sleep in a bed. Captain Ross and his crew, having been accustomed during their polar wanderings to lie on the frozen snow or the bare rock, afterwards found the accommodations of a whaler too luxurious for them, and he was obliged to exchange his hammock for a chair. The same principle, in another form, is illustrated in the case of persons born blind, or deprived of sight, who acquiring a habit of nice observation through the sense of feeling, astonish us by their accurate descriptions of things which they have examined by means of their exquisitely delicate touch. So powerful is this effect of the constant repetition of actions, that men whose habits are fixed may be almost said to have lost their free agency. Their acts become of the nature of fate, and they are so bound by the chains which they have woven for themselves, that they do that which they have been accustomed to do, even when they know it can yield neither pleasure nor profit.—*Mathew's "Getting on in the World."*

RESULT OF OPPOSITION TO THE TRUTH.

(From the Salt Lake "Juvenile Instructor")

In all dispensations of the Gospel those who have opposed the work of God have met with sore calamities, except when they sincerely repented of their sins. On the other hand, the faithful Saints have been highly favored of the Lord, and persecution has only increased their faith.

In many instances the troubles which the enemies of truth have sought to bring upon the people of God have proved great blessings to the righteous.

The Saints of latter days, of all people, have tested and know the

truth of this statement, both as a body of people, and also by the experience of individuals.

When Pharaoh educated Moses and looked after his welfare, he did not realize that he was educated a prophet of God to deliver Israel from Egyptian bondage. Nevertheless, such was the case. But suppose that the Lord had given a direct revelation through one of His prophets to the king of Egypt, commanding him to take Moses and educate him in all the language of the Egyptians, and prepare him to lead the children of

Israel out of Egypt. Do you think he would have obeyed the message? I think not. Yet his oppressive measures towards the house of Jacob only called forth the power of God in behalf of His people, and proved a blessing to them, as we see by reading the history of those circumstances in the Bible.

How similar were the results of "Johnson's army," which was sent to Utah to oppress the Saints, because of our holy religion! The troops were intercepted by the hand of Providence, and when they entered Salt Lake City they were in a humiliated condition. Besides that, they brought in mules, harness and wagons, just the things the Saints needed, and sold them at a very low figure.

Many other instances could be referred to, similar in their results, all of which should promote faith in the minds of the rising generation.

When opposition has been brought to bear against the elders when abroad, preaching the Gospel, it has been their experience that good has resulted therefrom. A circumstance occurred about two years since, which will illustrate this:—

In a certain locality in the State of Virginia there lives a well-to-do gentleman, who, for a number of years past, has entertained the elders from Utah when they were in his neighborhood, and treated them with great kindness. On his plantation stands an old meeting-house, which goes by the name of "Liberty." It being under the control of the gentleman referred to, ministers of any denomination were given the privilege of preaching therein.

At the time to which I refer, there were two elders in that section, preaching the Gospel. They had an appointment for meeting in "Liberty" on Sunday afternoon. In the forenoon of the same day, a sectarian preacher held his meeting in the same house.

Being close by, the elders attended this meeting and noticed, during the preacher's remarks, an uneasiness in his manner. They felt that he had something on his mind which he would like to introduce into the thread of his discourse, which was

really of a different subject. This impression was soon verified, for all at once he broke forth in a somewhat spiteful style, and said, "Talk about the ministration of angels now-a-days! It is all a delusion. Talk about prophets! It is an absurdity; and if an angel should appear now, you could not tell him from an angel of the devil, since he can transform himself into an angel of light."

The elders and people present knew, of course, that his remarks were intended for the Latter-day Saints. But, to their great astonishment, before he got through, he actually referred to the book of Revelations, and proved that in the last days an angel should descend from heaven and place one foot upon the land and the other on the sea, thus making a flat contradiction to his former statement.

Before closing the meeting, he gave notice that, inasmuch as the building was in a dilapidated condition, they would repair it, and make it suitable for winter service. He also made an appointment for one of his fellow-preachers to hold meeting there two weeks (I believe) from that day.

The minister was invited to dine at the house where the elders staid, and after partaking of a good meal, one of the elders invited him to come to the afternoon meeting, which, under the circumstances, he could not well refuse, though he probably felt like it.

He took a seat near the stand. After opening exercises, and a few remarks from one of the elders, his companion arose and delivered a discourse with much power and plainness, upon the organization of the Church, with apostles, prophets, etc., and the ministration of holy angels.

The astonished "preacher" sat almost spell-bound, and occasionally the speaker would turn to him and remark, "That is so, Mr. H.," and Mr. H. would nod his head in the affirmative.

A few Sundays after, the same preacher came to the meeting he had appointed, and after his fellow-preacher had finished his discourse (which, by the way, he did without persecuting anybody), he arose, and, looking over the audience and finding

the elders were not present, remarked, in a bitter spirit, that it was the first time he had heard the Gospel preached in that house, as he had generally been followed in his meetings by angels of the devil, referring to the elders from Utah. He manifested so much bitterness, even speaking evil of those who entertained the elders, that some became disgusted and left the house.

The result of this wicked course was soon manifest among the people. He had broken down his influence among them, failed to repair the meeting-house according to promise, and while those two elders remained in that section, he did not come back to preach, leaving the house, with few exceptions, to be used by the elders at pleasure.

At another time, a minister of the same church gave notice (so the people relate it,) that he would hold a meeting in "Liberty" and expose "Mormonism," telling the people that it originated with a man named Smith, somewhere in Europe.

The elders being in that neighborhood, went to the meeting, and found a considerable number had assembled, many, doubtless, with itching ears, to hear fables.

After waiting for some time, the people became confused and noisy, as no preacher appeared. They waited on, but he did not come, and at last they dispersed in confusion, and went to their homes. The reason given for the minister not coming to fill his appointment was, that he had taken sick, and, strange as it may appear, in a few days he died.

Thus, their attempts to impede the work of God all proved fruitless and disastrous, while the elders were strengthened in their faith, and received more testimony to the truth of the message they bore. Through this, and all similar circumstances, is verified the word of the Lord to Joseph Smith, the prophet, when speaking of the enemies of this work: "They can do nothing against the truth, but for the truth."

M. F. COWLEY.

SWEETLY COMPLIMENTARY.—A girl wrote to her lover that she had been so ill that her doctor told her she must absolutely think of nothing; "and so, my darling," she added, "I just thought of you all the time."

Young Hopeful, aged six, who is showing a visitor his drawing-book, containing alleged representations of a "bird" and a "horse," as indicated in words underneath the drawings: "These are my worst drawings, Mr. Smith," Mr. Smith: "Indeed, Tommy! and where are your other ones?" Young Hopeful: "Oh, I haven't drawn them yet!"

Some years ago, at a great sale of wine, all the odd lots were purchased by a grocer in a small way in the old town of Edinburgh. The agent had the curiosity to visit him some time after and inquire what possible use he could have for such material. He was shown, by way of answer, a huge vat, where all the liquors, from humble Gladstone to Imperial Tokay, were fermenting together. "And what," he asked, "do you propose to call this?" "I'm not very sure," replied the grocer, "but I think it's going to turn out port."

Billy Brown was a sharp-witted son of Ireland, full of good humor and quick at repartee. Billy was once summoned as a witness in a case at a London assize against his employer. He entered the witness-box in his ordinary costume, very dirty and rather ragged. The opposing counsel thought to confuse the witness by poking fun at his shabby appearance. He asked Billy if those clothes were his best. "Ah, sure, sir, they're not!" "Oh, then, you have better clothes, which you wear on Sunday perhaps?" "It's mighty thrue, sir." "A white vest, grey coat, knee-breeches, and a glossy castor, eh?" "Ah, you've met me somewhere!" cried Billy. "No," replied the counsel, "I have not," but, since you confess that you have good clothes, are you not ashamed to appear in court in that disgraceful state?" "Not a bit of it," said Billy, pointing to the judge—"sure his lordship's in his working dress, and I'm in mine!"

POETRY.

—o—
MAKE YOUR LIFE HAPPY!

Mark well your moments, for life is swiftly fleeting,
And ere you little think, your mortal days are past ;
Improve your talents while the pulse is beating,
And seek o'er darkest cares, a mantle bright to cast !

Don't brood o'er trouble, but strive, for ever praying !
To gain true happiness you must work with a will.
Never despond, but bear in mind the saying :—
"Behind the darkest cloud the sun is shining still !"

Why should we sorrow, though life be dark and dreary ?
Our God will give sweet rest to heavy-laden souls ;
Peace shall dawn ere long on all the sad and weary,
For Christ will guide us safe through life's dark troubled shoals.

See, in the distance, Hope's star so brightly beaming ;
There is no time to waste in trouble or in care ;
Tread quickly on, its radiance o'er you gleaming,
Will scatter clouds of gloom, and banish all despair !

Make your lot happy, and cease from sad repining ;
Treat all your sorest trials as "stepping-stones" to bliss ;
Make all your life a scene of pleasantness ; consigning
To Oblivion's tomb your cares, found in a world like this !

HARKNESS.

DIED.

BRASIER.—At Deptford, Kent, Jan. 21, 1881, Lucy Brasier. Born at Ledbury, Gloucestershire, July 5, 1800 ; baptized July 7, 1849, and has ever since lived a faithful Latter-day Saint. She leaves three sons and three daughters.

HOYLAND.—At Morley, Jan. 29, 1881, of diarrhoea and cramp, Charlotte Hoyland, aged 28 years. Born at Hunslet, near Leeds ; died after a short illness of 5 days.—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 8, Vol. XLIII.

Monday, February 21, 1881.

Price One Penny.

JEHOVAH'S PURPOSES.

BY ELDER WM. JEFFERIES.

When, in the year 1820, the eternal Father drew aside the vail, and opened the long-closed heavens, revealing Himself and His beloved Son Jesus to the prophet youth Joseph Smith, thus taking initial steps to establish His government on this sin-cursed earth, where the Adversary had long usurped authority, it was not any part of His programme that He should be foiled or frustrated, or finally defeated—He commenced to continue, He worked to succeed, He "stooped" from heaven to earth "to conquer" Satan and redeem a fallen world, and He will never relax His efforts till His righteous and eternal purposes are fully accomplished.

He knew that He would have to encounter Lucifer and his hosts—He had met and vanquished them before, and they had fallen, fallen! But, like the devils which were cast out of Mary Magdalene, and which entered a herd of swine, ran them into the sea, and destroyed them, so when the fallen hosts were cast out of heaven, they must have some place of abode; therefore they came upon this earth,

and, like the devils who destroyed the swine, they have been and still are laboring incessantly to destroy the teeming millions of the earth, as far as they can gain possession of the bodies of men. Though conquered, Satan would not yield, for, in the language of Milton, he says:

"What though the field be lost?
All is not lost: the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield."

But this "unconquerable will," this "study of revenge," this "immortal hate," and this "courage never to submit or yield," though they will subserve Jehovah's purposes in the grand system of salvation, yet they will not suffice to gain the final victory, for the great Commander, our Eternal Father, through the instrumentality of His Son Jesus, King of Saints, and other nobles of the same honorable family, will again be victor of the field, and the earth will eventually be cleansed from sin and freed from him who first planted its seed in Eden's beautiful garden.

This work of opposition still goes

bravely on, and the inquiry may be consistently made: "How is it that you Latter-day Saints endure opposition, persecution, and oppression so patiently? How is it that you do not rise up in rebellion against the government under which the most of you live, and which treats you so unconstitutionally? We answer, the Latter-day Saint is—

"Patient of constituted control,
He bears it with meek manliness of soul;
But if authority grows wanton, woe
To him who treads upon his freeborn toe:
One step beyond the boundary of the laws
Fires him, at once, in freedom's glorious
cause."

He is mortal, but he is not a serf—he is a MAN. He senses insults. He feels oppression. He groans under tyranny. But he is taught from on high: "Vengeance is mine, and I will repay, saith the Lord." "I, the Lord, will fight your battles." "Be still," said Moses, "and see the salvation of God." He has faith in God. He has proven Him in the past, and he trusts Him for the future. His creed is truth—all truth—"the truth, the whole truth, and nothing but the truth." He loves the truth. He enjoys it. He strives to live it. He knows it. And he knows that he can be saved by it. Hence his meekness, his peaceableness, his patience, and his endurance in the persecutions to which he is subject in his mortal career. In the language of the Savior, "He knows the truth, and the truth shall make him free."

"But," says the skeptical objector, "why suffer this opposition from the Evil Powers to continue through the entire period of the earth's mortal history? If God is the all-powerful being, He is represented to be, why does He not muster His forces, and at once and forever crush out their rebellion against His authority, and give peace to earth?" Because He does not wish to defeat His own purposes. He purposed to allow a regulated measure of evil to exist, that His children may become acquainted with it by experimental contrast with the good; that knowing good and evil, and good from evil, and exercising their volition in battling and overcoming evil, they may reach perfection.

"But," says the objector, "I do not believe there is a God at all." Then you are in a most deplorable condition, and your statement shows how successful the Adversary has been in accomplishing his purposes in you, for thus far you have become "captive to his will." It is not our purpose here to argue this point, but we will merely insert for your consideration an anecdote of that honored philosopher, Sir Isaac Newton. He was once examining a new globe, which was a splendid piece of workmanship, when a gentleman, who did not believe in a God, and who believed that the beautiful earth upon which we live came by chance, entered his study. His attention was immediately attracted by the handsome globe, and he quickly asked, "Who made it?" "Nobody; it happened here," readily answered Sir Isaac, knowing the creed of his questioner. The gentleman was astounded at the answer, but acknowledged the rebuke.

Now, we bear testimony that there is a God. He has purposed to redeem this earth and the law-abiding portion of His children from the power and thralldom of the Evil One, and who can prevent it? Who shall stay His hand? "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" (Isaiah xiv, 27.) When He purposed delivering Israel from Egyptian oppression, could Pharaoh and his mighty host prevent it? When the Lord decreed to deliver the three Hebrew children, could all the power of the Babylonish king change that decree? When, in the time of Noah, He determined to destroy the antediluvians by a flood, did all the power of opposition manifested by the Adversary, through that rebellious generation, avail in the least degree to prevent the rains descending, and the fountains of the great deep being broken up, to destroy the disobedient? Or did it avail to frustrate God's purpose in saving the obedient Noah, and those who were with him in the ark of safety? The Devil could not stop the flood, nor the consequent destruction; neither could he sink the ship and destroy the seed

that should re-people the world. Other pertinent questions might be asked concerning ancient times, but let these suffice, and let us refer to the present and future.

The Lord has sworn to gather scattered Israel. He declared, through the Prophet Daniel, that in the latter days He would establish His kingdom, which should no more be thrown down or given to another people. He has decreed to destroy the wicked, to save the righteous, to bind Satan for a thousand years, to have a millennial reign for that period, to resurrect the slumbering millions of father Adam's numerous race, and, finally, to "make all things new." Now, will He accomplish these purposes? He most certainly will. The Lord works through mortal agents to accomplish His eternal purposes—the Adversary does the same. Which power will be victorious? Which *has* gained the victory in the past? Man, inspired by the spirit of evil, will continue to oppose—continue to measure arms with Omnipotence; but what will it avail? The Lord will "make the wrath of man to praise Him," and subserve His purposes. "But His work will increase the more it is opposed," as declared by the angel of God, at the Hill Cumorah, Sept. 22, 1832, to the Prophet Joseph Smith, concerning the work which God was about to establish on the earth through the instrumentality of the young prophet. And has not this been hitherto fully verified? Did the opposition to the prophet, to his brethren, and to the work of God, prevent the establishment and growth of the work of the Almighty on the earth? No; the Lord overruled to make it an auxiliary. Did the assassination of the prophet and his brother, and the attempted assassination of others, accomplish anything? It injured the murderers and gave them

"A taint of infamy
Which, like Locusts, through all me
shall last,
Reeking and fresh forever."

But did it stop the spread of truth—the extension of the kingdom of God on the earth? From the existing state of things in Utah and adjoining States and Territories, and from the trumpet-tongues of a quarter of a million of Latter-day Saints who reside there and in other parts of the earth, let the answer come in thunder-tone—No! verily No!

Will any future opposition frustrate the designs of Jehovah? Will the Territorial Governor's giving an election certificate to an enemy who has no shadow of a right to it; or the passage of laws by Congress disfranchising and oppressing the inhabitants of Utah; or the opposition of the whole United States; or the combined opposition and hatred of all the nations of the earth; or the confiscation of property; or would the massacre of ninety-nine hundredths of the Latter-day Saints,—would *all* these frustrate the purposes of the Great Eternal? Never, no Never! They will roll on majestically, till all are fully accomplished, and none shall stay His powerful hand. Therefore beware, O puny man! Cease fighting against God! Stop your opposition to Jehovah's decrees! Repent of wrong, and fight for right! Help to subdue evil, and establish peace on earth! Help the Latter-day Saints! Be a Saint yourself! Prepare for the glorious coming of Christ in the clouds of heaven! So shall you escape the hot displeasure of the Almighty, and gain a title to a crown in His celestial kingdom.

Jehovah speaks! Let mortal man give heed,
And serve the Lord in thought and word
and deed;
For judgments dire will spread o'er sea
and land—
The Savior's glorious coming is at hand.

TRUE SUCCESS.—In business, in home-life, in social intercourse, in politics, there is a success worth striving for, which is the attainment of the immediate object in view; but there is something far higher, far more valuable, far nobler. It is the purity of character, the elevation of purpose, the fidelity to principle, the faith in God, and the perseverance of effort which are of themselves the real successes of life, that will shine through all the clouds of temporary failures.

LEAVES FROM THE TREE OF LIFE

(From the Salt Lake "Contributor.")

FOURTH LEAF.

The ordinances of the Gospel, being of divine origin, require divine authority in their administration. Baptism at the hands of one not appointed to attend to it is void. It is therefore without value and without effect. If any unauthorized person were to lay hands upon a baptized believer, even if the correct form of the ordinance were observed, the Holy Ghost would not flow to the subject. No matter how good the intentions of either party might be, the lack of authority would vitiate the whole transaction. No company, firm, society, court or government would acknowledge, or become responsible for the acts of any but its duly appointed and properly accredited agents. Why, then, should the Great King endorse the doings of men who take upon themselves duties not required of them, or bestow, through their unauthorized performance, blessings that belong only to the administrations of His chosen ambassadors? It is strange that intelligent persons who clearly perceive the necessity of valid authority in human affairs, should imagine that it is not necessary in divine affairs; that while no earthly potentate would be expected to pay the slightest attention to the proceedings of any pretended representative of a nation or ruler, the Eternal Monarch of the Universe must needs honor the acts of any individual of a devotional cast of mind, who chooses to perform ceremonies and ordinances in His great name.

A man may have such faith in God as to obtain choice blessings, behold visions, receive heavenly gifts, and lay held upon extraordinary spiritual powers, and yet have no right to administer any ordinance in the name of the Lord. Man cannot acquire this authority; it must be conferred upon him in the appointed way. In every age when the Almighty has had a Church or organized body of true worshipers on earth, He has sent among them men who were autho-

rized by Him to act in His name. Of such were Noah, Melchisedec, Abraham, Moses, Elijah, Peter, James and John, and many others. They were not only endowed with the Holy Ghost, but were also appointed and set apart to administer needful rites in God's stead. What they sealed on earth by this authority was sealed in heaven, and what they loosed on earth was loosed in heaven. In other words, what they performed, as directed of God, was accepted by Him, and was of the same force as though attended to by Him in person. Any authority less than this is the same as no authority.

This delegated power from God to man is called the Priesthood. Sometimes this term is used in reference to the men who hold this authority. Properly speaking, however, it relates to the office rather than the person. Melchisedec was a great High Priest, and the authority he held was eternal in its nature, without beginning of days or end of life. It did not depend upon lineage either of father or mother, and it is written that he who holds it in faithfulness "abideth a priest continually;" that is, he retains it in this world, and also in the world to come. Aaron received a Priesthood which was of another order, and that ran in a family line, descending from father to son, and was subordinate to the higher Priesthood after the order of Melchisedec. John the Baptist held and administered in the Aaronic or lesser Priesthood, but Jesus received and acted in the Melchisedec or higher Priesthood. So John could baptize the repentant for the remission of sins, but could not confer the Holy Ghost as Jesus did. In like manner, Philip, acting in the lesser Priesthood, could baptize the people of Samaria, but had to send for Peter or some other apostle acting in the higher Priesthood, to come down and lay hands upon them, that they might receive the Holy Ghost.

Jesus did not take this authority upon himself, although he was the Son of God. "He glorified not him-

self to be made an High Priest," but his Father called him, saying, "Thou art a Priest forever, after the order of Melchisedec." Moses and Elijah held similar authority in their day, and retained it when they left the sphere of mortality. And they came and administered in that Priesthood to Jesus on the Mount of Transfiguration. As the Father called Him, so called He the apostles, and so, under divine direction, they called and ordained others. Thus the Priesthood in both orders or branches was continued in the early Christian Church, until, through transgression, it was taken from among men, and in its place a spurious priesthood, destitute of divine authority, divine inspiration and divine power, was set up by ambitious and designing men. This is priestcraft, the base counterfeit of the true and heavenly coin.

When the Priesthood is once lost, it cannot be regained merely by the hopes, wishes or acts of men. No matter how strong a desire any one may have to benefit his fellow man, he must not attempt to administer to him any ordinance or ceremony of the Gospel unless called of God so to do. And this call does not come to man merely "in the heart" or the imagination. A great many enthusiastic persons have felt themselves "called" to the ministry. But this over-anxiety does not give them the Priesthood, any more than the strong wishes of a politician for the post of Minister to Berlin, clothes him with authority to represent this govern-

ment in the German Empire. The Priesthood is given by ordination. When there is no man living in the flesh who holds this authority, its restoration can only be effected by the administration of heavenly beings who formerly held it on the earth. They can return when so permitted and instructed, as Moses and Elias did on the Mount. But when the link is restored, they never step over the line of the two spheres for this purpose again, while there remains one man on earth holding the legitimate authority. For God's house is a house of order, and the rights and powers of His Priesthood cannot be invaded with impunity either by mortal men or the heavenly hosts.

Under divine inspiration and certain rules and provisions, those who hold this Priesthood may ordain others by the laying on of hands. Thus, while mankind are worthy of its administrations and accompanying blessings, it may be perpetuated in the earth, as a medium of communication between God and man, a guide for the feet of erring mortals to the strait and narrow path that leadeth unto life. Without it the inhabitants of the earth wander in spiritual darkness, and those who presume to step forward as their teachers are "blind leaders of the blind," and all their administrations in the name of Him who never sent them are vain, worthless and without force or virtue in time or in eternity.

C. W. PENROSE.

MISSIONARY LABORS IN ARKANSAS.

(From the Salt Lake "Juvenile Instructor")

While laboring in Tennessee, in company with J. D. H. McAllister, we had a call from Des Arc, the county seat of Prairie County, Arkansas (the name being taken from the bayou Des Arc, the lower end of which is opposite the town), to visit that locality, and preach the Gospel to the people.

There was one solitary member of

the Church near Des Arc, that had been baptized by Elder J. W. Crosby, in Georgia, some eight years before, and had, in company with her husband and family, moved into Arkansas.

This Sister Morris and her step-mother, Mrs. Nancy Wanslee, had both signed their names to the letter they had written us, asking a visit to

their neighborhood for the purpose of preaching to the people there. We were moved upon by the Spirit to comply with their request.

Accordingly, after organizing the Tennessee Saints into a branch of the Church, and leaving them in a condition to take care of themselves, we took our departure from Nashville, Tenn., for Des Arc, where we arrived on the 30th of December, 1875.

We walked the last twenty miles through the "slushes" (which means marshy, level land, covered with water). I had the rheumatism in my back and hips, and had just recovered from a severe attack of the bilious fever. Being weak, I had to rest very often on our journey. Always after these resting spells, it was with the greatest difficulty and after several trials, that I could again get upon my feet. My companion could have easily walked off, leaving me sitting on a log, if he had so desired, as brother Woodruff's did many years ago, in these same swamps; but, thank the Lord, mine was made of better metal.

We commenced our labors the next evening after our arrival by holding a meeting at Mr. Gad Morris' house, at which place, and the neighboring school-houses, we continued holding them.

Having, by invitation, made an appointment to hold meeting at the Methodist chapel near by, a Mr. Harper, a Methodist preacher, took it upon himself to ride over from his own neighborhood to that of the chapel, and take up a labor with the trustees to prevent our having the use of the chapel to preach in, which he accomplished.

On his return he took the trouble to ride out of his way to call upon us at Mr. Morris', that he might have the pleasure of witnessing our discomfiture.

The parson very pompously informed us of the pains and trouble he had taken to prevent our meeting, and that he had done all this in order to save the people in that vicinity from a great delusion. He seemed to think great honor was due him for the feat he had performed, and was greatly inflated by his self-importance.

We replied that it was a great satisfaction to us to learn of the trouble and pains he had taken in our behalf, thus helping us to spread the Gospel. As we were strangers among them, it would introduce us to the people, enlisting their sympathies in our favor, and an interest in, and an investigation of the message of salvation, of which we were the bearers.

It was very evident that our reply did not suit him, as he certainly expected us to exhibit a spirit of anger and disappointment. It was very apparent to us, also, that a conviction of the truth of our words had, to some extent, fastened itself upon his mind, as he rode away crest-fallen, with a visible shrinkage in his own over-estimated importance.

Nevertheless, we attended the meeting the next day, and found the door locked. The people would have broken it open, but we prevailed upon them not to meddle with it. A Mr. Flynn, living near the chapel, kindly tendered us the use of his dwelling-house in which to hold our meeting, which was very well attended.

A good spirit prevailed, and in the vicinity of that chapel we afterwards baptized a great many of the best citizens of the region. We also extended our labors into that part of the country surrounding Parson Harper, and baptized his flock, class-leader, deacon, steward and all, except his own and one other small family.

The parson was afterwards heard to say: "The day I had the 'Mormons' turned out of that chapel, was the worst day's work I ever did!"

We continued our labors from the 1st of January to the 3rd of March, 1876, when we held a meeting in a beautiful grove near the margin of the bayou Des Arc, three miles above the town of that name, to baptize seven persons.

I never saw a more beautiful place in the woods to hold a meeting, nor a better or more convenient place to attend to the ordinance of baptism, than at that locality.

It was where the brothers Wanslee and Evans had made many thousands of shingles, and some hundreds of their shingle blocks served us for

seats. There were also two vacant houses near, in which the candidates for baptism could change their clothing. And there, in that grove, did we hold our baptismal meetings at 2 o'clock p.m., on Thursday of every week, from the 3rd of March till the 1st of July, baptizing from three to eleven at each meeting, confirming at the water's edge, and always preaching a discourse first.

I mention this for the benefit of young, inexperienced elders. You can always count on a full attendance at a baptismal meeting, many of whom would not be out only for the purpose of witnessing the ordinance of baptism, and the laying on of hands.

Arkansas is noted for its many rain and wind storms, and the spring of 1876 was one of the worst in this respect in the history of that rainy State; yet, at, and during all these meetings, we were never disturbed by rains or storms of any kind. The saying finally became proverbial among the people there, "It will be a fine day to-day, because the 'Mormons' meet on the bayou Des Arc to baptize."

In the waters of the bayou Des Arc,

in less than four months, we baptized between eighty and ninety members into the Church. I cannot resist the temptation of bringing in the words of Alma, as recorded in the Book of Mormon (Mosiah xviii, 30), as it recurred so often to our minds in those days. But you must allow me to change the names. "And it came to pass that all this was done in Des Arc, yea by the waters of the bayou Des Arc, in the forest that was near the waters of the bayou Des Arc, yea the place of Des Arc, the waters of Des Arc, the forest of Des Arc, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever."

Elder McAllister having permission to visit his relatives, and the Centennial Exposition at the city of Philadelphia, I was alone in these labors during the last two months of my stay there, holding from four to five meetings each week, baptizing, confirming, administering to the sick, blessing the children, and wading, on foot, from place to place, through the "slushes."

H. G. B.

The Private Secretary of the American Postmaster-General wrote a letter to Mr. Clemens (Mark Twain), in which he criticised some comments made by Mr. Twain upon a recent order of the post-office department, saying that "it was to meet just such hardened cases as yours; and I also send you a copy of the postal laws, and hope you will take the trouble to look into the matter thoroughly." It seems by the letter received in reply that Mr. Clemens did look into the matter thoroughly. Among other things in his letter, Mr. Clemens says, "My callow friend, when you shall have outgrown the effervescence of youth, and acquired a bit of worldly experience, you will cease to make mistakes of that kind. That is, you will recognize the simple wisdom of minding your own business. You seem to think you have been called to account. This is a great error. It is the post-office department of the United States that has been called to an account. There is a difference here which you seem to have overlooked. I will point it out. You are not the post-office department, but only an expensive and unnecessary appendage to it. Grave elderly public instructors like me do not call private secretaries to account. The mistake you have made is simple; you imagined yourself the dog, whereas you are only the tail. You endeavored to wag the dog. This was injudicious. You should have hung quiescent until the dog wagged you. You seem to have gathered the impression somehow that you are a member of the Cabinet. This is an error. Your chief is one of the guns of that battery; you are not. You are not a gun, or a load, or even a ramrod; neither do you supply ammunition; you only serve as a stick to fire it off. You are not a barrel of molasses, but only the faucet through which the molasses is discharged. You are not a boot, but only a bootjack. Do you perceive?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 21, 1881.

ARE WE CONSISTENT?

ONE very strange peculiarity connected with the Gospel, is that anything in favor of its adherents is always discredited by the world, while everything derogatory to their reputation and practices is accepted with eagerness. This was strongly exemplified in the days of the Savior and His disciples. While He endeavored to show men the path of righteousness, they maligned, hated and reviled him. Notwithstanding by proper investigation any honest inquirer might ascertain his purity of life, and the sublimity of His doctrine, yet the great masses, including those who thought themselves wise in religious learning, took it for granted that the evil reports circulated concerning Him were all true, and that the efforts of His disciples to explain and to satisfy were attempts at deception. When a foul-mouthed enemy of Christianity declared that its Author was a low-lived Nazarene, the Pharisees believed the statement, and said that nothing good could "come out of Nazareth." But when those who had become His friends and followers declared that He was the Christ, then the multitude "cast them out of the synagogue," and many were stoned, and others wandered about in fear for their lives.

The question naturally arises in the mind of a reflecting person, Why this gross inconsistency? Men are not so unjust and foolish in other matters as they are in the things pertaining to salvation. Why should they repudiate unheard the men who are sent of God to bless mankind? Why condemn their doctrines unread? Why slander a people of whom they individually know nothing? Why deprecate and abuse a country or a community which they have not seen, and concerning which they have heard nothing except from its enemies? It certainly confirms in a very practical way the reason given by the Savior, "Because their deeds are evil." A good, honest, virtuous man is loathe to believe that a whole community of over a hundred and fifty thousand people are desperately wicked, and delight in committing abominations in the name of Jesus Christ. No, he reasons with the calumniator, and the light within him says, Impossible! They could not exist in such a condition! Now for instance, the vile rumors concerning the inhabitants of Utah Territory, which is the main location of the Latter-day Saints; who have originated these rumors? Evidently not their friends! Who then? Why, their enemies! The very same class who maligned Christ and his

ancient people ! But the world now-a-days claim to be more enlightened, more learned, more calm, more conservative, less persecutive, and less cruel. That they are more willing to listen to reason, and more ready to "prove all things and hold fast that which is good." This may be all very well in matters of science or politics or business, but when it comes to the truth as revealed from heaven, many are as bitter, as hateful, as prejudiced, as bigoted, and, in some instances, as persecutive as in the days of the Savior ! And with regard to being reasonable, well, let a Latter-day Saint offer to explain his doctrine, to justify his sect, to defend his position, to remove this widespread prejudice ; and the "delightful coolness" and "elegant reason" of this nineteenth century will soon prove to be of the same type as displayed by the ante-deluvians, the anti-Christians, and the anti-reformists of all ages that have preceded us.

Blind belief of all evil and lying rumors, unfits the mind for "coolly" judging of the truth of "Mormonism," or any other religion claiming the attention of the people. Hence the majority will neither hear nor read what we say in our defence, and the Heavens weep over the perverseness of the children of men. God has sent prophets to the earth,—noble spirits of whom the world was not worthy ; the people in their blindness have slain them, and soon cometh the day of judgments and sorrows upon the ungodly. War and rapine will devastate the earth, famine and pestilence will stalk abroad, and the avenging angel will smite the unbelieving children of this generation unless they repent. Mark it ye proud who think to evade the behests of the Almighty, and who trample upon His Saints ! Ye shall weep and lament for your sins, and for the miseries which shall come upon you. Even as we write we hear the prophetic voice of God's Holy Spirit saying to all people, Repent ye, Repent ye, and turn unto righteousness, before it is too late ! What can we do more than we have done to warn the inhabitants of this and other nations ? Behold it cometh upon you, and ye shall not escape ! The time will come when you shall know that we have spoken the truth !

FIRST VESSEL.—The first company of Saints will leave Liverpool on the 16th of April next, and the rates will probably not vary much, if any, from those of last year, but will be published as soon as known.

MEETINGS.—There will be conference meetings held in March as follows : in Manchester, 6th ; Sheffield, 20th ; Nottingham, 27th ; at all of which President Carrington is expected to be present.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder David West, laboring in the Leicester District of the Nottingham Conference, we learn that President Hunter and Elders West and Farmer have been doing some good work lately in that region. They have re-organized the Leicester Branch, rented a meeting room, and re-baptized twenty-five members, besides adding five new members by baptism. Their prospects are also good for future additions. The brethren are quite

energetic, preaching in the open-air when the weather will permit, and laboring for the advancement of the work of God among the people.

We also learn from Elder Thomas Maycock, that in company with Elder Davis, he is doing a good work in the Worcester and Hereford District of the Birmingham Conference. The clergy have become, as usual, incensed at the progress made by the servants of God, and have written some characteristic letters of abuse in the daily papers; declaring in their wrath that they will "put down Mormonism," etc., etc. This will of course advertise and promote the growth of the work, and the brethren begin to look for baptisms in that quarter. Much investigation has already been the result of the opposition, and thus are the enemies of truth foiled by their own wicked designs.

MINUTES OF A DISTRICT MEETING,

HELD AT BOLTON, IN THE MANCHESTER CONFERENCE, FEBRUARY 6TH, 1881.

Elders present from Utah,—L. R. Martineau and C. B. Felt, from the Liverpool Office; Thomas X. Smith, President of, and Isaac Duffin, Joseph Carlisle, Newton Farr, and Moroni Brown, traveling elders in the Manchester Conference.

10.30 a.m.

Singing. Prayer by Elder Duffin. Singing.

President Smith then called for the reports from the different branches, which were represented as follows: Elder McClatchley the Bolton Branch; Elder Hopkinson the Bury; Elder Steel the Tyldesley; Elder Berry the Pendlebury; Elder Livesey the Halshaw Moor. The number of members were reported, as also the condition of the several branches, showing a state of general activity among them. In the Pendlebury Branch five new members had been added since last conference. Good feelings and a general desire to gather to the appointed place prevailed.

Elder Carlisle expressed his pleasure in listening to the favorable reports rendered. Spoke of the necessity of there being a firm foundation to everything expected to stand; therefore we should commence at the beginning and do every duty well, and be diligent in all things.

Elder Duffin said that he had made it a point to spend one week at a time in each branch, during which he visited every member. He gave in-

structions as to how teachers should proceed in their labors.

President Smith pointed out some of the duties of the Saints, particularly those bearing the priesthood. Exhorted all to increased diligence in obeying the plan of salvation as laid down by our Savior.

Singing. Benediction by Elder Berry.

2.30 p.m.

Singing. Prayer by Elder Brown. Singing.

The Sacrament was administered by Elders Duffin and Berry.

Elder Farr said the elders of this Church went forth to preach the Gospel because they were sent of God; being called by him to proclaim the same principles which Christ, assisted by his apostles, came to introduce. The true Church had been off the earth for many centuries; but the Lord had endowed the Prophet Joseph Smith to re-establish it.

Elder Martineau quoted from Christ's sermon on the mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Except a man learn the will of God, it is impossible for him to do it. Man, by his own wisdom, cannot find out God; therefore there must be some other means; else He, the Supreme Being, would remain a mystery forever. In ancient times God made known.

his will by revelation, prophecy and other manifestations of the Spirit. To-day the world have, as it were, banished God from his own creation—from his own earth, by rejecting revelation; and have sought by their own wisdom to find him out. Who does not know they have failed. The Bible is supposed to be the foundation upon which Christendom have built, and are building their churches; but in the days of Jesus there was no Bible, yet he had a Church, and revelation was the foundation thereof. The Latter-day Saints are a mystery to the world because of their unity. The world are befogged in confusion and disunion, and the judgments of God will soon overtake the ungodly. He encouraged the Saints to exert themselves to gather out from Babylon, and closed by invoking the blessings of God on his people.

Elder Felt expressed pleasure in meeting with the Saints. Observation had shown him that the "unity of the faith," which Paul and the other apostles of Jesus sought to bring about, had not been arrived at in the religious world. The Gospel being truth in a divinely organized order, could not be divided; therefore, the disunion in the churches was a most powerful proof that they had failed to perpetuate the same doctrines, which Paul positively asserts were to bring all "to a unity of the faith in Christ Jesus." How could the deplorable condition in which the people were in to-day be remedied? Only by revelation from God. He concluded by testifying that those who asked God in faith should receive wisdom and knowledge concerning this great latter-day work.

Singing. Benediction by Elder McClatchey.

6.30 p.m.

Singing. Prayer by Elder Steel.

Singing. Elder Brown said he desired the Spirit of God to dictate him while he should speak to the people. The Lord had seen fit to reveal his mind and will in these days, and had chosen Joseph Smith to be an instrument in his hands in establishing his kingdom in fulfilment of prophecy. He showed how John, while exiled on the

Isle of Patmos, had shown to him in vision that in the latter times a holy angel would bring again the Gospel to earth. He explained the manner in which the heavenly messengers conferred upon the Prophet Joseph the authority to organize the Church of Christ, and testified that the blessings which accompanied the Church anciently were promised by Joseph Smith to those who would obey the Gospel as restored to him. These blessings and gifts were not only promised, but they positively followed the believer. This was not the power of man but the power of God. This power was held by the apostles of Jesus, who held the keys of the kingdom when they were martyred for the truth. Therefore, those who held the keys were the ones to restore them, which they did by laying their hands upon the head of Joseph Smith for that purpose. He testified that every one who would obey the Gospel requirements should have a positive testimony of the truth of the same.

President Smith referred to the restoration of the Gospel in this age, and showed how necessary it was that God should reveal his will to man. He alluded to the gathering of the Jews to their city, Jerusalem, as predicted by prophets of old, and concerning the baptism for the dead, of which Paul the apostle wrote to the Corinthians, fifteenth chapter. The speaker would ask, What did the world know concerning these great things which God had predicted would transpire? He spoke of the second coming of Christ, which, he declared, was at the doors of the people. That great calamities would shortly visit the nations, according to the predictions of the Savior, whose words could never fail. He testified to the work of God and exhorted the Saints to continue in faith and good works to the end.

Singing. Benediction by Elder Duffin.

THOMAS PARKINSON, Clerk.

Throughout the day's proceedings an excellent spirit prevailed, and the Saints and strangers who composed the congregations paid close attention to the exercises.

T. P.

ECONOMY OF TIME.

Let the young man who complains that he has "no leisure" for self-culture or for doing good to others, contrast if he can, without a blush, his plea with the resolution of the Roman Emperor, Marcus Aurelius, who was burdened with the responsibilities of a world-wide empire,—“not frequently, nor without necessity, to say to any one, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of duties required by our relation to those with whom we live, by alleging urgent occupations.” All the busy workers we have named felt that life, though short, is yet long enough, when its moments are economized, for every necessary labor. They felt as did Arnault, when he replied to the objection of Nicole, on a new work being proposed. “We are now old,” said Nicole: “is it not time we should rest?” “Rest!” exclaimed Arnault, “have we not all eternity to rest in?”

There are few persons so engrossed by the cares and labors of their calling that they cannot give thirty minutes a day to self-culture: and even that time, wisely spent, will tell at the end of a year. The affections, it is well known, sometimes crowd years into moments, and the intellect has something of the same power. Volumes have not only been read, but written, in flying journeys. Dr. Channing knew a man of vigorous intellect, who had enjoyed few advantages of early education, and whose mind was almost engrossed by the details of an extensive business, who yet composed a book of much original thought in steamboats and on horseback, while visiting distant customers. These examples are enough, and more than enough, to show that the moments commonly wasted during a long life by the busiest men would suffice, if avariciously improved, for the execution of even colossal undertakings, which seemingly demand a lifetime of uninterrupted leisure. We say, therefore, in the language of that prodigy of industry, Goethe, “Do not wait for extraordinary opportunities

for good actions, but make use of common situations. A long-continued walk is better than a short flight.” The small stones that fill up the crevices are almost as essential to the firm wall as the great stones; and so the wise use of spare time contributes not a little to the building up in good proportions, and with strength, a man's mind. If you really prize mental culture, or are deeply anxious to do anything, you *will* find time, or *make* time for it, sooner or later, however engrossed with other employments. A failure to accomplish it can only demonstrate the feebleness of your will, not that you lacked time for its execution.

“Old-fashioned economists,” says the eloquent Wirt, “will tell you never to pass an old nail, or an old horseshoe, or buckle, or even a pin, without taking it up; because, although you may not want it now, you will find a use for it some time or other. I say the same thing to you with regard to knowledge. However useless it may appear to you at the moment, seize upon all that is fairly within your reach. For there is not a fact within the whole circle of human observation, nor even a fugitive anecdote that you read in a newspaper, that will not come into play at some time or other; and occasions will arise when they involuntarily present their dim shadows in the train of your thinking and reasoning, as belonging to that train, and you will regret that you cannot recall them more distinctly.” Daniel Webster once repeated with effect an anecdote which he had treasured in his memory for fourteen years.

While we thus urge upon the young man who is beginning life the necessity of economizing his time, let us not be misunderstood. We advise no such saving of time as will rob him of necessary recreation or sleep. Nor do we regard every moment in which a man is seemingly idle as really wasted. Especially is this true of intellectual pursuits. There are some writers who appear to think that

every hour in which a man is not grinding away, "with malice prepense and aforethought," at some set task,—when the mind is left to itself, instead of doing compulsory work,—is misspent. John Wesley took this view of life, and therefore, as might be expected, denounced all stop-gaps in passing one's time. "Never be unemployed," says he, "never be triflingly employed, *never while away time.*" All this looks very plausible, and the last advice is just what might have been expected from one of whom Dr. Johnson has left this opinion: "John Wesley's conversation is good, but he is never at leisure. He is *always obliged to go at a certain hour.* This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do." Again, that great naval hero and sterling man, Lord Collingwood, gives the following advice touching the education of his daughters: "They should not only read, but it requires a careful selection of books; nor should they ever have access to two at the same time; but when a subject is begun, it should be finished before anything else is undertaken." This looks even more plausible; but all history and all experience refute the doctrine. The cat at our fireside refutes it; for she got tired of lying in the same corner, cooey and snug and warm though it was, and so went over to the opposite, though no whit more agreeable, because she wanted a change. Read on but one subject at a time! As well might one eat but one thing at a time. Must one devour an entire ox before he is allowed to change his diet? Such dietetics can end only in physical or mental scrofula.

But what is "whiling away time?" When a man is roaming about his library, taking down this book and then that, pacing the floor, scribbling on a bit of paper, glancing at a magazine or newspaper, whistling a tune, musing by the window, looking into the fire,—or when he is sauntering in the woods and listening to the melody of the birds, or lolling under an old oak and drinking in the music of a babbling brook,—is he, though seemingly idle, necessarily "whiling

away time?" By no means. Where there is a vigorous, sleepless, inquiring mind, idleness is impossible. There is no hour in the day when the brain is not at work. When not browsing in books it is ruminating; when not gathering the raw material of knowledge, it is elaborating that which has been gathered. The mind, if it is not a mere plodding, mechanical mind, is capricious in its workings, and will not be tyrannized over. Its methods are saltatory and impulsive. It thrives by casualities; it is powerful obliquely, and not by the direct stroke. It loves dearly to assert its independence, and will be consulted as to whether it will do this or that. It is not a mere machine, and cannot be used as if it were one. It must often "gang its ain gait," and sometimes must be left alone, even when it stoops to trifles. Many of its processes go on unbidden, without our control. In its very highest efforts it abhors task-work, and utterly refuses to be a drudge. The happiest thoughts, the most brilliant fancies, the aptest similitudes, are those sudden illuminations, those flashes, which come to us in hours of relaxation, of play, when we throw the reins upon the neck of our winged steed and let it roam where it will.

"Every kind of knowledge," observes a thoughtful writer, "comes into play some time or other; not only that which is systematic and methodized, but that which is fragmentary, even the odds and ends, the merest rag or tag of information. Single facts, anecdotes, expressions, recur to the mind, and, by the power of association, just in the right place. Many of these are laid in during what we think our idlest days. All that fund of matter which is used allusively in similitudes or illustrations is collected in diversions from the path of hard study. He will do best in this line whose range has been the widest and the freest. A man may study so much by rule as to lose all this, just as one may ride so much on the highway as to know nothing that is off the road."—*Mathew's "Getting on in the World."*

THE SENTIMENT OF DUTY.

—o—

(From the Salt Lake Woman's Exponent.)

Every mother in Israel, every true woman, should keep constantly before her, and ever in her soul, the sentiment of duty, for it is the crowning virtue that adorns the human soul. It is a bright, radiant star, that will light and brighten our paths, no matter how dark and gloomy may be the way; it is as a bright gem, that leads us on to happiness, peace and joy; it is a beacon light, set out in bold relief in the heavens, to beckon us onward and upward, out of the depths of misery and sin, into the realms of light and goodness; it is a true guide to nobility and fame, and those who follow its admonitions are the noblest, purest, best persons, on the face of earth. To me there is nothing so fair and grand, as integrity and the sentiment of duty, which, if we will only allow it to do so, will dwell in our hearts forever, a living fountain of pure and noble thoughts, and create there an unbounded wealth of peace, contentment and joy, which will endure while life lasts.

O, how great an influence it has upon those who will listen to its warnings and obey its pleadings, for it is ever vigilant; the moment we are tempted to do wrong it is near us, showing us the better way; if we seem to forget which is the path for us to pursue, it will ever appear, and point it out to us. It will show us, if we are not blinded by sin, the calm, tranquil peace to be found by obeying its mandates, and when we have overcome and followed its counsel, there is no joy or satisfaction that will equal that which will be ours. Truly there is no greater virtue than firmness and determination in carrying out the dictates of our consciences, and those who possess this spirit of determination will not be drones in the hive,—idlers, partaking of the fruit of the laborer; but, instead, bright and shining lights in the kingdom of God. They are the women who will be found valiant and true, never shrinking from the paths of

duty, but, when the way seems thorny and dark, they will be striving and dauntless, and their actions will so brighten the pathway of life, that others who had fallen by the wayside, discouraged, will arise, and with renewed vigor, resume the journey of life.

There is no subject more worthy of the contemplation and thorough study of the young women of Zion, than this one; for she who lives, acts and speaks from an enlightened conviction of duty, exerts a strong moral influence over all who associate with her; and she will have many friends, for her life will be so pure and benevolent, that the good will gather round her to enjoy the sunshine of her noble nature, and all will feel her influence for good. She can bless without an effort; she will be truthful, simple-hearted and reliable; she is only to know what is right, to be ready to engage in it; every action will be an example of integrity, and the joy of performing the labors which her sentiment of duty has pointed out.

If all young women would only be guided by the strictest ideas of duty, there would be no more dens of infamy, no more worshippers at the shrine of fashion, no more idle, giddy devotees of folly and worldly pleasure, for it will ever guide the mind to something more grand and good; it will breathe into our being a love of the Divine, and a desire to draw nearer to our Father, to do his sublime will, and partake of his eternal, unchanging love.

Piety sanctifies all the other virtues of the soul, and sheds the balmiest, purest, sweetest joy over our hearts, that we ever feel in this life. No character is complete without it, and no heart that is devoid of piety can enjoy perfect happiness; but she, whose soul has been baptized by its holy influence, and imbued with its sweet, heaven-born principles, is indeed happy and in her joy is no alloy.

CELIA.

Make life a ministry of love, and it will always be worth living.

THE SORELY TRIED.

—O—

[SELECTED.]

"O Thou that hearest prayer, unto Thee shall all flesh come."—*Hebrew Psalmist.*

With the speed of light, o'er the cloudlets blue
Upward the Angel of Mercy flew,
Home, from their mission, on wings of love—
From the earth below to the heavens above.

Home, from their mission to mortals bless—
To obtain for the children of men redress—
To plead for souls on this earthly ball,
In the Courts Supreme, to the Judge of all.

To Him who "giveth the ravens food,"
To the Source of light, and the Source of good,
Great was the joy of this angel throng
In telling how Virtue "had vanquished Wrong!"

In telling of all who had faithful been
To their sense of right—to the voice within;
Of all who had leaned unto Virtue's side,
Unconscious that angels had been their guide.

Of love, repentance and kindly deeds,
(Restricted never to sects and creeds)
And for each good deed and each cry to heaven,
Was credit accorded and comfort given.

But the widow's prayer, and the orphan's plaint,
The feeblest call from the troubled Saint,
Already had reach'd the Eternal throne—
No need had the angels to make them known.

The cry of distress, in the hour of need,
Outstrips the Angel of Mercy's speed;
And with subtle swiftness is strength supplied
To the weary, the wounded, the Sorely Tried.

O ye who are bowed with the weight of care,
Believe there is comfort and help in prayer;
Your words nor your tears shall unnoticed fall—
Yes, God will answer before you call.

If not, be trustful, endure the test;
The plan of "Our Father," be sure, is best;
"In the pastures green, where the clear streams glide,"
Ere long He will lead you, the Sorely Tried.

Mrs. Partington said lately of a gentleman that he laughed so heartily that she feared he would burst his jocular vein.

A SHARP-WITTED BOY.—An amusing story is told of the late Bishop Wilberforce's school-life. The boys' study-room was a large apartment in an upper storey, quite as favorable for sport as for study. One day they were uproarious, and shaking the whole house with their racket, when the teacher, after several fruitless warnings, rushed up-stairs, cane in hand, prepared for sharp action. Young Wilberforce was nearest the door, and seemed doomed to be the first victim. But, quick as lightning, he caught a Jewish boy by the collar, swung him round with his back to the teacher, and said, with a merry twinkle in the eye, "First the Jew, sir, and then the Gentile." The joke disarmed the teacher, and both Jew and Gentile escaped.

POETRY.

VALUE OF SMALL THINGS.

[SELECTED.]

"Though little I bring,"
Said the tiny spring,
As it burst from the mighty hill,
" 'Tis pleasant to know,
Wherever I flow,
The pastures grow greener still."

And the drops of rain
As they fell on the plain,
When parched by the summer heat,
Refresh the sweet flowers,
Which drooped in the bowers
And hung down their heads at our feet.

Though the drops are small,
Yet taking them all,—
Each one doing all that it can
To fulfill the design
Of its Maker divine—
What lessons they give unto man!

May we strive to fulfil
All His righteous will,
Who formed the whole earth by His word!
Creator divine,
We would ever be Thine,
And serve thee, our God and our Lord.

DIED.

BENNETT.—At Sheepshead, Leicester, January 19th, 1881, Hannah Bennett, aged 64 years. She lived and died a faithful Latter-day Saint.—Utah papers please copy.

PARKES.—At Nettingham, February 9th, 1881, Edward Mellon Parkes, aged 21 years.—Utah papers please copy.

JONES.—At Adamsville, Beaver County, Utah, January 19th, 1881, of asthma, Evan J. Jones, aged 60 years. He was born at Lampeter, Cardiganshire, South Wales, England; embraced the Gospel in 1846; and immigrated to Utah in 1866.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 2, Vol. XLIII.

Monday, February 28, 1881.

Price One Penny

THE KING OF KINGS.

BY ELDER CHARLES W. STAYNER.

—O—
"Behold thy King cometh."

It is with great satisfaction that the people of God reflect upon the glorious mission of their Savior and Lord. Much has been said and many good things have been written, by the elders and others, on the great atonement made by Christ when he came in the meridian of time to die "for the sin of the world." The Latter-day Saints have also great joy in the knowledge that the "Captain of their salvation" will again come for their deliverance, and that of His Israelitish people in all the world. His first coming was in meekness and humility, he was the "Lamb of God, slain from before the foundation of the world;" he was dumb before his persecutors, and when reviled by His enemies, "reviled He not again." He came to be smitten for our transgressions, that by His "stripes" we might be "healed." Born in an unpretentious hamlet, first seeing the light of day in a home provided for the lower order of creation, reared in poverty as the son of Joseph—the carpenter—he wan-

dered in his ministry as the "Son of man," without a "place to lay his head." His pure name "cast out as evil," and his doctrines misunderstood, hated, despised and disbelieved; he walked the thorny road to the closing scene of his mortal career—death upon the cross of Calvary, and was "numbered with the transgressors," who were crucified on either side. Then we find him "with the rich in his death," laid in the new tomb of Joseph, a rich man of Arimathæa; next risen from the dead, and appearing to Mary and visiting his disciples; and last of all giving them the commission, "Go ye and preach the Gospel to every creature."

We have skipped many important details of his eventful career as "Jesus of Nazareth," the "man of sorrows," the "despised Nazarene," the hated "teacher sent from God;" we have not dwelt upon his prolonged fasting, his touching prayers, his moving discourses, his sympathetic healings, his charitable example, his loving pre-

cepts, and his heroic sufferings in Gethsemane; neither can we now dilate on his transfiguration and other great and miraculous evidences of his divinity and righteousness. But we desire to call the attention of our readers to a truth which, notwithstanding the many Scriptural evidences, is comparatively ignored by the so-called Christian world. They seem to lose sight of the great final triumph of the Son of God. The fact does not appear to have taken hold upon their minds that he possesses as it were a dual character, that he will come again under very different circumstances, and in the midst of entirely new surroundings. That at his second advent he will come with "ten thousand of his Saints," to take vengeance on his enemies, and to reign as KING OF KINGS and LORD OF LORDS upon the sanctified earth for a "thousand years." Once he came as the "lamb led to the slaughter," but now as the "Lion of the tribe of Judah," to "dash his enemies in pieces as a potter's vessel." His ancient persecutors put upon him the "scarlet robe" in derision, a fitting type of the "garment dyed red in the blood of his enemies," with which he will appear in the clouds of heaven to defend his Jewish people in the hour of their danger. They planted upon his head a "crown of thorns," but the Father hath given him a crown of glory. St. John the Divine saw him in vision "sitting upon a cloud with a crown of gold upon his head." In short, the Revelations are full of predictions as to the greatness of Christ when he comes as the powerful Messiah to reign among his people. The Savior himself makes the matter very plain in his own words to the disciples in Matthew xxv, 31-46:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the KING say unto them on his right hand, Come, ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the KING shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

It is very plain to be seen from these passages, that the second coming of Christ will be in triumph, that he will be the great Ruler of the earth, the Judge of all nations, and the King of all kings.

But there is also another peculiarity connected with the Messiah's title. Not only is he a King himself, but a King of *kings*. This implies something that has also been overlooked by the so-called Christian world, namely, that others will reign with Christ, whose titles will also be kings. On reference to the fifth chapter of Revelations, it will be seen that St. John was shown in vision "four and

twenty elders" who sang a new song, saying,

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings* and *priests*: and we shall reign on the earth."

Jesus told his twelve disciples at Jerusalem, that they should sit upon "twelve thrones," when "the Son of man should come in his glory." A throne is a seat of power, and he that sits upon it is generally regarded by us as a king. "Things earthly are typical of things heavenly." Does not Christ's saying then to the apostles, indicate a kingdom to be given to each of them, over which they will preside and reign as Christ reigns over his entire people a thousand years? If this be true of the apostles, why may not other faithful "elders," who have also given up all things for Christ, be raised to positions of power among the nations, appointed by the Great Ruler to reign as kings under his dominion, and administer his righteous laws among the people? Now by referring to the sixth verse of the twentieth chapter of Revelations, we find the word of the Lord saying,

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be *priests* of God and of Christ, and shall reign with him a thousand years."

Here we can plainly see a direct promise to all men who have part in the "first resurrection," that they shall "*reign* with Christ a thousand years!" Now while this passage does not positively contain the word "*kings*," still we always associate the act of reigning with kings and kingly power. And as the word "*priests*" is used, we may certainly infer that the

same power is to be given, as that mentioned in a former quotation referring to the "four and twenty elders," who are to be made "*kings* and *priests* unto God, and who will *reign* on the earth." Hence we can begin to see something of the magnitude of our glory if we are faithful to God's truth, so as to have part in the "first resurrection." O, the joy that will be experienced when our bodies are called forth by the power of God! When the tomb shall give up the tabernacles of the redeemed, and each noble spirit shall be re-united with the body, then made incorruptible and immortal, prepared to live and reign forever in glory. Who can contemplate these glorious truths, revealed from the heavens for man's eternal happiness, without rejoicing in the great Atonement of the Savior whereby all the dead shall be raised in their time and in their order, to inherit the reward of their works in the flesh. Those who embrace the Gospel revealed from Heaven in our day, through the Prophet Joseph Smith, and who cling to its principles unto the end, living in the light of God's righteousness, and holding the everlasting priesthood of the Son of God, will indeed see in that day the reward of their labors. When the angel shall sound the trump of the first resurrection, and those who died in the Lord shall come forth in the glory of the sun, then shall be seen the difference between "those who have served God, and those who served him not!" The finger of scorn will no longer be pointed at the righteous, and the wicked trample on the testimony of the pure-in-heart. But God will vindicate his Saints, and they shall live forever, rejoicing in the brightness of his glory, who reigneth as the great Messiah—the Lord of Life—the KING of KINGS.

We should always do the best we can in the circumstances in which we are placed, not idly dreaming of the great things we would do if they were different. Those who would do much elsewhere accomplish little anywhere.

If you want knowledge, you must toil for it; if food, you must toil for it; and, if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When a man gets to love work, his life is a happy and contented one.

RELICS OF THE "MOUND BUILDERS."

At the annual meeting of the Dav-
enport (Iowa) Academy of Natural
Sciences, the President read a very
interesting report of the progress of
the institution, in which extended
notice was given to the subject of the
Mound Builders of the Mississippi
Valley. The address shows that they
were a numerous and industrious peo-
ple, altogether different from the pre-
sent race of American Indians, and
occupying the country in much earlier
times than the latter; that they were
of different tribes, but domestic in
their habits; that they lived in a very
simple manner, possessed few mechan-
ical contrivances, but were a labori-
ous, painstaking people; that they
had some system of barter with neigh-
boring tribes, as shown by the occur-
rence in the mounds of large sea
shells, which, the reader opined, must
have come from the Gulf of Mexico;
obsidian which must have come from
the Far West; mica, not to be found
in this region; galena, etc.

It appears, too, that they smoked
tobacco, not merely for pleasure, but
as a ceremonial observance, for the
pipes discovered are, in many instan-
ces, very elaborately and beautifully
carved out of a great variety of kinds
of stone, generally of a rather soft
character, and were apparently held
in very high estimation, perhaps al-
most sacred.

The report says:

"They are all in the Upper Missis-
sippi Valley, of the same general type,
having the flat, curved base, which is
perforated to serve as a stem, and not
at all adapted to retain in the mouth
for smoking continuously; which fact,
with the smallness of the bowl itself,
would indicate that it was to be used
by passing from one to another of the
persons assembled."

This would indicate that the present
degenerate tribes obtained from the
more ancient race the custom of
smoking the calumet or pipe of peace,
which prevails even among the lowest
bands of Indians when holding coun-

cils or pow-wows on important mat-
ters.

The report says further on the sub-
ject of these pipes:

"They represent a great variety of
animal forms, some difficult to deter-
mine, but among them are two, well
and distinctly representing the ele-
phant, though differing somewhat
from each other in form and position.
These plainly and unmistakably show
that the sculptors were acquainted
with the elephants (the mammoth or
mastodon) of which, though long ex-
tinct, numerous remains are found
throughout this country."

Readers of the Book of Mormon
will see in this, a corroboration of the
statement in that sacred book, that
there were elephants on this land
when the Jaredites colonized it, which
was at one time cited as proof of the
fallacy of the book, as it was not gen-
erally believed that elephants were
indigenous to America. We quote,
from the report, other paragraphs
which will be interesting as corrobo-
rative of the Book of Mormon:

"Strangest of all, and most contra-
ry to the opinion of all archæologists
hitherto, it now appears that *the
mound builders had a written lan-
guage*. Whence derived or what its
origin, is matter of the merest con-
jecture. What its affinities, or whe-
ther any connection with other writ-
ten languages—ancient or modern—
no one has, as yet, been able to deter-
mine.

"The inscribed tablets in our mu-
seum—the only ones of much signifi-
cance or importance perhaps, which
have as yet been discovered in the
mounds—have attracted much atten-
tion, both in this country and in Eu-
rope, and by all eminent and well-
informed archæologists, are considered
of the highest importance. They are
certain to stimulate research, which
will doubtless lead to further discov-
eries, until it may well be hoped that
the key to the language may ultimate-

ly be discovered, and something of a history of this ancient people may be made out as written by themselves.

"Whether the language was understood by all, or only by a more learned few, or whether the tablets were heirlooms and cherished relics, cannot now be scarcely even guessed.

"A rather significant circumstance, perhaps, is the fact that in the same mound with the two tablets first found were the bones of a young child, partially preserved by the contact of a large number — about 300 — copper beads, indicating it to be an important personage, and that persons of high rank were buried there.

"Some doubts of course have been expressed regarding the genuineness of the tablets, though not to any great extent by competent and candid archaeologists, and we feel no uneasiness on that account.

"The tablets have been sent to the Smithsonian Institute for examination, and were retained there and subjected to the most thorough scrutiny for two months, during which time the National Academy of Sciences held its meeting there, and the heliotype plates of them were obtained under the directions of Prof. Baird himself. They were also exhibited throughout the sessions of the meetings of the American Association for the Advancement of Science at Boston, last August.

"Any author, or other person, who cared to inform himself of the facts, has and has always had ample opportunity to do so, and would at once see that the circumstances of the finding were such as utterly to preclude all possibility of fraud or imposition.

"The evidence that they are coeval with the other relics: that is, that they were inhumed with them, and before the mound was built, is ample and conclusive, and will be so considered by any unbiased man.

"No pre-historic relic ever found has better evidence to establish its genuineness than these, and not one suspicious circumstance in connection with them has been pointed out, nor can there be.

"We shall confidently hope for and gladly welcome further discoveries by whomsoever made, tending to throw

more light upon this still obscure and intensely interesting problem, of our earliest predecessors on this continent.

"Our collections of mound relics now consists of the four inscribed tablets, 32 mound builder's pipes, 25 copper axes, 300 copper beads, 14 copper awls, and a great number and variety of other relics from the mounds of this region, constituting the most extensive, rare and unique collection of its kind in this country, and probably in the world. Besides these, this department contains 225 vessels of ancient pottery, over 1,000 stone implements, and 10,000 of flint, besides about an equal number of broken ones and fragments worth preserving."

This evidence is valuable, as it is conclusive that the prehistoric inhabitants of this country did, as described in the Book of Mormon, make records in a language which, through changes and admixtures, was different from others.

The report says :

"During the last decade every year has added something new and strange to the silent testimonials of the lives, the labors, and the vast numbers of that mysterious people, whose very memory has utterly passed from the face of the earth.

"From these relics a great deal has been learned regarding the habits of this people, and a wide-spread and intense interest awakened, and it is not too much to say that our Academy has contributed a fair share towards this result.

"Though the knowledge consists chiefly of a disjointed incoherent mass of facts, scarcely sufficient even now to warrant the enunciation of any very complete theory regarding them, yet sufficient data have been accumulated to justify some pretty strong inferences in most of which, probably, nearly all persons, at all familiar with the subject, will concur."

We are pleased to chronicle the discoveries which, as the report declares, have been so numerous during the past ten years. For they add to the immense mass of testimony already

accumulated, in support of the record which the Prophet Joseph Smith translated by the gift and power of God, and which is the true key to the "intensely interesting problem of our earliest predecessors on this continent."

The "disjointed, incoherent mass of facts" collected by antiquarians, explorers and other persons, will remain in that unsatisfactory condition to the learned men of the age, until they are willing to accept the revelation made by the Almighty, which connects, harmonizes and makes plain

the otherwise heterogeneous mass of data which scientific research has exhumed from the buried past. And while the "wisdom of the wise" perishes, or is hid, the simple souls who exercise faith in God rejoice in a knowledge of the truth, and have a clear understanding of that which puzzles the learned—proud in their own conceit—and can take the developments of archaeological experts, and fit them into the place to which they belong in the history of the ancient inhabitants of this vast and wonderful continent.—*Deseret News*.

TRIBUTE TO THE BIRTHDAY OF THE PROPHET JOSEPH.

Written for, and read at a celebration of the day in the St. George Tabernacle.

In genial fellowship we hail this day,
And our commemorative service pay—
Entwine fresh garlands for th' auspicious morn
Of that blest day when Joseph Smith was born.

Long centuries of time had come and gone,
With prophets of the living God unknown;
From heav'n's high court no voice nor sound was heard—
From realms of light no angel form appeared;
The people "heap'd up teachers" false and vain,
"With itching ears," and thirst for worldly gain;
And Christendom, with all its boasted lore
And "hiring priests" ignored the gifts and power
Of Christ's pure Gospel, which salvation brought
When in its fullness, his apostles taught.

To check the swelling tide of wickedness—
The noble and the pure in heart to bless,
And God's eternal purpose to fulfill,
Required a prophet to reveal His will.
The prophet came, and early in his youth,
Received the mighty keys of light and truth—
Of wisdom, knowledge, and to usher in
A Dispensation, and its work begin.

Harmoniously in him, at once combined
Goodness of heart and strength of master-mind,
Embodying childlike, sweet simplicity,
With superhuman, Godlike majesty.
He, with the keys of old Elijah held,
Thick clouds of darkness from the grave dispelled—

Unlocked the prison doors, as Jesus did,
Which long had bound the spirits of the dead.

Thro' him the priesthood of the living God
Has been restored to earth—"the iron rod,"
Which o'er all nations shall extend its sway
In righteousness, to crown the latter-day.

Bold as a lion, none but God he feared,
And yet as humble as a child appear'd,
When he approached his Maker to implore
Strength to endure the weight of wrongs he bore;
And when he intercession made with God
For aid to spread the Gospel light abroad,
To bless and save mankind from guilty strife,
Though men, in blindness, sought his precious life.

We celebrate our glorious era's morn,
The day the Prophet Joseph Smith was born;
A mighty destiny hangs on that birth,
That yet will revolutionize the earth—
Not only earth—the worlds beneath 'twill move;
It has already stirr'd the worlds above:
The heavens were opened, and at once came down
The Father God and his Beloved Son
To our great prophet, then a humble youth,
And lighted here the glorious lamp of Truth.

"The gates ajar"—now angels come and go
From heaven to earth, and spirits from below.

Where'er the Gospel Jesus taught has spread,
The nations tremble with foreboding dread—

All Christendom is filled with rage and fear,
While "broken reed" to "broken reed"
draws near.

To war with God, the wicked now combine,
And hostile sects in mutual efforts join.

Here in St. George, Jehovah's Temple
stands—

A monument of faith in God's commands—

Emblem of purity and holiness;

The worthy living and the dead, to bless.

It speaks in tones of more than mortal
speech,

And more than human thought has power
to reach,

That GOD IS WITH US. And it testifies
That Joseph Smith, the great and good and
wise,

Is GOD'S TRUE PROPHET, and his memory
dear

The hosts above, and Saints on earth revere.

He changed the current of its ebbing tide,
And forced the ship of life to upward ride—

In plainness marked the "narrow way" to
God,

And sealed his testimony with his blood.

E. R. SNOW SMITH.

St. George, Dec. 23, 1880.

Two New England friends were walking by a gallows, when the elder one asked the other, "Where would you be if that tree bore its proper fruit?" "Traveling alone, sir," was the immediate reply.

"How is it," exclaimed the late Horace Greeley one day to a subordinate, "that such a blunder as this could occur in the *Tribune*? I wrote that name 'Black,' and here it is printed 'Brown!'" The subordinate pondered the matter, and then replied, "I suppose the compositor and proof-reader must both be color-blind."

On a southern railway line recently a passenger stopped the guard and asked, "Why don't the trains go faster?" "They run fast enough to suit us. If you don't like the rate of speed, get out and walk!" was the rejoinder. "I would," replied the passenger, settling himself back in his seat, "but that my friends won't come for me until the train comes in, and I don't want to be waiting about the station for two or three hours."

Count Jaubert was wonderfully happy at repartee, and in his sallies was utterly indifferent as to whether it was a friend or an enemy who suffered. If, however, he happened to compromise himself, he had a happy knack of setting himself right in a moment. On one occasion, having been highly pleased with Marshal Soult, he made the illustrious soldier the butt of innumerable epigrams. The Marshal, hearing of this at one of Louis-Philippe's receptions, turned his back upon the Count just as he was stepping forward to salute him, some thirty gentlemen being present. "Monsieur le Marshal" said Count Jaubert, with the utmost *sang-froid*, "I have been told you do not look upon me as one of your friends. I'm delighted to find that there is no ground for the rumor." "How so, monsieur?" "Because," replied the Count, "you are not in the habit of turning your back to the enemy." The Marshal, it is perhaps needless to say, at once held out his hand to Count Jaubert.

There is a good story told of President Hayes in connection with the recent appointments made to fill the vacancies in the United States' Army. A gentleman who is distinguished in social life was extremely anxious to have the son of a warm friend designated for one of the vacancies. He called upon the President and made known his request. "You see, Mr. President," said he, in advocating the young man's claim, "his father is a distinguished ex-Army officer, his great-grandfather was a gallant soldier in the Army, and his great-great-grandfather was an officer in the Navy during the Revolutionary War." These points were pressed with force upon the attention of the President. All of a sudden the President said, "And this young man's father, great-grandfather, and even a more remote grandfather, have all been officers of the United States?" "Yes," came the reply. "Well," replied the President, with a merry chuckle, "don't you think it about time that some one in that family earned a living for himself?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 28, 1881.

THE TRIUMPH OF THE SAINTS.

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As the Scriptures very beautifully show that in the latter-days, the Lord will come in power and great glory to take vengeance on the wicked, the question naturally arises, will he come without first sending forth a warning voice to the nations of the earth, that shall call together the elect and prepare them for his coming? Or will he come suddenly down upon *all* people, both good and bad alike, and "as a thief in the night" that perchance findeth *none* watching in the house? That Christ will come has certainly been made plain to the reasonable mind by the many testimonies of Holy Writ, let us now consider whether there is anything given by the Scriptures, concerning the preparation of a people for his coming. In the first place the Savior himself says that "as it was in the days of Noah, so shall it be in the coming of the Son of Man," showing that a warning must first be given. What then is the nature of that warning? To maintain the simile, it must be by a prophet's voice, for Noah was sent as a prophet to warn the ante-deluvians of the coming destruction. Next that but few will accept his testimony, compared with the great number of earth's inhabitants. Thirdly, that that few will be gathered to a place of safety, hid up as it were from the floods of anger which will destroy the wicked. Christ then will have a "forerunner to prepare the way before him," as shown by the word of the Lord to Malachi the prophet. What will be the result of this prophet's preaching and testimony? It will gather a people, comparatively small in numbers, who will hearken to his warning voice, while the great masses of the people mock and ridicule, slander and vilify him, and reject and defy his testimony. What next? The few, obedient, faithful believers will prepare themselves for the coming of the Messiah, will stand in a safe place and be preserved when the judgments descend in showers upon the ungodly.

Is there any other scriptural testimony concerning this great warning? Read the sayings of Christ on the signs of His coming, that "where the carcase is, there will the eagles be gathered together," that his servants—those who are to bear this message—"shall be hated of all nations for His name's sake;" and that the "Gospel of the kingdom," or in other words, the message concerning the establishment of the kingdom of God shall "be preached to all the world for a witness, and then shall the end come."

All these things and many others which have, like these sayings, become hackneyed, because of their frequent repetition, have been laid before the people of this and other nations for over fifty years. We have borne a faithful testimony to the people, wherever they would hear us, that this is the warning of the last days. That the Lord did call Joseph Smith, jun., a youth of a little over fourteen years of age, to commence this great work of preparation. That the Latter-day Saints, although derided as false teachers, are the people who are gathering from the "four corners of the earth," as the "elect of God," to prepare themselves for the glorious coming of the Lord which is near at hand. That they will stand in a safe and sacred place on the Western Continent, as ancient prophets have foretold, while the judgments and calamities are being poured like rain on the nations of the earth. And we have warned all people as far as we could reach them by our presence or by the written word, that the day of sorrow is coming and is nigh—even at your very doors. But thousand, yes millions have rejected our testimony. They have laughed at the idea of prophets; they have scoffed at the revelations of God; they have trampled His Word under their very feet. Now, behold, ye shall be desolate; yes, the voice of God is crying unto all nations, pleading with them to repent and turn unto the Lord and live, to give heed to His warning and be saved. But they hearken not, they rush heedlessly on, they think we are trying to deceive them, and they ridicule those who accept our testimony, notwithstanding the outpouring of God's Holy Spirit upon the Saints, and the additional testimony of every new convert to the Church of God, that it is verily true! What then remains? If they will not ask God to show them the truth of what we say, they will not escape the punishment of the wicked, for they determinedly reject the means of escape! They will be chastised. The anger of the Lord will fall upon them until they be chastened and repent, or till they are swept from the earth by His decree. And the day cometh when the Saints shall learn of the near approach of the Son of Man, by revelation from God; for "there is no need that he come as a thief in the night unto them," so says Paul the Apostle. But the wicked and the unbelieving, the ungodly and the corrupt shall be smitten by His vengeance, and shall fall at his approach. The breath of his nostrils shall slay the wicked, and the unrighteous and disobedient shall be consumed by His lightnings.

O, ye nations, hearken to our voice! Listen to the warning we are sent to bear unto you, ye people! For the Lord shall come with ten thousand of His Saints, "then shall the nations of the earth mourn," and those who have warned them shall be justified, having done as they were commanded, and risked even their lives for the cause of truth. Then shall wickedness cease and the earth rest a thousand years; and the people who have prepared themselves in the midst of reviling and persecution, will stand forth to inherit all things and reign with Christ in His glorious kingdom. This will be the triumph of justice and truth, the triumph of faith over unbelief, of righteousness over wickedness. It will then be seen who has spoken well, and when all things are declared by the angels, and the motives and acts of men are revealed, then will come the triumph of the Saints! It will be seen that they have spoken the truth, that they are not the "false prophets" which many

have supposed. Like Noah, they have offered an ark of safety, but like as it was in the days of the flood, the world will not receive it, and must endure the penalty. O, that the honest-in-heart may see it before it is too late, before the flood-gates of heaven are opened, and the fountains of the great deep of affliction are broken up. Read, pray and consider well. So shall ye be prepared when He appeareth, and shall share in the triumph of His righteous people !

RELEASES AND APPOINTMENTS.—William D. Williams and Gronway Parry are released from being traveling elders in the Welsh Conference, and are appointed traveling elders in the Sheffield Conference.

MANCHESTER CONFERENCE.—There will be a meeting of the Manchester Conference held in the Alexander Hall, Grosvenor Street, Manchester, on March 6th. Services to commence at 10.30 a.m., and 2.30 and 6.30 p.m.

President Carrington is expected to be present.

RELEASE.—Elder Joseph G. Cutler is released from his labors in the Sheffield Conference, to return home, on account of ill-health.

DEPARTURES.—Elders Edward Kay and Joseph G. Cutler, having been released to return home on account of ill-health, took their departure on Saturday, the 19th inst., on board the S.S. *Wisconsin*, of the Guion Line.

These brethren had labored assiduously in the ministry, but failing health demanded that they should return home. Elder Kay arrived here on April 29, 1880, and was assigned to the Sheffield Conference, to labor under the direction of President Henry Margetts, in which field he continued till his release. Elder Cutler arrived on November 6, 1880, and was also assigned to labor under the presidency of Elder Margetts, where he remained till released. We trust that the health of the brethren will recruit during their journey, and that they will be speedily restored in safety to their friends in Zion.

ABSTRACT OF CORRESPONDENCE.

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President Roskelley, writing from London on the 17th inst., says :—

“I take pleasure in reporting the baptism of four adults by Elder Thos. G. Griggs, in the Whitechapel Branch, London, on Thursday, February 10th, and three adults by Elder Moroni F. Brown at Newbury, Berks, on Sunday, February 6th. We held some very interesting meetings at the last-named place on Sunday, February 13th, organizing a branch of the Church of between twenty and thirty members, setting apart Elder Elijah Whornham as president thereof. The gift of tongues was manifested, causing the hearts of the Saints to rejoice, the interpretation exhorting the Saints to faithfulness in carrying out their covenants before the Lord, for “The Son of man cometh in an hour ye know not of.” The day’s services wound up in the baptism of three fine intelligent men by Elder Charles F. Wilcox, and their confirmation in the Church of their choice ; we also visited the branches of the Church in Ramsbury and Cadly, holding meetings at both places, and preaching to attentive audiences of Saints and strangers. Elders Wilcox and Brown are

energetically distributing tracts and preaching to the people in this extensive district."

Elder W. H. King, writing from Hucknall Torkard, in the Nottingham Conference, says:—

"The largest of the branches in this district is Hucknall, which has about 80 members. The other branches are generally small, but present an appearance of greater magnitude in the near future. A spirit of investigation is manifested, and I know where this is the case additions will be made to the Church of Christ. I baptized four persons during the past two weeks, and brother Hunter baptized four on the 13th inst. There have been several new names given in for baptism. In most cases, a feeling of love and unity exists among the Saints. I greatly rejoice in my labors, and doubly so when I see the Gospel spreading among the people. I find many obstacles intervening to prohibit the progress of the word of God, but by perseverance and integrity all can be surmounted, and God's heavenly truth triumphantly ride over all adversaries.

MINUTES OF THE WELSH CONFERENCE,

HELD IN THE RAILWAY INN ASSEMBLY ROOM, MERTHYR TYDFIL, FEBRUARY 6, 1881.

—o—

Present—Apostle Albert Carrington, President of the European Mission; Elder Joseph R. Mathews, President of the Welsh Conference, and Enoch Lewis, Gronway Parry, John Evans, David R. Davies, William D. Williams, Edwin Harmon, John M. Bowen, Benjamin M. Harmon, Thomas D. Rees and Moroni J. Thomas, traveling elders in the Conference.

11 a.m.

Singing. Prayer by Elder Enoch Lewis. Singing.

President Mathews made a few preliminary remarks. He was gratified to again meet with the Saints in a Conference capacity under such favorable circumstances, and was confident our meetings to-day would result in much good, if we had come together in meekness and humility to worship the Lord. He then called on the presidents of districts to briefly represent their fields of labor, that the other business might be finished as soon as possible.

Elder David R. Davies reported the Aberdare district. The Saints enjoy much of the Spirit of the Gospel, especially those who live their religion and keep their covenants.

Five baptisms had taken place recently. He felt greatly blessed in his ministerial labors, and desired to live and fulfill his calling honorably before God.

Elder Enoch Lewis reported Swansea district. Most of the Saints comprising that district were endeavoring to do right, with few exceptions. He endeavored to spread the printed word as far as he could, and added his testimony to the same whenever an opening presented itself. Some of those who had been in the Church in former years, were returning and identifying themselves with it again, to their great joy and peace of mind. He and Elder Bowen were holding meetings as often as possible, and prospects were good for baptisms.

Elder Gronway Parry reported the Monmouthshire district as composed of five branches. The Saints were poor as to the things of this life, yet rich in the Spirit, and were trying to do their duty. He and Elder M. J. Thomas had taken great interest in tract distribution in various localities, and hoped good would result therefrom. A few had been baptized, and some were enquiring concerning the principles of salvation.

Elder B. M. Harmon reported Carmarthen district as in a scattered condition. He and Elder Edwin Harmon had found but few Saints—those who were faithful enjoyed much of the good Spirit of God, and those who were not were not so much blessed. A number of the prodigal were returning to the fold, which gave them much encouragement. Some of the local priesthood were dilatory in their duties, yet with patience and forbearance they hoped to do some good in testifying to, and warning this generation.

Elder Thomas D. Rees reported the Cardiff district as all in pretty good standing, having a regular attendance at meetings, and the Saints were blessed with the spirit of peace. He was desirous of doing all in his power for the spread of truth, and to assist in building up the kingdom of God.

Elder Wm. D. Williams reported his labors in North Wales during the past two months. He had visited the home of his youth and also his kindred, and declared unto them the Gospel, but did not meet with much success or encouragement, yet was not in the least discouraged, as he knew for himself that this was the work of God. He was determined to be faithful and discharge his duties faithfully.

President Mathews then submitted the statistical and financial report of the Conference for the half-year beginning July 1st, and ending December 31st, 1880, both of which were unanimously accepted. Also the Authorities of the Church in the following order:—The general Authorities in all their organizations, as presented and sustained at the last General Conference held in Salt Lake City, October 10, 1880. Apostle Albert Carrington, as President of the European Mission. Elder Joseph R. Mathews as President of the Welsh Conference. The traveling elders in the Welsh Conference, being ten in number, also the presidents and various organizations of the local priesthood in the branches, being fifteen; and that we sustain ourselves and one another by our faith, prayers and good works, by avoiding all evil habits, and living our holy religion

as becometh true Latter-day Saints. Singing. Benediction by Elder John M. Bowen.

2.30 p.m.

Singing. Prayer by Elder Moroni J. Thomas. Singing.

Sacrament was administered by Elders Benjamin M. Harmon and Wm. D. Williams.

President A. Carrington addressed the meeting, and spoke as he felt impressed, for the benefit of all present.

President J. R. Mathews made a few remarks, endorsing the good instructions given by President Carrington, and rejoiced in hearing them.

Singing. Prayer by Elder Gronway Parry.

6 p.m.

Singing. Prayer by Elder Benjamin M. Harmon. Singing.

Elder John Evans expressed his pleasure in standing before the audience to speak upon the principles of the Gospel; hoped all assembled had come together as it were empty of those things which do not tend to benefit, that they might be filled with the truth through the servants of God unfolding the same unto them. He referred to the words of Christ, "Seek first the kingdom of God and His righteousness." Christ came and wrought out and established a plan to restore mankind to life and immortality through obedience to His Gospel. Explained the initiatory principles of the Gospel, and bore testimony to the divinity of the work of God.

Elder David R. Davies said the servants of God being His messengers, bearing His Gospel to the inhabitants of the earth, are sent forth from Zion to travel from place to place among the people, and preach to them the Gospel, that through obedience to the first principles of the same we receive the spirit of truth, even the Holy Ghost, the Comforter, which, as Christ promised anciently, doth guide into all truth. He hoped that the Saints, having received this Gospel with all its gifts and blessings, would be faithful to the same, and that those who had not yet accepted it, would investigate and receive the

same, and prove it for themselves without delay, that they might be saved thereby.

Elder John M. Bowen exhorted the Saints to all diligence and faithfulness, and those who were not Saints to prove the Gospel for themselves, promising all who would do so a personal knowledge of the divinity of this work, as he himself had received. He bore his testimony in great firmness that he knew that this was the Church of God.

Elder Moroni J. Thomas treated upon the initiatory principles of the Gospel, exhorted the Saints to faithfulness and diligence, and urged all to consider the principles taught.

President Carrington addressed the meeting upon the agency of man, the

establishment of righteousness on the earth, the gathering of Israel, the final triumph of the work of God, and prayed our heavenly Father to bless all who will receive and practice truth and righteousness.

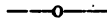
President J. R. Mathews made some good remarks, endorsing the excellent instructions given throughout the day, and advised all to practice them and profit thereby.

Singing. Benediction by President Mathews.

The day was fine, all the meetings were well attended by Saints and strangers, a good spirit pervaded the assemblies, and all felt blessed and edified.

JOHN G. GOOLD,
Clerk of Conference.

GETTING A TESTIMONY.



"I love them that love me; and those that seek me early shall find me."—PROVERBS viii, 17.

Having a knowledge of the Divine Will, and the consciousness of doing it, is the highest privilege accorded man, living in a Gospel dispensation. It is one within the province of men of our time to enjoy, and indeed it becomes a duty to those that are known as Saints. We hear the veteran fathers of Zion, the elders, and often the sisters, testify that this priceless knowledge has come to them; that a few years ago, in the homes of their nativity, they were ignorant of the possibilities of men in search of the Divine Will and favor. But when the servants of the Lord visited them and proclaimed in their hearing the sacred principles of faith, repentance and baptism, their hearts warmed to the admonitions they received, and they were glad to test the virtue of the doctrine, which believing and obeying, would secure to them that greatest of heavenly gifts, the Holy Ghost.

The Holy Spirit is the intelligence by which the Almighty has created and governs the universe. It is that holy influence which operates upon the spirits of men and gives them understanding. Being the only light

and spirit which God heeds or is governed by in all His works and providences, whosoever receives of it, learns of those works and providences so far as they relate to himself. There cannot be a more important truth than this. It is the very foundation of prosperity and success, and the only principle by which we may hope for reward beyond the grave. "To know the only true and living God is life eternal."

To those who receive this Spirit it is given to know the purposes of Jehovah. They are informed of His requirements at their hands; of their connection with Him in the labor to be done, and of their responsibility to Him and their fellowmen, in consequence of the knowledge which is thus vouchsafed unto them. We speak of the teachings of this Spirit as knowledge, because whatsoever it manifests unto men is without doubt. There is left no room for equivocation nor argument. Its whispering is the end of controversy. It, being the mind and will of God, is the truth, the whole truth and nothing but the truth. No man that ever knew the promptings of the Spirit of God, and

was guided by its counsels, can say that he erred or did wrong. An acquaintance with the voice of this Spirit develops into a principle of revelation to those who cultivate it, bringing them closely into the confidence of God and directing their footsteps in life, in that path which He would have them follow. It is the only sure guide, that will not lead astray.

If we obtain this Spirit in childhood, before our sunny lives are darkened with the heavy clouds of sin, and grow up to youth under its direction, and are inspired by it in the vocations of mankind, we become perfect men, even "unto the measure of the stature of the fulness of Christ." We are therefore qualified to do the work that God placed us upon the earth to do. This is a grand thing in these days of infidelity and confusion, when, so far from intelligently carrying out the designs of the great Creator, men dare to deny His very existence and set up for themselves systems and schools without God, which they suppose will rear children up to the most perfect standard of intelligence and manhood, possible for human creatures to attain.

How short-sighted and insufficient such philosophy is! If men cannot know the intelligent purposes of the great controlling mind, that rules and governs all things, how can they exert the same influence that an understanding of these things would give them? And further, as He is interested in the affairs of men, in the welfare of humanity, in the education and perfection of His children, what a lamentable thing it is for us to go through life, groping in darkness, never realizing that the very highest order of intelligence might direct our aims and govern our pursuits, leading us to triumph, where our waywardness would only bring signal failure and distress!

We prefer to believe that, being children of our heavenly Father, there can be no presumption in asserting our right to know Him, nor sin in obeying the principles and observing the doctrines which testify that He is.

What does it avail a man if he devotes the studiousness of childhood and youth, the strong efforts of man-

hood, and the feeble exertions of old age, to the acquisition of knowledge, which testifies not of the requirements of God upon him? He may have stored up philosophy, have a profound knowledge of science, of the history of men and nations, and of the religions of the world, but if, as his steps totter to the grave, he discovers that God has been in the world, and he knew it not, all these years, the consciousness of wasted time and lost hopes, if not of irreverent unbelief, must strike with a chilly hand the temple in which he has laid away his treasure, and which now shows only emptiness.

In an age when it is possible for men to know the designs of God, this knowledge should form the basis of their education. Any other plan or principle of instruction will be profitless if not dangerous to those who are taught under it; for how are we to avoid coming in conflict with the purposes He has decreed to come to pass if we are ignorant of those purposes. If we should oppose them, there can be nothing for us but failure and defeat. No man can withstand the decrees of the Almighty; better for him never to have been born, than attempt to resist them. It appears therefore, essential to success in life, that we should know, and harmonize our lives with the will of our Father who is in Heaven.

The question will be asked, by what means are we to obtain this knowledge? So far as the young people of Zion are concerned, it may be answered very simply in the following words: **RESIST TEMPTATION.** The blessings that have been pronounced upon our heads in childhood by the authority of the priesthood, are such that it but requires an effort on our part, to grasp the full benefits of them, and know for ourselves their virtue and the advantage they are to us in life. Among these blessings, at the age of eight years, the most of us had hands laid upon us for the reception of the Holy Ghost. This important ceremony, performed by the servants of God, is the only one by which that precious gift is ever bestowed upon men. Through observing it our fathers have come to the knowledge of the truth,

but what has it done for us! Many will say we received the ordinance but are not conscious of having obtained the gift; and yet the fact is, by the ordinance the gift is conferred. Where is it? Like the seed planted in the ground it lies dormant in our hearts awaiting cultivation, a little care and attention, when it will swell within us and sprout up, filling our whole souls with light and intelligence upon the things of heaven. With many, the development of this germ of divinity within them is hindered by the indulgence of appetites and passions that drain away the life that should go to it; as volunteer weeds drink up the sap and vital qualities of the soil, from the tender plant, which languishes and dies for the lack of them. We would say to the gardener, who sees his plants languish and wither, pluck up the weeds around them, and give them a fair chance to grow, and you will have joy in their fruits. And even so will it be in cultivating the Holy Spirit in our lives. Its life and energy increase with the good deeds we do. It fades and is grieved away, before the desolating scourge of sin. It cannot dwell in an unholy tabernacle. A body poisoned by the use of things, prohibited by the natural, saving law of God, is not a fit abode for the spirit of intelligence which prompted the prohibiting law.

The young men and women of Zion are not vicious nor wilfully criminal, but they may have been light minded, vain and foolish. They are tempted to drink, smoke and chew, use tea and coffee, speak lightly and falsely, thoughtlessly circulate rumors injurious to the characters of their fellows, and in many ways heedlessly permit a volunteer growth of folly to spring up in their lives, ignoring the holy, life-giving influence of the Spirit of God, which has been planted within them to be cared for, cultivated and observed in all the acts of life. Resist temptation! In doing so we pluck up the weeds and cast them into the fire, and give the sacred gift within us, room to manifest and spread its glorious halo about our path in life.

Some of us may think it is easier to say, "resist temptation" than to do it. Yet with most of us the evil that we do which prevents the growth of the

Holy Ghost in our lives, is not of such standing that we are unable to control or overcome it. Our indulgence of appetite for things "not good for man" is more frequently pandering to a silly custom, and yielding to the fashion of the hour, than the wilful violation of a commandment, or desire for the thing we take. An example may illustrate the truth of this statement: A short time ago a class of young men in one of the Sabbath schools, consisting of about a dozen, from thirteen to twenty years of age, were in the habit of meeting on the streets and smoking cigarettes. They had all acquired this habit and whenever they met it was a customary thing to pass around the cigarettes. The teacher of the class one day spoke to one of the leading spirits among them, and asked him why he smoked. He replied, that it was a kind of habit,—all the boys did, and he didn't know that he had any particular reason, but he rather liked to, etc. He was expostulated with, shown that it was a habit condemned by the revelations, and that it would be better to quit it while young, before he became so great a slave that he would not have power to overcome it. He said he would think about it, and went away. A short time after, when the boys met and the cigarettes had been passed around, before lighting, this young fellow spoke up and said: "Boys, let's throw them away." The appeal struck the right cord; without an effort, every one assented, flung his "little paper devil" down, and ceased to smoke. Every one of that class had been puffing his life away, just because the others did.

We will discover, if we once make the break, that we will have company. Right feeling young men have no intention of being left in the lurch by those having the temerity to step out from the little follies of life and take the course leading so great a blessing as the testimony of God's favor. Commence this work of reform! Resist temptation, for the sake of the Holy Spirit; and it will not be long before we will feel its presence in our lives, and will value its unerring counsels above all the treasures of the world.—*Salt Lake "Contributor."*

POETRY

MY HEART.

[SELECTED.]

Though all the world proclaim me good and noble,
The' friend and foe, alike, should speak my fame,
Yet must I stand in sorrow, hushed and humbled,
Unless my heart can speak to me the same.

Truly "its own bitterness each heart knoweth"—
Each knoweth best his own besetting sins;
Though by no outward sign its weakness showeth,
The heart will claim no praise but what it wins.

Though 'mong my friends I bear an unstained record,
God knoweth if my heart is pure and true;
Before Him lies my life, nor jet nor tittle
Of sin or weakness hidden from His view.

What though the world condemn me without mercy,
And rumor's forked tongue should pierce me through,
Yet if my heart approves, it cannot hurt me,
The earth is just as green, the sky as blue.

Though some may misconstrue my words and motives,
May scan my actions with a critic's eye,
Yet if I only aim for truth and justice,
My Father's tender love will bear me by.

O precious boon! O gift of highest heaven!
The inner consciousness of pure desire;
No earthly honor, nor no worldly censure,
Can dim thy lustre, or quench thy fire!

DIED.

NICHOLS.—At Crewkerne, Somerset, Jan. 22, 1881, of brain fever, Matilda Nichols. Born December 22, 1862; baptized into the Church in 1879. She died firm in the faith. —"Dorset News" please copy.

BARRATT.—At American Fork, Utah, January 27, 1881, of dropsy, Jemima Leslie Barratt, daughter of James and Mary Hunter, and wife of James H. Barratt. Born in Blackburn, Stirlingshire, Scotland, August 8, 1861. She lived the life of a true Saint, and died in full faith of a glorious resurrection. —"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 10, Vol. XLIII.

Monday, March 7, 1881.

Price One Penny

IS BAPTISM ESSENTIAL?

BY PRIEST SCOTT W. ANDERSON.

This question, which is by no means new, is still agitating the minds of many people who reflect on religious matters. Some argue that it is not at all necessary; others that it is good, but only as an "outward form;" others again assert that it is a matter of no special consequence, while some of the leading sects baptize none but infants, which is done invariably by sprinkling.

For the benefit of those who have not favorably considered the subject, or who have given it but little reflection, let us see what the Scriptures say upon it. As the prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah viii, 20.)

The Savior speaking to Nicodemus, says, "Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John iii, 5.) Is it not desirable that a man should try to get into the kingdom, as well as to simply believe in its existence? Is it not right for us to endeavor to

reach the eternal happiness of that blessed abode, as well as to merely speak or sing about it? To be permitted to enter and dwell where sorrow and wickedness are unknown, must certainly be a great boon. If so, how can we accomplish it? Certainly not by denouncing the sacred ordinance of baptism as non-essential. How can a person who believes in the Scriptures, and in Christ as the Son of God, think to enter the kingdom without baptism? Yet we find some professing Christians declaring that baptism is not necessary, and denouncing its advocates as people who pride themselves in works instead of faith.

The question is simply this, did the Savior prescribe that mode of entering into the kingdom of God? If so, then why not accept the condition; if not, then how do we account for the language of the New Testament? But we claim the Scripture is true, and that Jesus did say so. Now suppose a man possessed a large mansion, surrounded with every luxury, and he said that if persons

would do certain things which he, the owner, would prescribe, they could enter those beautiful premises and enjoy all the comforts therein provided; but that unless they did those things, they would not be permitted to enter. Would it be consistent for us to anticipate entering and rejoicing in that mansion, while at the same time declaring that the rules the owner had laid down were not requisite? Would we not be laughed at as foolish, and considered as stubborn and unworthy of the blessing? Every one will answer certainly in the affirmative. But if we accepted the conditions and obeyed the rules, we would then be entitled to go into that mansion and enjoy the pleasures and happiness which prevailed there. How much more, then, should we yield implicit obedience to that which our Savior has commanded us to perform, if we wish, as all must do who believe, to enter into the kingdom of God?

But some say, "we need not go in that way, there are many roads to heaven," etc. Now Jesus marked out the path and the way, and declared that if any man sought to enter by any other means, "he was a thief and a robber." How then can any person in face of these Scriptural truths and sayings, think that baptism is non-essential? The fact is, Satan is on the alert to destroy the children of men, and he strives to blind them to all Scriptural requirements, that they may be destroyed. The Savior plainly said to His disciples, "He that believeth and is baptized shall be saved" (Mark xvi, 16,) and yet some question the necessity of the ordinance, on the ground that it is a matter of conscience. Well, we should rather think it was a matter of conscience to obey this law, when the founder of the Christian religion himself laid it down as a rule of that great salvation of which he was the Author. Let us see if it was practiced as well as preached in the days of the Savior and his disciples, so that we may judge by their works. In Acts, 10th chap., we read of a devout man named Cornelius, "who feared God with all his house, and prayed to God always." But was this

sufficient to save him? If it was, why did our heavenly Father inform him, by the mouth of a holy angel, that he was to send for "a certain man in Joppa, called Simon, who was surnamed Peter," who would tell him what to do? What did the apostle Peter tell him when he came? Did he tell him to believe on the Lord Jesus Christ and he should be saved? He taught him of Jesus Christ as the Savior of the world, but belief alone was not sufficient, he had seen a vision and there was something required to be done. What was it? Peter instructed him in the Gospel, and, while doing so, the Holy Ghost fell upon all that heard the word. Peter, and the rest that had come with him, were astonished that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak in tongues and magnify God. "Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts x, 44-45). Here, then, we find out what Cornelius was still lacking; he had not been baptized, and the apostle was sent for that he might instruct him, and require his obedience to this sacred ordinance. And although the gift of the Holy Ghost had rested upon him, as well as the others who heard, yet Peter knew that it was essential for Cornelius to be baptized, and he commanded him to this effect. If baptism, then, was essential for the salvation of a devout man like Cornelius, how can any one think now to enter the kingdom of God in any other way than by that which our Savior and the apostle Peter commanded. Let us bear in mind the words of Christ, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Let us now consider if baptism is only an "outward form." We find in reading the 2nd chapter of Acts, of Peter teaching the people who had assembled on the day of Pentecost. They already believed through his powerful testimony, which was a step

in the right direction, and being "pricked in their hearts," asked of the apostles, "men and brethren, what shall we do?" To which St. Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Would it have been consistent for Peter to command the multitude to be baptized for the remission of sins, if it were a mere "outward form?" No, but his instruction proves that instead of a mere outward form, baptism was an ordinance of the Gospel, and that no one "can enter into the kingdom of God" unless they obey it. Peter having been placed by the Savior at the head of the Church, ought certainly to know, as well at least as the learned theologians of modern Christendom, what was necessary for the salvation of the people! Then we can take it for granted that baptism is for the remission of personal sins, purifying and washing all our past transgressions from the record of the Lord, that we may become as it were new men in Christ Jesus. We find in the 9th chapter of Acts that Paul, when on his way to Damascus, to persecute the Saints and bring them captive into Jerusalem, was surrounded by a bright light, and a voice said unto him, "Saul, Saul, why persecutest thou me?" And Saul answered and said, "Who art thou, Lord?" Then the voice said, "I am Jesus of Nazareth, whom thou persecutest." Then Saul asked the Lord what he was to do, and the Lord told him to go into Damascus, and he would be told what he should do. Saul being then led to Damascus, as he was stricken blind by the heavenly light, one Ananias came unto him,

having been sent by an angel, and laid his hands upon him and said, "Brother Saul, in the name of Jesus receive thy sight." Then Ananias said unto Saul, "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." Thus we find that even one destined to be a great apostle, and who was healed by the power of God, had to be baptized in water that his sins might be washed away. How then can it be said that baptism is only an "outward form," non-essential and without virtue? This incident also shows that the ordinance is as Peter said, "for the remission of sins."

If it was necessary that Nicodemus, Cornelius, Saul, and the multitude assembled on the day of Pentecost, besides others we might refer to, should be baptized for the remission of their individual sins, in order to attain salvation, it is certainly necessary that we should follow their example, for if we do not obey the Savior's teachings and His example also, we cannot be "following Christ." His disciples followed him, for He was baptized in Jordan by John the Baptist. And if we expect to mingle with those purified beings who, having obeyed and kept the commandments of God, have been counted worthy to receive an eternal inheritance in "the kingdom of God," we must follow the same path, obey the same laws and ordinances, and at least be found striving to live as pure lives as they did, so that we may be numbered amongst those who rise in the First Resurrection, and are entitled to the blessings promised to the obedient who shall live forever in the Savior's glory.

HAPPINESS.—Most of the wrong-doing in the world comes from an uneasy craving for pleasure of some sort. The desire for revenge produces all kinds of malicious and hateful conduct; the yearning for gain suggests dishonesty, fraud, oppression, injustice; the appetite for sensual gratification leads to gluttony, intemperance, and vice. A state of true happiness would render these cravings impossible; the higher gratifications once thoroughly enjoyed, no room would be left for the lower. The great happiness of love annihilates revenge and malice; sympathetic pleasures extinguish selfish ones; pure and innocent recreations, cheerful society, and wholesome habits preclude the temptations to vicious courses. In a word, happiness, in its truest meaning and best forms, is the foe to wrong-doing, and in this sense it may be said that those who are happy are good, and those who are good are happy.

CONFIDENCE.

(Selected as one of a series from the Salt Lake "Contributor.")

"I rejoice, therefore, that I have confidence in you in all things." 2 Cor. vii, 16.

Let us enquire why the Apostle Paul had confidence in all things, in the people to whom he was writing. By reference to the next chapter, commencing at verse 13, we find the following: "For I mean not that other men be eased and ye burdened: but by an equality that now at this time your abundance may be a supply for their want that their abundance also may be a supply for your want, that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Again, verse 21: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

Such doctrines preached and practiced honestly among any people with whom God has dealings, should receive the unreserved confidence of all good men. For the practice of divine principles of this nature portrays a warmth of love, which alone can be cherished by hearts wherein individual selfishness has been crucified for the welfare and salvation of others.

This same doctrine, thoroughly observed by the Nephite people, to whom I have before alluded, enabled them to deal justly with each other, gave them a complete victory over that narrow-minded, over-reaching selfishness, which is such a curse to the inhabitants of the earth to-day; and which, to some extent finds a nourishing soil even among the Latter-day Saints.

The Nephites, through the firm establishment of that perfect, heaven-born confidence, succeeded in shaming pride, disarming suspicion, and driving from their midst jealousy and hatred; while envy, that "rottenness of the bones," found no place among them.

A happier, purer and more devoted people never lived. And strange as it may seem, they grew, while under this just and equitable system, exceedingly rich. Rich in what? Why, rich in the wealth of this world! and, what

was far better, rich in the things of heaven. They sought first the kingdom of God and His righteousness, and all other things, according to the infallible promises of Jehovah, were added. Among them there were no idlers to eat the bread of the laborers, no betrayers of public or private trusts, no slanderers, false accusers or hypocrites. For none of these things could exist among a people where every man dealt justly with his neighbor. To do this in its perfect sense pertains not only to transactions arising in the exchange of goods and chattels, but it has a broader meaning. One person may take an undue and even dishonest advantage of another in a business transaction, and we would say he dealt unjustly. But what shall we say of him who misrepresents, impugns, casts shadows of distrust upon others, defaming their good name wrongfully? Is such a one unjust? Yes, worse than unjust; for he steals, as Shakespeare says, that which not enriches him, but makes others poor indeed.

With the knowledge we have regarding these matters, is it not a marvel and wonder that we have any in our midst who seem disposed to destroy rather than to create confidence, to tear down what it has taken better men years to build up, to cherish envy rather than love, hatred instead of compassion, pride instead of meekness, and the love of the world instead of the love of God.

It seems strange indeed that we cannot, as an entire people, realize that it was through harboring such wicked sentiments that Satan was prompted to rebel against the Creator and was cast down to the earth, where in the darkness of chaos, surrounded with the anguish of the damned, beaten, foiled and banished from the realms of glory, the poet Milton pictures him rising in the midst of his kind and proclaiming that "it is better to reign in hell than to serve in heaven."

Can we wonder that the angels should cry with a loud voice: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath." Are we surprised that the heavens and those who dwell in them were bidden to rejoice, because of the casting down of him who had been the accuser of their brethren day and night before God, and yet, while still rejoicing in heaven, turned with sorrow and compassion towards us, when beholding the woes to which the children of earth would be subjected, because of the mission of hate, envy and bitterness which Satan and those over whom he would gain power, would perform?

It was this spirit and power which tempted mother Eve in the Garden of Eden, destroying peace and happiness there, as he had sought to do in heaven. It was this power which, in different ages, has worked in the hearts of men, causing them to persecute and slay the prophets of the Lord, and to wrap the followers of Jesus in the skins of wild beasts, that so they might be worried and torn in pieces by dogs. Men swayed by this influence would, if they had the power, paint angels black and declare to the world that they were devils.

He it was, that old serpent, the father of lies, who tempted the Savior forty days in the wilderness, offering the kingdoms of the world as an inducement to worship him. He it was that tauntingly bade the Lord make bread from stones to satisfy his hunger; and, when rebuked, caused the Jews to persecute and hate their Messiah, until he became a man of sorrows and acquainted with grief, weeping over Jerusalem and her inhabitants with emotions of anguish, the like of which have never stirred another's breast. Hear the cry of Him in whom there was no guile, as alone He bore the heavy burden of a nation's ingratitude: "O Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." He knew why their house would be left

unto them desolate, understanding the trials and sufferings and death through which He would have to pass, while they heaped upon Him indignities, the very contemplation of which caused drops of blood to issue from the pores of His undefiled body, which they, rejoicingly, nailed upon the cross, veiling the heavens and earth in darkness, and loading their children with a curse under the weight of which they have groaned, finding no rest, for over eighteen hundred years.

It was this same power of evil, revived with intense hatred, which caused trouble at Kirtland and Nauvoo, and at Carthage bathed the soil of liberty with the blood of the prophet Joseph and his brother Hyrum; and finally drove a destitute and almost starving people a thousand miles into a trackless wilderness. These more modern tribulations, at least, we ought not soon to forget, nor should we fail to profit by knowledge so dearly bought.

Whatever in the justice of God may happen to those who have given themselves to dark and cruel deeds, listing to obey their master, who was a murderer and a liar from the beginning, let us, the rising generation, the hope of Israel, never forget that this same power, within and without, is still very great, and will continue until the Prince of peace shall cast him and his hosts down to hell, as He cast them out from heaven.

He will cause the opulent, the proud, the heady and high-minded to excuse themselves from attending the marriage supper of the Lamb. But worse than this, he will cause all in Zion to sleep while the Bridegroom tarries; and when the cry is heard, "Behold, the Bridegroom cometh, go ye out to meet Him," one half of the entire people who have believed themselves Saints, will have no oil, and while they go to buy, the door is closed, and He whom they have believed their Master knows them not.

We cannot fail to make the proper application of this parable. It is meant for the Latter-day Saints and none others. We all have lamps, but as the Lord lives we will be without oil, if we practice the evils about which I have been writing, or others

which I will name hereafter. I bear this testimony humbly and in the name of the Lord, not only to the young, but to all. There are evils in our midst which are harbored by the middle-aged and old as well as by the young, and which bear the fruits of bitterness and dry up the oil in our lamps. And as God is just and His words fail not, so sure, if we turn not away from these things and cease to do them, will we find ourselves in darkness at a time when the possession of light would secure our eternal salvation.

I therefore earnestly beseech and implore the young people, now growing to manhood in Zion, to commence, while yet young, to conform their words and acts to the Gospel, even if their fathers and mothers do sometimes fail to set them the example.

Commence at the beginning. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother." Here we find a command, the practice of which will beget a desire to save, and will create a love in the human heart that nothing else can. The desire to save (gain) others, touched that strong cord of love, and caused the Savior to leave the mansions of glory above and descend beneath, that they might arise with others, the fruits of his victory, above all things.

How infinitely above, how more divinely lovely are the tender vibrations of our better natures as they leap from the heart with a desire to save, than are those which spring from an evil nature, a sin-laden soul, with desires to crush and kill with the poisoned darts of slander!

"Forgive us our trespasses, as we are willing to forgive the trespasses of others against us!" Upon this basis and upon this condition let us live and build a sure foundation, upon which true heaven-born and God-blessed confidence may rest forever.

Should a hope of any earthly reward inspire us with a zeal equal to that which attends us while performing a mission of peace to another, whom we willingly forgive, even as we desire forgiveness, that the heavens be not

as brass over our heads? Are we not binding our limbs with fetters of our own forging, when we speak evil to others of our brethren, who may have trespassed against us, but unto whom we have not gone according to the command to seek either reparation or reconciliation? In vain shall we seek the blessings of the Lord, if we forgive not each other; for if we fail to do this, we stand condemned before Him, and in us is the greater sin. We may pray and preach and hold responsible places among the people, yet our hearts will be far removed from God, and His Spirit will neither be our light nor our guide.

The Book of Covenants plainly informs us that the disciples of Jesus were destroyed because they in their hearts forgave not one another. We should profit by their experience and avoid a similar fate. With these waymarks so clearly indicating the experience of others, and showing as they do the sad results which follow the breaking of apparently simple commandments, why is it that we cannot, or do not, observe in all things the ways of the Lord and walk in His paths? The answer is simple, the cause is apparent. That same spirit which in every age has captivated the hearts of men, leading them whithersoever he will, still has power. To Satan it matters but little by what name a man is known, or what his professions may be if he will but yield to the influence of darkness and do the behests of him, whom he has, though perhaps ignorantly, listed to serve.

Satan would as soon a man be called Latter-day Saint, and recognized as such among the people, as anything else, if he will only go upon the streets, in highways and byways, and tell others of the trespasses of his brethren, real or imaginary, instead of going alone to the offenders, seeking to gain instead of lose them.

In prompting us to neglect the observance of God's holy commandment, the keeping of which would bind us with cords of love in a union which he could never break, Satan has but one object, and that is to destroy. As to the means of accomplishing the destruction of our souls he cares but little. If he can cause

you and me not to forgive each other, but to speak evil of and slander our brethren; form and pronounce unjust, harsh and cruel judgments upon them; slander our neighbors, or certain feelings of animosity towards them; and, while under these sinful influences, cause us unworthily to partake of the emblems of the broken body and spilt blood of Christ, that we may eat and drink to the condemnation of our own souls, to the drying up of the oil in our lamps, and the grieving of the Holy Spirit away from our hearts; he will rejoice at swelling the ranks of the lost over whom he will reign in hell.

But says one, "May I not be forgiven of the injury which I have done my neighbor?" I answer that God is gracious, full of mercy and loving kindness toward us, and is quick to hear the repentant cries of those who have covenanted to serve Him; but in his laws of eternal justice, that of restitution finds a place.

I may say a harsh, unjust, unkind word about my brother to-day, and it may be caught by envious tongues and sent upon the wings of slander to the ends of the earth. And wherever he goes, there he must meet the poison of my malice, like a viper with its fangs always ready to sting. Long after I have forgotten the cruel saying, years after the tongue, moved in envy and prompted by hatred to speak it,

may have cleaved to the mouth which pronounced it, and while both may be rotting in the grave, still may my brother be annoyed, vexed and harmed by the surviving infiction.

A lady in the Catholic church besought from a priest absolution. The priest desired to know the nature of her sin, and was informed that she had slandered her neighbors. The priest sorrowfully shook his head, but finally took from the wall a dry mustard stalk, upon the limbs of which hung many pods. Handing this to the woman, he bade her go into the yard of each of her neighbors whom she had slandered, and while there, to strike sharply with a stick the mustard stalk, and then return and acquaint him with the result. Returning, the lady informed the priest that each time she had stricken the mustard stalk the pods opened, and the little seeds were scattered by the winds all over the yard. "Certainly," replied the priest, "that would be the natural consequence. But go now and gather up the little seeds and bring them back to me, and I will absolve your sin." "Nay, nay," in anguish cried the woman, "the accomplishment of your requirement is impossible." "So also," sadly replied the priest, "is absolution from such a sin impossible, the consequences thereof being beyond human reach."

MOSES THATCHER.

A young man with an umbrella overtook an unprotected lady acquaintance in a rain-storm recently, and, extending his umbrella over her, requested the pleasure of acting as her rain-beau. "Oh," exclaimed the young lady, taking his arm, "you wish me to be your rain-dear!"

Old lady, an enthusiastic admirer of "the minister," who is visiting her: "Eh, Mr. Tamson, wad you no preach yon gran' sermon again ye gied us last Sunday?" Mr. Thomson, patting the old lady affectionately on the shoulder: "Jist bide your time, Mrs. Smith, an' you'll hear them a' ower again together."

A lady who is the proud mother of a very hopeful son recently brought her offspring to a prominent Galveston lawyer, and wanted to have him read law. "Do you think he has a legal mind, madam?" asked the lawyer, placing his hand on the boy's bulging brow. "Oh, I know he has! I think he would make a first-rate judge, he has such a judicious mind."

The wife of an eminent ex-Minister and new Peer, who married before he rose in the social scale, was one night sitting at dinner next to the light of the Board of Trade, as celebrated for his genial humor as for his knowledge of railway management. Quoth the lady, "When I first began to go out in London society, I was so dreadfully bored." Quoth the gentleman, "And now you are amply revenging yourself."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 7, 1881.

READING AND CONVERSATION.

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Few people realize the importance of wisely selecting their sources of information, instruction and amusement. And while many seek knowledge in the literary works of the day, but few reflect as to the permanent results of reading any particular book or other literary production, which may be presented for their perusal. In a life which is limited to but thirty to fifty years of activity, and which is surrounded during that period with so many cares and responsibilities, we have not the time to wade through numberless volumes of useless literature and works founded purely on an imaginative basis. There are immense libraries of valuable information, containing historical, geographical, political, scientific, educational and individual and social truths, which could not be all grasped by the most powerful intellect, in the few short years allotted to man, aside from his many duties in the affairs of life. How then can we consistently spend hours and days, sometimes multiplied into years by repetition, in seeking for and mentally absorbing the sensational contents of books which are in every respect untrue,—published with divers objects, some of which are the worst known to the heart of man?

Among this latter class may be considered the works written by apostates against the Church; full of subtlety and deceit, and in every way calculated to lead astray the minds of the unwary, on matters pertaining to the Gospel and the true motives and condition of the Saints in Zion. Those who have lived among the Saints in their mountain home for any length of time, know the utter falsity of these worthless productions, which are gotten up for two of the worst purposes imaginable,—to injure an innocent people by lying against them, and to make money by so doing, through the sale of their published falsehoods. Even if these works were scattered broadcast without financial cost, the reader would then be twice the loser; first, he wastes valuable time which might be spent in acquiring useful knowledge, and secondly, he takes into the cells of his brain that which will do him an injury, by weakening his confidence in the writings of truth concerning us as a people; thus prejudicing his mind, and hardening his heart against the Gospel of Jesus Christ. In short, much of the opposition the elders meet with is caused by prejudice thus aroused, and Satan is ever ready to bring to the minds of men, for their destruction, the evil and falsehood which he may

have previously induced them to entertain as truth. Particularly is it injurious to the Latter-day Saints, and especially the young, to read the glaring accounts of imaginary wickedness conceived and brought forth by these haters of our people. No matter how strong a testimony the young and inexperienced Saint may have of this work, it is liable to be impaired and darkened by imbibing draughts of falsehood from that cup of literary abominations—the apostate's *expose* of "Mormonism." And many who have indulged in reading these works, and who in after years have fallen from the truth, may date the seeds of their subsequent loss of faith to the insidious influence of such pernicious reading.

The question may be asked, Is the Gospel not strong enough to stand against every attack from unfair and untruthful ground? We answer Yes, the truth can never be moved! The Gospel will continue to spread! The kingdom will stand forever; but if we suffer ourselves to trespass on unsafe and forbidden ground, if we listen, contrary to counsel, to the wiles of the adversary, and trust in our own strength to resist his beguiling influence, *we* may fall and make "shipwreck of our faith" in the saving principles of that Gospel which is destined to save the obedient and faithful. The apostle says, "When ye think ye stand, take heed lest ye fall." How true! How wise! Let us take these instructions to ourselves before it is too late!

Another matter we would refer to is our subjects of conversation. In addition to the time spent in reading the "good books" which may be obtained, among which stand pre-eminently the Holy Scriptures, the Book of Mormon, Book of Doctrine and Covenants, and other standard works of the Church, we spend much of our time in conversation. In many instances this is productive of good, and much information may result from a sensible and wise use of our conversational powers. But in our opinion many golden opportunities are lost for imparting or receiving knowledge, instruction and consolation by this means; and the time is spent and absolutely wasted in what may be termed nonsensical "talk." We do not wish to infer that place should never be given to an anecdote, for sometimes great benefit is derived from such a recreation, not only in the ebullition of good feeling produced, which is conducive to health, but in the moral conveyed to the minds of the listeners. Neither do we intend to be understood as limiting any one to entirely serious reading or conversation at all times, for the mind, like the body, needs occasional and appropriate relaxation; but it is the incessant "twaddle" of which the conversational element so largely and generally consists, which is grievous to the Holy Spirit, and uncongenial to the lover of good sense, who desires to profit by its instructive and edifying influences. Conversation should reach further than simply to amuse people, or to display personal acquirements. Its object should be to elevate and happy. Vanity should never enter into any of the acts of life. To talk that we may be regarded witty or smart, is a very shallow occupation for one who aims at the glory of a celestial world. On the contrary, we should be "prudent in our walk and conversation, shunning the very appearance of evil," and guarding our tongues so that they may speak to God's glory and to our universal edification. All profane or obscene expressions should be expunged from our thoughts, and should never be permitted to escape our lips. We should confine our conversation at all times to truth, and if we ever relate that which is

fictional, relate it as such; never invest incidents which have not occurred with the dignity of facts; but if indulged in at all, they should be given as fables are written by philosophers, for the *moral* there is in them, and stamped with the symbolism of Heaven in their effect upon the mind; always remembering that intended deception of every kind is unholy, and no part of the true plan of God's great salvation. He that is deceived will be destroyed, and He that deceiveth others is damned already, wherefore let us be true in our every word and work, "striving to become perfect as God is perfect, and aiming to live pure as He is pure."

RELEASE AND APPOINTMENT.—John A. McAlister is released from being traveling elder in the Dundee Conference, and is appointed traveling elder in the Durham and Newcastle Conference.

LONDON CONFERENCE.—A conference will be held on the 3rd of April next in Orson's Assembly Rooms, 23, New Road, Commercial Road, London, E. Hours of meeting, 10.30 a.m., and 2.30 and 6.30 p.m. President Carrington is expected to be present.

ABSTRACT OF CORRESPONDENCE.

Elder William W. Day, writing from Auckland, New Zealand, on Jan 4, 1881, states that the elders there are laboring against considerable prejudice, caused by the circulation of false rumors against the Saints. He continues:—

"Elder Bailey, one of our traveling elders, has proceeded on a mission to the southern part of the north island of New Zealand, to accompany brother Sorensen with the view of preaching, the one in English and the other in Danish, to the various settlers whom they may come across. Brothers Batt and Miles, the latter a priest of the Auckland Branch, have proceeded on a mission to the towns and cities of New Zealand generally, brother Batt wishing, if possible, to warn at least the larger portion of the community of their impending danger by non-acceptance of the principles and conformity thereto, so that when he looks back to his labors here, he may not have any cause for suffering blame or sorrow. Both myself and several others of the Saints in these islands are preparing to move away from our Babylonish homes to the land of Zion, and we are anxious to be located among the Saints, and desirous of procuring those greater blessings and to enter upon our enlarged sphere of duties that await us there. For myself, I thank our eternal Father by day and by night for his goodness and condescension in drawing me away from the tremendous apostasy of so-called Christendom, and giving me a place and name in His true Church and kingdom, and pray that He may keep me humble and obedient, and also my wife and my children and my brethren and sisters all the day long."

A moderate understanding, with diligent and well-directed application, will go much farther than a more lively genius attended with that impatience and inattention which too often accompany quick parts.

CORRESPONDENCE

LETTER FROM UTAH.

Coalville, Summit Co., Utah Ter.,
U. S. America, Feb. 4, 1881.
President Albert Carrington.

Dear Brother,—I take the liberty of writing a few lines to let you know how we are getting along in this part, and having many friends in the old country who would doubtless like to hear from me, too many to write to separately, I thought I would write to the STAR.

The health of the people is generally good, and there is plenty of work for all that want it. The narrow gauge railroad is through to Park City, and coal is being shipped to the Park on the cars, so that the people in Salt Lake City have only about half the distance to haul their coal, which is a great blessing to them. We hope ere long our road will be opened to Salt Lake City, which will be a great advantage not only to Salt Lake and vicinity, but also to Coalville and this county in general. I will say to my brethren and sisters in England, this is the place for the good Latter-day Saints, and there is no cause to be idle, if we come here to be "working bees in the hives of Deseret." I would also say, don't feel discouraged at some coming out here and going back, for there are more here of the same kind that we can spare very well. But when we gather out to this country, we should come here for the Gospel's sake, and that alone. I am sorry to say that some appear to have come here for the sake of getting rich; but riches will come just as soon as we can bear them, and perhaps to some before we can bear them and keep the faith. This is the gathering place for the Lord's people, and we should not come here to find Zion, but to help to make and build up Zion. If we expect to have our own vine and fig tree, we must come here and plant them, and then when they grow, we can sit under them. We can then appreciate the labor of our own hands. When I came here, I came for the Gospel's sake, and since I came I have tried to keep the

spirit of the work, and by doing this the Lord has blessed me spiritually and temporally, and all who will come with this spirit will be blessed. Our enemies are still at work, but we have nothing to fear, for the Lord is with us.

Before closing this letter, I wish to bear my testimony to my brethren and sisters of the Sheffield Conference, and to all the Saints in the British Isles. I will say, make all the efforts you can to come out here; the sooner the better, for this is the gathering place of Israel in these the last days. My testimony is that God has spoken from the heavens in our day, and that He is with this people.

May the Lord bless you in your labors as President of the European Mission, and all those laboring with you in the Office, and all who are interested in the welfare of the kingdom of God, is the prayer of

Your brother in the Gospel,

GEORGE RUPP.

INTERESTING LETTER FROM SCOTLAND.

Edinburgh, Feb. 28, 1881.
President Albert Carrington.

Dear Brother,—Since your visit amongst us the affairs of the conference have been progressing as nicely as might consistently be expected. I need not say, perhaps, that we were all very much refreshed by your instructions and counsel; such, however, is the expression of the Saints in all districts to which your visit extended. I am aware that it is almost a habit with the elders everywhere to color their recitals with a tint of what may appear to some, exaggeration, and I confess my own proneness to it; but this characteristic, when understood, is not at all despicable. We become so elated at any indications of progress, and are in positions, generally, where obstacles and lack of facilities cause us to welcome a little advancement with as much appreciation as, under more propitious circumstances great progress would be received and heralded.

When I consider what a large number of elders we have had in the field, and what a deal of faithful labor has been performed, I am constrained to admit that so far as baptisms are concerned, we have fallen considerably short of what might have been anticipated by a sanguine mind; still we are making some accessions.

I was much gratified to learn from Elders Jack and Brighton that they had administered the ordinance of baptism to six persons in Motherwell, last week, and that there were several others in their district who are desiring it. The Glasgow Branch has also been strengthened lately by an addition of four members, three of whom are intelligent men who promise well to become valiant and useful.

Elders Low and Urie report that there are several applicants for baptism in the Airdrie and Falkirk district. In the former place they were about to organize a branch, when I last heard from them, and although there are only a few, mostly new members, a lively and prosperous organization may be expected in Airdrie.

Elder Alexander Burt has recently joined Elder McGregor in the Ayrshire district. They both feel first-rate, and are enjoying, together with Elder Millar, the spirited society of the Ayrshire Saints.

For several days I have been here in Edinburgh with Elder G. S. Condie. Yesterday we addressed a larger number of strangers than it is our privilege of doing generally in this land of prejudice. It is almost incredible to what an extent the people in Scotland shut out the light of the Gospel. A short time ago we made a proposition to the Glasgow Free Library (Mitchell's), to furnish them with two copies of the STAR every week. We received from the committee the reply that they "could not accept the offer," notwithstanding that the contribution would have been gratuitous. I suppose, however, this sentiment of Scotch prejudice is shared by people in every land.

The elders have all suffered intensely from the severity of the winter, Elder Condie, perhaps, being the

only one who has escaped illness. Brother Joseph W. Burt was the most unfortunate, but persisted in his labors until your wisdom saw fit to take him from us.

Ever praying for your welfare and that of the brethren in the Office and throughout the Mission, I remain,

Your brother in the Gospel,
DAVID C. DUNBAR.

LETTER FROM SWITZERLAND.

Bern, Feb. 20, 1881.

President Albert Carrington.

Dear Brother,—Since the beginning of the year an increase of interest has been manifested in these lands, and more particularly in Switzerland. Our meetings are well attended by people anxious to inquire into our principles, and many have been added to the Church of late. We have been obliged to look for a more spacious room to hold our meetings in this place, and have obtained one about twenty minutes' walk from town, without going to further expense.

About ten miles east of this place, an audience of over sixty strangers listened attentively last Sunday to the teachings of Elders Stauffor and Cannon, and eagerly desired them to appoint another meeting.

In Lucern, the stronghold of Catholicism, some persons have been baptized, and we hope that by the blessing of God and the perseverance of His servants, the good seed will grow and prosper. * * *

The Berlin Branch is in a prosperous condition; its meetings are well attended by both members and strangers.

Elder Chas. Schmeitter has been laboring since last fall in the Bern Conference, mostly among his relatives and friends, some of whom have received the truth. He has corresponded, since his arrival, with the relatives of his wife, residing in Silesia, south Prussia, and as they are favorably disposed and desire to see him he will go there next week. On his way he will stay a few days with the Saints in Nurnberg.

The elders from Zion, as well as the great majority of the local priesthood, are faithfully engaged in the

discharge of their duties, they realize the importance of the times we live in, and their efforts are blessed with good results. We have had of late some earthquakes which have severely shaken this old federal city. Many buildings have been damaged, and a host of chimneys have tumbled down.

These convulsions of mother earth speak louder than we are able to, and cause many to reflect and look for a place of safety.

With kind regards to yourself and all at "42," I remain

Your brother in the Gospel,

S. L. BALLIF.

THE TWELVE APOSTOLIC JUDGES.

ST. PHILIP.

There are two Philips mentioned in the New Testament—one called by the Savior as a disciple, and the other chosen by the apostles as one of seven to hold the Aaronic priesthood, and administer in temporal things, outward ordinances, etc. This was the Philip who baptized the Ethiopian Eunuch, and the believers in Samaria. The first one called is the subject of this chapter. An account of his being selected as an apostle is given in St. John's Gospel, chap. i, verse 43, in the following language :—

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me."

He was a native of Bethsaida, the same as Andrew and Peter. It appears that St. Philip was the first man who received the call to the apostleship, notwithstanding the Savior was previously acquainted with Andrew and Peter, the latter of whom afterwards became the chief apostle, or president of the twelve.

According to history, St. Philip was exceedingly well educated, had frequently read the books of Moses, and had given close attention to the prophecies of Holy Writ concerning the Messiah. He was very soon afterwards the means of conducting Nathanael, or Bartholomew as he was generally called, into the presence of the Savior, and thus came about that touching interview between them, when Jesus said of Nathanael :

"Behold an Israelite indeed, in whom is no guile ! Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him,

Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

We do not read much of Philip's history in the Scriptures, but in John vi, 5, we find him addressed by the Savior, just previous to His great miracle of feeding five thousand "with five barley loaves, and two small fishes," the account of which is so beautifully given by the Evangelist :

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ? And this he said to prove him : for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that

were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost."

Ancient writings state that St. Philip labored in Upper Asia, that being the field of labor allotted to him in the appointments made by the apostles after the ascension of the Savior, and that he labored with great energy there to propagate the Gospel. There is very little doubt that he also labored in other parts, for we find him at last at Hierpolis, in Phrygia, a very rich and populous city, much given to idolatry. It is said that through prayer to God, he caused the death or disappearance of a huge serpent which was worshipped by the people, and then demonstrated to them the folly of their idolatrous practices. However this may be, or whether the serpent died from purely natural causes, it is believed that great numbers joined the Church through the influence of his reasoning upon this event.

As the Gospel spread, the spirit of persecutive opposition arose and spread also among the people, and both St. Philip, and his fellow-laborer Bartholomew, of whom we have before written a sketch, were, by the command of the magistrates, hung against a pillar, a species of crucifixion practiced in those parts, supposed to be carried out by tying the body with cords, so that its weight would hang on them, instead of nails as in the

other mode of crucifixion ; though some say they were bound and hung to the pillar, and others that they were crucified by the ordinary means. It appears, however, that Bartholomew escaped death at this time. His persecutors having been melted in their hearts by the power of God, took him down from the cross, or pillar, but Philip was allowed to remain and suffer martyrdom, having been previously cast into prison and scourged by the same authority which sentenced him to his cruel death. St. Philip being dead, his body was taken down by Bartholomew, assisted by Mariamne, Philip's sister, and furnished with decent burial.

There may be other and further accounts of this apostle's labors and ministry, but suffice it to say what has here been written is enough to show the universal hardship and sorrowful experience inflicted on God's servants, through the persecutive policy of the ignorant and wicked among whom they labored. Reformers in every age have suffered more or less at the hands of those whom they sought to elevate, but particularly has this been the case with God's inspired servants, showing the utter hatred of the world against those whom the Father has sent as his messengers of salvation, among whom were the Savior's chosen disciples, who have the promise of thrones of glory at the last day.

THE WILL AND THE WAY.

"Success in most things depends on knowing how long it takes to succeed."

Among the oft-quoted maxims in our language there is none finer, or more replete with sterling truth, than that which often falls so lightly from men's lips ; *Where there is a will there is a way.* No doubt there are limits to human capability in all human affairs ; in every sphere of activity men may meet with obstacles which even the utmost energy cannot overcome. Almost every man is more or less the victim of circumstances, which sometimes operate so powerfully that it is impossible to crush his way

through them. But the frequency with which such occasions occur is greatly over estimated ; and the fact that mountains so often dwindle into molehills when we once resolutely determine to cross them, shows that, after every allowance for extraordinary cases, the old Saxon saw is still true generally, and that he who intensely wills to do a thing will find a way. An intense desire itself transforms possibility into reality. Our wishes are but prophecies of the things we are capable of performing ;

while, on the other hand, the timid, feeble-willed man finds everything impossible because he believes it to be so.

It is, indeed, wonderful, at times, to see what marvels are accomplished by men acting under the impulse of a powerful will. A remarkable example of this is furnished by the captured Texans of the Santa Fe Expedition, who after having marched until they were nearly dead with fatigue and exhaustion, yet, being told that any who should prove unable to walk would be shot, contrived to pluck up, and set off at a round pace, which they kept up all day. So Quintin Matsys, the famous Dutch painter, in his youth, despaired of being ever able to paint, till his master told him that only by producing a picture of merit within six months could he have his daughter's hand; and then he set vigorously to work and brought forth "The Misers," a masterpiece of art, which connoisseurs have admired for ages. * * * Smiles,

in his Self-Help, tells of an English carpenter who was observed one day planing a magistrates bench, which he was repairing, with more than usual carefulness; and, when asked the reason, replied, "Because I wish to make it easy against the time when I come to sit upon it myself." Singularly enough, the man actually lived to sit upon that very bench as a magistrate.

Among the many causes of failure in life, none is more frequent than that feebleness of the will which is indicated by spasmodic action,—by fitful effort, or lack of persistence. Dr. Arnold, whose long experience with youth at Rugby gave weight to his opinion, declared that "the difference between one boy and another consists not so much in talent as in energy." "The longer I live," says another competent judge, Sir Thomas Fowell Buxton, "the more I am certain that the great difference between men, between the great and the insignificant, is energy, invincible determination, an honest purpose once fixed, and then death or victory. This quality will do anything in the world; and no talents, no circumstances, will make a two-legged creature a man without it."

It has been justly said of the poet Wordsworth, who was scoffed at by the critics on his first appearance, and seemingly was born to soon, that he came not a day too early. He had the difficult task of shaping the culture of a nation, and creating his audience among those who ridiculed him; but he conquered recognition at last, and it was the very struggle with a world reluctant to hear him that gave him power and renown. When William Lloyd Garrison commenced the publication of the Liberator, he began with these memorable words, "I am in earnest,—I will not equivocate,—I will not excuse,—I will not retreat a single inch,—and I will be heard." He has been heard,—with what result the country knows. It has been said that you may put a Yankee on a desolate island in the Pacific, and only leave with him a jack-knife, and he will get home as soon as, if not sooner than, the ship that left him there. "Put him in anywhere, and he will get out, if he wishes to." This is the spirit that guarantees success in every calling and profession.

There is no obstacle that may not be converted into a steppingstone to success by an heroic spirit. An almost total blindness compelled Euler to work those calculations in his mind which others put upon paper; and to retain in his brain those formulæ for which others trust chiefly to books. What was the result? The extent, the readiness, and exactness of his mathematical memory grew by this means to be so prodigious, that D'Alembert declared that even when one had witnessed it, it almost staggered belief. It has been well observed by a writer in the Quarterly Review, that the instances in which there is a strong motive to attain an end show the unsuspected triumphs of which the understanding is capable. The reason why they are so rare is, that men ordinarily relax their efforts when the imperative demands of life have been satisfied. There would be hardly any limit to improvement, if the same pains which they were compelled to take to gain their resting-place were afterwards employed in rising to fresh heights.—Mathews's "Getting on in the World."

POETRY

A FREE SEAT.

[SELECTED.]

He was old and poor and a stranger
In the great metropolis,
As he bent his steps thitherward
To a stately edifice.
Outside he inquires, "What church is this?
"Church of Christ," he hears them say;
"Ah! just the place I am looking for,
I trust he is here to-day."

He passed through the spacious columned
door
And up the carpeted aisle,
And as he passed on many a face
He saw surprise and smile.
From pew to pew, up one entire side,
Then across the broad front space;
From pew to pew down the other side
He walked with the same slow pace.

Not a friendly voice had bid him sit
To listen to gospel truth;
Not a sign of deference had been paid
To the aged one by youth.
No door was opened by generous hand,
The pews were paid for—rented,
And he was a stranger, old and poor,
Not a heart to him relented.

As he paused a moment outside to think,
Then passed into the street,
Up to his shoulder he lifted a stone
That lay in the dust at his feet,

And bore it up the broad grand aisle,
In front of the ranks of pews;
Choosing a place to see and hear,
He made a seat for his use.

Calmly sitting upon the huge stone,
Folding his hands on his knees,
Slowly reviewing the worshippers,
A great confusion he sees.
Many a cheek is crimsoned with shame,
Some whisper together sore,
And wish they had been more courteous
To the stranger, old and poor.

As if by magic some fifty doors
Open instantaneously,
And as many seats and books and hands
Are proffered hastily;
Changing his stone for a crimsoned pew
And wiping a tear away,
He thinks it was a mistake, after all,
And that Christ came late that day.

The preacher's discourse was eloquent,
The organ in finest tone,
But the most impressive sermon heard
Was preached by a humble stone.
'Twas a lowliness and worth
That lodged in many a heart,
And the church preserves that sacred
stone,
That the truth may not depart.

INFORMATION WANTED.—Mr. Simon Haynes desires to know the whereabouts of his brother, George Haynes. He left for Utah in the year 1854 or '55.—Address information to Simon Haynes, 2, Elbert Terrace, Havelock Park, Southsea, Portsmouth.

DIED.

EVANS.—In Randolph, Rich County, Utah, January 28th, 1881, of diphtheria, Daniel Edgar, son of Cornelius and Kate Evans; born June 9th, 1876.—"News"

BAIN.—At the residence of her son in law, 20th Ward Salt Lake City, February 3rd, 1881, of general debility, Mary Ann, widow of the late William Bain, late of Birmingham England, aged 72 years.—"News"

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 11, Vol. XLIII.

Monday, March 14, 1881.

Price One Penny.

THE FOUNDATION OF CHRIST'S CHURCH.

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—EPHESIANS ii, 18—22.

The Church of Christ has been very fitly represented in Scripture as a bride to be "adorned for her husband," and also as the "body" which will in time acquire perfection "as a man in Christ Jesus." But it is here beautifully introduced in the foregoing passage as a building "fitly framed together," of which the Savior himself is a grand illustration, showing that as Christ in type is a holy and perfect temple in the Lord—"a temple not made with hands," so the members of His Church are "builded together for an habitation of God through the Spirit." In the foundation of this grand structure called the Church, we find that Jesus Christ himself is the "chief corner stone," and we are thus brought to a consideration of the subject as regards our part and place in the great metaphorical edifice.

The so-called Christian world, in their erroneous belief that the Savior

has done every person's work as well as His own, seem to regard Him as the entire building, instead of the "chief corner-stone" thereof, and a type of the structure yet to be reared. They lose sight of the fact, that although "a perfect building" in himself, he is really typical of the great structure to be built, upon him as one of the stones—the principal one—in its foundation. That as he himself is perfect, he represents the perfection which the Church will attain; that as he is glorious, it is a type of the glory of his people when they too shall be resurrected to immortality and power. That as he—the model of the building—is complete in righteousness, purity, grandeur and power, so must the Church, of which he is the "great pattern," also be completed in righteousness, "and fitly framed together" in purity and beauty, that it may at last be endued with power, and prove a strong and enduring combination

of all that is good and noble in life. Although the Savior is the head, the fountain, the way, the truth and the life of the work, he does not claim to be the structure itself, or even its entire foundation, notwithstanding that he is the principal part thereof—the chief corner-stone. We find in the scripture quoted that others are incorporated in its construction—and a very plain description of what the church's foundation actually consists, as well as the important position which the Savior fills therein. Although the Lord is the founder of His Church and the atonement He made is itself the groundwork of the Christian religion, still he chose to "set in the Church firstly apostles, secondarily prophets, &c., for the perfection of the Saints, for the work of the ministry and for the edification of the body of Christ," thus founding the work on a variety of foundation stones of which He is the CHIEF. The Latter-day Saints through taking the scriptural view of the Savior's mission, are often accused of bringing too prominently before the people, the work and mission of the apostles and prophets chosen to labor as His disciples, including Joseph Smith and others of the servants of God, in our day. But perhaps this will be regarded in a different light when due attention is paid to the 30th verse of the passage selected. Speaking to the Saints, St. Paul continues: "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the *chief corner stone*." No doubt some good, pious soul will say, "Why, I thought that the Savior was the whole foundation of the Christian building, and that all we had to do was to believe in Christ." We would reply,—Truly the Savior of the world is the author and founder, as he is the finisher of our faith. He is the great architect of our salvation, but the church, with its beautiful organization, is the structure which he designs to build,—and in laying the foundation of the building which he will in time bring to his glorious perfection, he chose to set in the Church apostles and prophets, to form with himself a part of that eternal groundwork or founda-

tion on which His Church will stand forever. Hence in speaking to his disciples he says, "he that receiveth you receiveth me." And to the righteous at the last day we find him declaring, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." This shows how he regards his duly authorized ministers. What would avail the faith of the world in God if they rejected his chosen messengers? What would it benefit us to say, Yes, we believe in the Savior, but we cannot accept his apostles and those sent to prophecy and warn us in his name? How much would it have benefited the ancient Ninevites, if they had said, we believe in God, but as to Jonah we cannot believe and accept his testimony? All must see that they would have utterly failed to obtain forgiveness of their sins unless they had repented as required by the prophet Jonah's warning. The Lord does not send an angel to every man to tell him how to be saved; but he chooses "men of like passions with ourselves," and sends them forth with a commission to administer in the things of his kingdom. Upon the foundation of apostles and prophets together with himself he is building his church to-day, and while acknowledging the Only Begotten Son as the great model of perfection, it is the duty of the Saints to help form the righteous superstructure of Christ's Church on earth, keeping as near to the pattern as possible, living like their great head in humility, and in faithfulness to the eternal principles of the Gospel he has revealed. A part of this work is to accept his selected representatives and chosen servants, and treat them as we would treat their Master if he were present with us, except that we have no right to worship man, neither would Christ's true representatives permit such a violation of heavenly law. "See thou do it not, for I am of thy fellow servants the prophets, worship God." But we can hearken to their testimony, we can obey their inspired voice, we can heed their counsels, we can feed them and clothe them, and give them shelter; for "whosoever doeth this to a prophet in

the name of a prophet, shall receive a prophet's reward."

But it is fashionable among the so-called Christian people of to-day, to spurn prophets and apostles, although the scripture says the Church of Christ must be built upon them for its foundation. They acknowledge the "chief corner-stone," but discard the other stones which Christ has chosen to form part of the support to the building. If people are not willing to build on the foundation Christ himself has laid, then if they want religion at all they must lay another foundation for themselves. This they have done, and have chosen to "do away" with all inspired men, with apostles to lead by revelation, and with prophets to instruct by the word of the Lord. Does this not sound like Satan's work, to abolish "the sure word of prophecy," and prefer worldly systems and the traditions of men? What can be more sure and certain than the word of the Lord through those instruments to whom he reveals his will by vision, by Urim and Thummim, and by direct revelation from the heavens? Yet the religious world ignore this part of the foundation, they reject Christ's ministers who speak in the name of the Lord, because they are called "apostles and prophets." If they should come in their own name, perhaps they would be better received. "Another shall come in his own name, said the Savior, him ye will receive." People seem to have a great distaste for any one who claims to have communicated with the heavens. Why is this? Was this not the mode of learning the mind and will of God, in former ages? How did Abraham learn the things of righteousness? How was Noah educated? Who taught Elijah and Moses and Samuel? The universal answer is God! Then why should He not teach such men now, and call them to be prophets to the rest of the world if he sees fit? The writer testifies from positive and actual knowledge that prophets have

lived and do live on the earth to-day, enlightened by the Holy Spirit of Truth, and instructed by revelation from God! That the Church of Jesus Christ of Latter-day Saints is "built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." That the knowledge we have gained has come by revelation from God, and that the very testimonies borne by the members of this Church, are the result of revelation to their own minds, through the Holy Spirit poured out upon God's people for their salvation. That instructed by apostles and prophets and comforted by the Holy Ghost, they are helping to form that grand edifice which shall eventually be the counter-part or realization of the "Divine model," and being completed in all respects, beautified by the master's hand, and embellished with his richest adornments, the Church will be presented spotless to the Father, as a worthy habitation in which Christ, its living head, will dwell with his Saints; and each member forming a part of this structure will stand in his own place, and help to complete the symmetry of the sublime edifice. And the Father, seeing his beloved Son recognized, and surrounded by his faithful "apostles and prophets," standing at the head of a train of followers who have lived up to, and were willing to die for all heavenly principles and divine truth, will accept them as the complete building—a temple not made with hands; and at the time appointed will make his abode in the midst of them, and "he will be their God, and they shall be his people." Thus will the great work of salvation be completed for this earth, and the wicked having been consumed, and the glory of God having, according to his decree, celestialized this planet and prepared it as the residence of its resurrected and glorified inhabitants, it will take its position among the heavenly worlds, and abide in purity and righteousness as their home for evermore.

To clean statuary marble, put two ounces of carbonate of soda into one quart of cold water. Brush the marble with a clean paint-brush dipped in this solution, rinsing constantly with clean water.

LEAVES FROM THE TREE OF LIFE

(From the Salt Lake "Contributor.")

FIFTH LEAF.

The Church of Christ is an organized body, consisting of those who believe in Him, and have shown their faith by obedience to the initiatory ordinances of His Gospel. It may contain many branches, but they will all be connected with the main body, and will all have the same characteristics; that is, they will hold the same doctrines and be animated by the same spirit. No matter how many sections of the church there may be, or how widely they may be separated geographically, they will all be governed by the same rule of discipline, and be under the direction of the same head.

The Church of Christ must be established under His own supervision, and according to His commandments. A society of persons professing to believe in Him, but organized without any communication from Him, is not and cannot be His Church, whatever its members may call it, or however sincere they may be in their intentions. Some suppose that every one who believes that Jesus is the Christ is, by virtue of that faith, a member of His Church. This is a palpable error. As well might it be assumed that all who believe that the Order of Masonry is a correct form of brotherhood, are by that belief made members of the Order.

All societies have some established regulations for the admission of members. The Church of Christ is no exception to the rule. But the initiatory rites in His Church are prescribed by Him, and no one has the right to change them or substitute others in their place. They are uniform for all people, of both sexes, of every race and every grade of society. The churches established by men have various modes of receiving members and of conducting church government. This is one proof that they are the churches of men, and not of Jesus Christ.

We have already explained the first principles of the Gospel which must be received and obeyed in order to

obtain a standing in Christ's Church. Those who have believed, repented, been baptized by one having authority for the remission of sins, and have been confirmed by the laying on of hands for the gifts of the Holy Ghost, are thus made members of the Church of Christ. And this is the only way of admission. All who have not complied with these rules are outside of the Church and can get in by no other door than this appointed entrance. Christ will not accept the devices and ordinances and ceremonies ordained of men. They are not His, and are of no force or effect so far as the kingdom of heaven is concerned, either in this world or in the world to come.

Christ is the head of the Church, as man is the head of the woman. But as the woman has also a head to her own personality, so has the Church. The Apostleship is the principal governing authority thereof. When Christ ascended on high the earthly headship devolved upon his Apostles, of whom Peter, James and John were the chief. There were also the Seventy appointed by the Savior as His traveling ministers, and He gave other officers to the Church, such as Evangelists, Pastors, Elders, Bishops, Teachers, Deacons, &c. All these were under the direction of the Apostles, who were inspired and instructed, and led by Jesus, even after His ascension, and were filled with the Holy Ghost, which bears record of the Father and the Son. A church which has no inspired Apostles nor Prophets, cannot be the Church of Christ, for these are essential to its full constitution. All the officers we have named are necessary, in their various positions, to the complete organization of the "body of Christ."

Through these appointed servants of God, the members of the Church are instructed in their duties, led along in the path of truth, admonished of their faults, rebuked for their transgressions, brought to the unity of the faith, corrected of their errors, and when they become evildoers, and reformation is not probable, dis-fellow-

whipped from communion or excommunicated from the Church.

The Church of Christ is progressive. That is, it advances in the knowledge of the truth. As fast as its members are prepared for additional light, through the practice of principles already revealed, new manifestations are given, for the growth of all who will receive the truths unfolded towards the fulness of the stature of Christ Jesus. Old truths are not discarded, but new truths are added, and clearer light is thrown upon what was previously known. Thus the Church advances and prepares its communicants for a higher sphere when they pass away from the plane of mortal existence. But while it casts off no truth, it eliminates from itself, by natural process, everything obnoxious to its health and vitality. Corrupt and wicked persons occasionally find their way into its sanctuary; some, after being washed from their impurities turn again to their filthiness, and others become rebellious and discordant. These incongruous elements are gradually separated from the body. For the Church is a living thing, and casts off that which does not assimilate or which is inimical to its growth, harmony and progress.

The members of the Church are all united by a fraternal bond. They are all brethren and sisters, no matter of what nationality. Indeed, nationality is swallowed up in fraternity. They

are no longer Jew or Gentile, English German, Danish or American, they are all one in Christ Jesus. They are no more Catholics or Protestants, Dissenters or Episcopalians, but are baptized by one spirit into one body, and in all essential principles have one faith, and are joined together in the same mind and the same judgment.

The Church of Christ in this and every other age, is connected with the Church of previous ages. That portion behind the veil works in harmony with the new Church in the flesh, and its members, whether in the body or out of the body, move to a common end; the establishment of the kingdom of heaven upon the earth,—the spread of the principles of the true Church, until "every knee shall bow, and every tongue confess that Jesus is the Lord, to the glory of God the Father." Then the Church will have filled its mission—to preach the Gospel, administer in its ordinances, unite the Saints, manifest the things of God, establish righteousness, bring together the heavens and the earth and make straight the path for the Lord Jesus. And the veil of the covenant will be taken away; the Church of the firstborn will be one in all things beneath and above; evil will be swept from the earth; and truth, peace, harmony and praise will glorify this planet and its inhabitants, who will know God from the least even unto the greatest.

C. W. PENROSE.

MORAL "BACKBONE."

Physically speaking a man would be comparatively useless if his spine were composed of such a pliable substance as to be destitute of all strength and solidity, and unable to resist pressure of any kind. A man may lose a limb, an arm, or even an eye, and yet be useful, and might even wage a successful warfare in the battle of life. But the backbone being the centre, and as it were the main stay of the bony structure of the body, must be composed of substantial material, so as to be able to perform its duties in a proper manner, in the va-

rious vicissitudes of life. This principle or truth will also apply to the spiritual or moral nature of man. He should possess a good reliable moral "backbone," as a strengthening column to his mental and moral organism. Let a man be afflicted with a weakness in his moral backbone, and he is in constant danger of yielding to every temptation, of falling into every snare and sin, of giving way to every swaying influence. He may be perfectly capable of discerning right from wrong, but at the same time apparently, be utterly powerless without

great effort and assistance, to "do what is right and let the consequence follow." Indeed it is only when in the company of the morally strong and spiritually healthy, that he is capable of doing anything good which requires courage and strength. At other times he is vacillating, uncertain, weak and wavering; yielding to every earthly pressure or carnal persuasion as readily as to divine promptings and heavenly requirements. A good, strong moral organization gives its possessor unbounded strength of will to do the proper thing at the right time, enables him to control and hold in check every passion, cleanses and purifies his nature, makes him bold and fearless in the advocacy and defense of right, and renders every duty comparatively easy to him.

The scriptures furnish us with many notable examples of men who possessed this great quality to an admirable degree. For instance, Joseph of old, under great temptation, simply but forcibly says, "How can I do this great wickedness and sin against God?" And then by an effort at once overcomes the influence of "Potiphar's wife." We have also the examples of Job, Daniel, the three Hebrew children, Stephen, and in our own day the great prophet, Joseph Smith. Probably no man, (the Savior excepted), ever endured greater trials and temptations than Joseph Smith, but his triumph is all the more glorious. Every human being when not blinded with prejudice, instinctively admires the man who possesses good moral strength and courage. It gives him the victory of an honest heart over opposing influences, and fits him to be a leader, a ruler, and a governor of men. And when the light of the Gospel has illumined his soul, and filled him with faith in God and love for his fellow man, he is possessed of a firm reliance upon Jehovah, which sustains him in the midst of all trials, and enables him to scale great heights and attain to almost any excellence. In short he is on the shining pathway which leads to the portals of that glorious building, upon which is inscribed the word, **PERFECTION**.

Leaving the outside world to take care of itself, let us speak of and to those who have embraced the Gospel, and belong to the household of faith; some of whom may perhaps lack this moral courage, strength or "backbone," to sustain them against opposition. There may be some who when they should be firm, they are wavering, when they should be resolute as Hercules, they are as "unstable as water." Let us take for instance, a husband and father, who before he joined the church, perhaps allowed and even encouraged little "irregularities" in the household; such as disobedience, disorder and improper behavior. Now he desires to reform gradually but surely himself and family; but owing to his moral weakness, he is comparatively powerless to do what he designs. His wife and children know how irresolute he is, and not having the proper spirit, treat him with contempt. And the Evil One being at his elbow ready to take advantage, he flies into a passion when he should be quite calm and serene, though firm in what he knows to be right. He thus grieves the Holy Spirit by an exhibition of temper—another phase of moral weakness—when he should exhibit Saintlike resolution, fortitude and self-control. But let such a man be possessed of a good moral "backbone," and he will soon make it known that he is not to be trifled with. He is gentle and kind, but as firm as the "everlasting hills." He is merciful, but determined to make duty his motto, and right triumphant. Lack of moral strength may be seen in a hundred ways, in none perhaps more grievously than in a feeling of shame when led to pursue a righteous life. For instance, the Church of Jesus Christ of Latter-day Saints, is very unpopular. To confess that you are a member may bring down odium upon you. Your moral strength is lacking, you dare not say you are a Saint, and you shrink when you should testify of the purity and righteousness of the Gospel you have received. Yet you hear the inward accusation "Coward, if you refuse to confess Christ before men, he will assuredly refuse to confess you before his Father which is in heaven." The

question may be asked,—when the moral nature is weak how can it be strengthened? How can this phase of spinal disorder be healed? We answer, by cultivating firmness in the right, by exercising what strength we have, and never yielding to any temptation, no matter how insidiously presented. Pray the Father for strength. "Gird your loins about with truth, put on the breastplate of righteousness and the helmet of salvation." Take the "sword of the spirit" and you will be more than conqueror over the world, the flesh and the Devil. Implant your feet on the rock of true principle, and keep the path of that leadeth to eternal life, no matter what be the cost or trial! Allow

neither dear relative nor officious friend to stand between you and the crown of righteousness, with which God will adorn your brow if you are "faithful to the end." And always remember that a weak, useless moral "backbone" may if you encourage and pamper its weakness, destroy you at last, and that a vacillating nature can never benefit you nor bless your friends; while a good, strong moral courage will not only aid you in obtaining salvation and exaltation, but by your good example, through God's blessing, you may save your friends also; and "how great will be your joy with them in the Father's kingdom!"

SONG.

SHOUT FOR THE SAVIOR'S COMING.

TUNE: — "Work for the night is coming."

Shout, for the Savior's coming!
Shout, for His reign is near!
Shout for the day is hast'ning,
When Jesus will appear!
Shout, O ye blessed people,
Shout to the Lord on high!
Shout, for the Savior's coming!
Shout for his reign is nigh!

Shout for the Savior's coming!
Shout, all ye hosts above!
Shout all ye ransomed people,
In praise to God above!
Shout, all ye sons of glory!
Shout, all ye stars for joy!
Shout, for the Savior's coming,—
Your praises now employ!

Shout, O ye hills and valleys!
Ring with your songs of praise!
Shout all ye blest creations;
Sing ye in joyous lays!
Shout to your Great Creator,
For he will come again!
Shout, for Messiah's coming
A thousand years to reign!

Shout then, O ev'ry people!
Shout, all ye nations round!
Shout all created myriads!
Let songs of praise abound.
Shout, all ye hosts of glory!
Shout ye to God on high!
Shout, for the Savior's coming!
Shout for his reign is nigh.

HEARKNETT.

THE GAIN OF SUNDAY REST.—Says Lord Macaulay, "We are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the exchange is silent, while no smoke issues from the factory, a process is going on quite as important to the wealth of the nation as any which is performed on more busy days. Man the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, and renewed corporeal vigor."

The thread on a three-eighth gas-pipe will sustain a weight of five thousand pounds; a half inch will sustain seven thousand pounds, and a three-quarter inch nine thousand pounds; so that chandeliers cannot readily be shaken from their supports.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 7, 1881.

CONSISTENCY IN GOD'S WORK.

It must be remembered that a combination of living faith with righteous works, is required to make a person a successful member of the Church and kingdom of God. We may err by going to extremes in either, as well as by neglecting both. For instance, we may be inconsistent enough to suppose that the Lord will work out a deliverance for us from Babylon, while we carelessly and shiftlessly pass along, without heeding counsel or even obeying the direct commandments of God to His people. Again we may go to the other extreme, and think that so we labor diligently, and are prudent with our means, we need not devote much time to prayer and to the cultivation of our spiritual natures. Either extreme is wrong, and must eventually bring its troubles, and consequent disappointments. This work is made up of spiritual and temporal duties, which must be performed with diligence and faithfulness, if we expect to derive the great benefits flowing to the obedient of God's people. This principle is particularly needful in matters pertaining to the gathering. No sooner is a person baptized and confirmed a member of the Church, than the requirement to gather out to Zion, accompanied by a desire to do so, is given, and to carry this commandment into effect as soon as practicable by all laudable means, should be one of the most important aims and objects of the individual till it is accomplished. There is seldom any lack in the desire to gather, especially when the parties are enjoying the Holy Spirit, but the method to be adopted to accomplish emigration is not always so readily sensed; and frequently, from some cause or other, members remain in these lands for many years without apparently making an effort in the direction of this special object of every true Latter-day Saint. On being questioned, the member will usually plead poverty, which in the abstract is doubtless a true reason, but may there not be some cause underlying the whole matter, which, if removed, would loosen the bands of the faithful candidate for deliverance? For instance, few people contemplate what amounts of money and time are wasted in various ways by those who complain of their poverty, as an excuse for not obeying the commandments of God. Such, for instance, as money spent for beer, tobacco, liquor, tea, coffee, fairs, amusements of divers kinds, including cheap rides and catch-penny attractions. Put these sums together for even one season, and small as they may seem

when singly considered, they accumulate to large amounts in the aggregate. Especially when we consider that every additional extravagance is a seed sown which will grow and bear fruit to our future sorrow and subsequent loss. Again, excursions always involve more or less outlay of an unexpected character, and stimulate through appetite or vanity the expenditure of means, which, if put into the Emigration Fund, would form a "nest egg," and in time, perhaps, under the blessing of God and our continued diligence, be the means of our deliverance from Babylon. A man who smokes a pipe of tobacco occasionally, little thinks that he is gradually burning up his privileges of emigration, while another pours his opportunities down his throat to the injury of his body, and the weakening of his intellect, besides tampering with that which is unholy, and strictly forbidden in the revelations. All these, and many more causes for poverty may keep people in these lands for many years, while they inconsistently expect their more sober and thrifty brethren to help them out. This is wrong, and grievous to the Holy Spirit.

We would urge the Saints to consider these matters, and do their utmost to reform, not only themselves, but their neighbors, in this regard. Use an influence with each other to be diligent as well as prayerful, and prayerful as well as diligent; and in God's own due time, He will regard our faithfulness, and either through our own efforts, or some other aiding providence of His good pleasure, we will accomplish our great object, and be thus better prepared on gathering to Zion, to serve Him in all things to the end.

AT LIBERTY.--We are pleased to state that Elder George Reynolds, who was imprisoned in the Utah Penitentiary for a religious principle, is now at liberty, having gained the remission of one hundred and forty-four days through good conduct, since the passage of what is known as the "Copper bill," in the year 1880. His was a test case for plural marriage, under an Act of Congress passed in 1862, and which had always been deemed unconstitutional. He was outrageously dealt with at the trial by the court and the prosecution, who treated him as a pronounced criminal, instead of a man who had offered himself as a means of testing the worth of the Act as good law. Instead of receiving a nominal sentence as was anticipated, he was sentenced to imprisonment for two years, and to pay a large fine. A monster petition, signed by over thirty thousand persons, was sent to the President of the United States asking for his pardon, but executive clemency was denied notwithstanding the facts, and Brother Reynolds suffered the penalty of the law, with the exception of what time was earned by his good conduct as a prisoner, as before stated. During the time of his imprisonment he wrote for several papers, some of his able articles having appeared in the STAR. He also devoted much time to teaching a school comprising about fifty prisoners, who were greatly benefited by his instruction and example. He has during this time also partly prepared an elaborate concordance for the Book of Mormon, of which some 25,000 references have already been compiled. This will doubtless prove a very valuable work to the Church at a future day, as we understand it is likely to be published when completed, and will be of use to all students of the ancient Nephite record.

Brother Reynolds has proved his integrity to the great work of God, and

manifested that he was not only willing to live the principles of his faith, but to suffer for them when necessary. His health is good, and he resumes his sphere of usefulness with bright prospects for future happiness and an endless reward.

CORRESPONDENCE.

THE WORK IN THE LIVERPOOL CONFERENCE. RUNCORN DISTRICT.

Runcorn, March 9th, 1881.
President Albert Carrington.

Dear Brother, — Presuming that a brief report of our labors in this district and the probable result thereof, coupled with a few items of our experience in the labors of the ministry may be interesting to yourself and the readers of the STAR, we pen the following items. During the months of January and February we travelled much, endeavoring to open up new places to preach the Gospel and to warn the inhabitants. As a general thing we find the hearts and minds of the people closed against the truth, infidelity rampant, and on the increase. In some instances the people say they would like much to hear us, but dare not open their houses for the purpose of holding meetings, for fear of losing some favors and patronage in a pecuniary point of view, from those upon whom they are dependent for labor or charity, who in some instances are the Priests and influential members of various churches. In other instances they fear incurring the ire of the Landlords, or the proprietors of the estates of which they are tenants.

Some of the people say the only show for them to hear us at present will be when the weather becomes more favourable so that we can preach in the open air, possibly by this process the people may be reached and inspired with a little faith, under the above circumstances we labor industriously to sow the good seed by fireside conversations, bearing testimony and distributing our tracts. The Lord has certainly blessed our labor in this respect in a marvelous manner, in answer to our fervent prayers, inspiring the hearts of many entire strangers to us, to administer to

our wants. In some instances they have left their own beds in order to furnish us with a comfortable resting-place for the night. And what is most remarkable, among those who have thus administered to us so kindly, we find Catholics, Protestants, and Methodists, some of whom have declared that they would rather furnish us with food and lodging, than lose the privilege of our society and conversation, and the kind good spirit that we bring with us. In some instances the Enemy has already been endeavoring to bias our friends against us, and persuade them not to receive such men into their houses. But they say they will not turn their backs on us for they realize that we are servants of the Lord. In a place that we expected to hold a meeting, a prominent Methodist minister made a statement that we preached "damnable doctrines," thinking thus to create an influence against us. We have succeeded by the blessing of God in opening a few places in private houses, where we can preach to the people who assemble to hear us. In one instance where we held a meeting, the people flocked and filled the room. Among the congregation was a woman who would not receive our tracts but was moved upon to attend our meeting, since which time she says her mind has been changed and she has now preferred to furnish us a bed at any time that we may need it, and this is a place where we had experienced much difficulty in obtaining a place to sleep. At the meeting above referred to, many who were in attendance declared themselves agreeably surprised in seeing the manner in which we conducted our meetings, also at the spirit attending them and the doctrines taught, all being so very different from what they had heard and the opinions they had formed concern-

ing us as a people, the result of which being that they wish to hear us again. We held a meeting on the following evening at another place in the same town. While the meeting was in progress, a woman on the outside commenced swearing and threatening to send for the police to have us arrested as impostors, but the people of the house thanked us for the meeting and told us that we could hold meeting there at any time we desired. We believe the prospects are good for the baptism of a few honest souls in the near future.

We have been blessed with excellent

health through the severe winter months, and feel first rate in our labors in the ministry, and anxious to magnify our calling and priesthood, by faithfully preaching the Gospel, warning the people and to the best of our ability instructing and encouraging the Saints. We hope to accomplish some good for the work of God in the salvation of the honest in heart.

With kind regards to yourself and the Brethren in the Office, we remain your Brethren and fellow laborers in the Gospel.

R. F. GOOLD.

J. W. VICKERS.

MINUTES OF A CONFERENCE

HELD AT 114 GROSVENOR STREET, MANCHESTER, MARCH 6TH, 1881.

—o—

There were present from Utah: Apostle Albert Carrington, President of the European Mission; Elders C. W. Stayner, L. R. Martineau, and C. B. Felt, of the Liverpool Office. Elder Thomas X. Smith, President of, and Thos. Jackson, Isaac Duffin, Moroni Brown, Newton Farr, and Thomas Carlyle, Traveling Elders in the Manchester Conference, John Donaldson, Pres. of, and Elders Wm. Probert and David Cook, Traveling Elders in Liverpool Conference, and Elder Lorenzo Farr, Travelling Elder in the Leeds Conference. Singing. Prayer by Elder Isaac Duffin. Singing.

Pres. Thos. X. Smith felt pleased to meet with the Saints, and announced that owing to several Presidents of Branches being absent, and for lack of time, there being several elders present from Utah, he would call on the Traveling Elders to report their districts: Elders Newton Farr, and Moroni Brown represented the Houghton Green, Stockport and Leek district, as being in good standing, the Saints having a good spirit amongst them, they had recently baptized 4 in the Leek, and 8 in the Stockport Branch; 2 of the 8 being re-baptisms.

Elder Thomas Jackson represented the Oldham, Ashton and Rochdale Branches as being in a much better condition than at last Conference.

Had baptized 5 in Ashton recently; said that notwithstanding the bad name that was given to Oldham as a field for missionary labor, he believed that there were many who would eventually obey the Gospel.

Elders Isaac Duffin and Thomas Carlyle represented Pendlebury, Bolton and Tyldesley Branches, as being in good condition, having baptized a considerable number this last six months; there was quite a spirit of enquiry, many old members living up and wishing to gather to Zion.

President Smith felt pleased to hear the reports of the different districts, and to bless the traveling elders. He then read the Statistical and Financial reports; there were 389 officers and members in the Conference; presented the general authorities of the Church in Zion with Apostle Albert Carrington as Pres. of the European Mission, Thomas X. Smith Pres. of the Manchester Conference, and the traveling elders laboring therein; also that we sustain each other by our faith and prayers: all of which were unanimously accepted and sustained by the uplifted hand.

Elders Isaac Duffin, Moroni Brown and Thomas Jackson, were called upon to confirm 7 new members, which was accordingly done.

Elder Donaldson said there was nothing he took greater pleasure in than bearing his testimony to the

Gospel of Jesus Christ ; said it was worthy of a trial to ask our heavenly Father if the doctrines taught by the elders were true or false ; spoke on the fallacy of building our faith on tradition ; showed we should have a knowledge of the truth for ourselves, which could be obtained through prayer and obedience to the holy commandments of God. He urged the people to investigate the principles, as the time was getting very short ; he testified that the angel whom John saw, when on the Isle of Patmos, had come with the Gospel to the earth, and that Joseph Smith was a true prophet of God appointed to assist in the dispensation. Singing. Benediction by Elder David Cook.

2.30 p.m.

Singing. Prayer by Elder Moroni Brown. Singing. The Sacrament was then administered.

Elder L. R. Martineau felt pleased to speak to a congregation of Latter-day Saints ; showed the fallacy of men trying by their own wisdom to find out God ; the wise men of the earth having tried for ages and utterly failed to accomplish it. No man could find out God but by revelation ; was proud of being a member of the Church of Christ ; bore his testimony to its truthfulness, and said that others could have the same testimony if they would be obedient to the commands of God.

The Pendlebury Saints sang a hymn.

Elder C. W. Stayner was full of thanksgiving towards God for the instructions that had been given during that day, and also all blessings enjoyed by the Latter-day Saints. Some men looked upon them as an insignificant and in some instances as a despicable people, but they had not gone 6000 miles to see them in their mountain home ; showed that man's own opinion would not save him, he must have a knowledge of the truth of the Gospel ; said that the words impostor and deception which were used against the Latter-day Saints were old sayings ; so was the Savior spoken of by the Jews ; showed the necessity

of prophets and apostles ; showed the necessity of being prepared to meet the Savior, that they might not be destroyed at his coming ; told how the plates were found and what the judgments would be if they did not hear the servants of God, who although men with like passions unto themselves, were the messengers of the Almighty. Also referred to the famine for the word of God, spoken of by an ancient prophet. Hoped that all the honest in heart would be gathered out before the Lord poured out his wrath on the nations, and bore testimony to the truth of the great Latter-day work. Singing. Benediction by Elder Lorenzo Farr.

6 p.m.

Singing. Prayer by Elder Wm. Probert. Singing.

Elder C. B. Felt felt to rejoice at meeting with the Saints and hearing the words spoken by the servants of God ; said the main object we should have in life was to keep the commandments of God ; said the people ought to be baptized for the remission of their sins, and have hands laid upon them, that they might receive the Holy Ghost ; spoke of the falling away from the primitive faith and its restoration in these Latter days ; concluding by asking God to bless the Saints and all the honest in heart.

The Houghton Green Saints sang a hymn.

Pres. Albert Carrington spoke with earnestness and plainness, and apparently with much interest to the audience, upon the Lord's great latter-day work, and the principles connected therewith, bearing a powerful testimony to the noble character of the prophet Joseph Smith.

Singing. Benediction by Pres. Thomas X. Smith.

There was a good attendance of Saints and strangers at all the meetings, the hall being filled, both in the afternoon and evening, and the strictest attention was paid to the speakers.

JOHN R. NUTTALL,
Clerk.

HAPPINESS.

Happiness is a jewel that should and can be possessed by all Latter-day Saints. It needs no polishing, but simply to be dug from the rich mines of virtue, and set in the hearts of God's faithful children. When found and placed in such a noble position, it will shine and sparkle with a lustre of great brilliancy, and will brighten the darkest spot on the pathway of life. It is one of those precious stones which should be found and set in the soul of every Saint, for it is found in the beautiful coronet that is worn by the queen of virtues.

The grand key to the obtaining of this virtue, is to be always in the possession of the Holy Spirit, for this will bring true happiness to the soul, not only for time, but throughout eternity. The man who has done "the will of the Father," and in obedience to the same has had the Holy Ghost bestowed upon him by the laying on of the hands of those holding the proper authority, and continues to walk in humility and faithfulness before the Lord, is entitled to this great boon, and it will dwell in his heart, sending a ray of joy into every trouble, and acting as a lamp to enlighten the traveler in his pathway. There are some, however, who have the name of Saint, who are constantly fretting over the hardships of life; continuously pining over little anxieties, and in some degree mourning and murmuring over fate. The Holy Spirit, being grieved by the actions of the person whom it has tried to console, takes to itself wings like the dove, and flies back to the presence of its great Owner.

Happiness is in harmony with the Divine Creator, for He enjoys true happiness, and seeks to bless all of His children with its influence, were they only wise enough to see His purposes, and willing to accept His decrees. And when we are kind and loving to one another, seeking to make each other's lives blessed and happy, we please the Lord, for He loves His children; and He delights

in seeing them exercise love towards each other.

There is nothing more beneficial to the health than the cultivation of a happy disposition; and when a man has a loving, unselfish, confiding nature, he will be happy in every station in life, never fretting over mishaps, but always keeping his eye upon the lamp of faith which should be brightly burning in his path.

The pursuit of happiness in our immediate surroundings, is a course most prolific of success. Distant pleasures, as far as this life is concerned, are most generally found to be enveloped in clouds of sorrow, and, when reached, must be evolved from unpleasant surroundings. The happiness which we may find in the midst of present difficulty, if we wisely seek it, doubtless appears to others, at a distance, as a fairy palace of joy into which sorrow never enters. This knowledge should stimulate us to deeds of worth that will be pleasing to reflect on hereafter.

The poet Cowper, when reflecting on this subject, expresses himself in the following language:—

"He is a happy man, whose life, even now,
Shows somewhat of that happier life to come;

Who, doomed to an obscure but tranquil state,
Is pleased with it; and, were he free to choose,

Would make his fate, his choice; whom peace, the fruit

Of virtue, and whom virtue, fruit of faith,
Prepare him happiness,—bespeaks him one

Content indeed to sojourn while he must
Below the skies; but, having there his home,

The world o'erlooks him in her busy search
Of objects, more illustrious in her views;

And occupied, as earnestly as she—
Though more sublimely—he o'erlooks the world.

She scorns his pleasures, for she knows them not,
He seeks not hers, for he has proved them vain."

There are some people who imagine to themselves, that in the future accumulation of wealth will be found this happiness; but this is a fallacy, for, alas! how often do we find it the case, that rich people are most un-

happy in some respects, for their riches take up so much of their attention, and the owners are so overwhelmed in their own fancies and ideas, that they forget all about God and the virtues which man should labor to obtain.

In the families of the Saints this happiness should always abound, for they have both present blessings and future promises. It should be the companion of every member, and the light sparkling in the heart of both old and young. None need be without it. Those who are devoid of

such an inestimable gift, should seek, without delay, to obtain it, by seeking the Lord in mighty prayer. He will answer, for He has promised, and will give us the key to true happiness—His Holy Spirit. Let those who are destitute of this blessing seek it. God is ever ready to hear his children, and has shown the way whereby we may obtain happiness, not only in this life, but a never-ending sphere of happiness in the life which is to come.

W.

A STRANGE PERSONAGE.

(From the Salt Lake "Juvenile Instructor.")

Occasionally, our missionaries while traveling preaching the Gospel, encounter men and objects, that to the casual observer are a matter of course; but to a careful student they offer a field for study, as the following will illustrate:

In May, 1878, a man calling himself Robert Edge came into Lexington, Henderson County, Tennessee, preaching what he called the Gospel after the apostolic order. His advent was as remarkable as his manner and teachings. The night he made his appearance there was a great noise, as of a terrible explosion, which was heard a distance of thirty-five miles.

He was a man of ordinary appearance, small of stature, with red hair and pleasing address. He was well versed in scripture; in fact, the Bible was to him as a child's primer—he knew it all. He applied for the privilege to preach, and having obtained it, he preached the most remarkable sermon of modern times.

He spoke of the apostasy from the primitive church, and upon the apostolic order, and dwelt at some length upon the first principles of the Gospel, more particularly upon the power of the Holy Ghost.

He said he could not baptize, but the power to do so was upon the earth, and it would be revealed to them in due time.

He proved conclusively by the Bible, that the Roman Catholic church

is the "mother of harlots," that the churches of modern Christianity are daughters and grand-daughters of her, and that their priesthood is false, and their members deluded.

He said that all the secrets of masonry, and all the secret combinations of man as now practiced are a base counterfeit, and an abomination in the sight of the Lord.

He called upon all men to come out of Babylon, to forsake man-made doctrines and follow Christ; to assist in rolling forth the purposes of God, and prepare for the great millennium soon to be ushered in, when Christ will reign personally upon the earth.

Many other things he also told, that were so remarkable that people stood aghast, and enquired of him further.

He preached a series of sermons, denouncing masonry, etc., and expounding the intricate parts of the scriptures. There was not a prophecy but what he could explain as easily as if he had written it, and the first chapter of Ezekiel was to him as the alphabet.

He organized a body of the church, as he said, by blessing and the laying on of hands, and admonished his converts to be faithful and pray to God always, who would reveal many great and important things to them, that they should understand.

He required them to fast three days in succession, after which he administered the Lord's supper, and informed

them that they were not the only ones that were of this faith, but that he could not give them any further information upon this point.

He instructed them, that if any should persecute them for their doctrine, they should remove to the west.

The people watched him very closely. He lived as he taught them to, was abstemious in his habits, refraining from animal food of all kinds, and ate only corn bread and buttermilk.

Many remarkable cases of healing occurred under his administration.

He was asked if he was a "Mormon," to which he replied, "If I am a 'Mormon,' God bless the 'Mormons.'"

He intimated in talking to the people that when they had gone to the mountains of the west he would again visit them. He said he had not authority to perform any of the ordinances, pertaining to the church, but that the priesthood was upon the earth, and its power would be made known to them.

He said he had been preaching for eighteen hundred years.

He remained with the people some time, and explained a great many things to them that are not here mentioned.

The people offered him money and clothes, but he positively refused to accept either.

He was always forewarned of any danger that was about to happen to himself, and his disappearance was quite as mysterious as his advent. He has never been heard of since in that region.

A great many more very curious traits of character and remarkable sayings and teachings of this wonderful man might be here jotted down, but let this suffice. I leave my readers to solve the question,—Who is he?

The little band he organized have since been baptized, and have emigrated to Colorado, and are faithful and true to this great Latter-day work.

R. S. S.

Glass floorings are, it is stated, now being made in France, the upper surface being moulded in diamonds.

Passion and prejudice, bad habits, selfishness, indifference, lack of principle, unregulated desires, undisciplined feelings, are the main causes of sin and sorrow. The more fully we appreciate this truth the more capable shall we be of distinguishing degrees of guilt, and of lifting up those who need our help far more than they deserve our censure.

To keep ice in a sick-room, cut a circle of muslin large enough to cover the top of a tumbler and extend an inch over its sides, like the paper cover to a preserve-jar. Tie this securely round the tumbler with a bit of cord or string. Lay the ice upon the top of the muslin, even if it is a large lump and stands up quite high. Do not cover it at all; its evaporation will keep it cold.

DRIFTING.—Where one person goes deliberately into wrong-doing, twenty drift into it for the want of the habit of attention. They know in a loose and desultory way, what they ought and ought not to do, but not having been accustomed to draw up their mental forces to the consideration of particular cases, or to direct their thoughts calmly and vigorously to review a past action, or to analyse a proposed one in the light of its moral quality, they suffer themselves to be driven by whatever happens to be the strongest power within or the most persuasive influence from without. Thus, when desire for luxury, or passion for enjoyment, or ambition for applause has the upper hand there is nothing to check its onward course. Or, if the will is feeble and the vital energy small, the strongest outside influence will win the day, and companions, friends, or family will mould the life. Yet all the time the sober judgment of the man himself, were it but called upon, would condemn his course; and, if it could be brought to the front and kept in its proper place of authority, a downward career would be checked, and the steps which lead to it retraced.

POETRY.

OUR OWN ELIZA SNOW.

BY EMILY HILL WOODMANSEE.

Written in commemoration of the seventy seventh anniversary of the birthday of Pres. Eliza R. Snow Smith, and read at the celebration given in honor to her in Ogden Jan. 21, 1881.

Cheerfully we pay a tribute
That to life long worth we owe :
Thus we celebrate the birthday —
Of our own Eliza Snow.
Zealous, wise, unflinching ever,
In the cause of truth and right,
Heaven has blest her true endeavor,
Zion's daughters to unite.

By the holy priesthood chosen,
Over her sisters to preside,
Sister Snow's appointed mission
Has a long felt want supplied.
Who can estimate the harvest,
That from precious seeds have grown
Through the length and breadth of Zion
By her faithful daughters sown ?

Nor confined to Zion's borders,
Shall the bounteous blessings be ;
Scattered seeds the winds have wafted,
Unto lands beyond the sea.
Seeds of worth—that now unnoticed,
Trodden down shall yet expand—
Silently shall grow and flourish,
Bearing fruit in every land.

Bearing fruit for Eve's fair daughters,
Who so long have kissed the sod,

Freedom's fruit that yet shall lift them,
To the plane approved by God.
Zion's sons their work are doing,
Zion's daughters much have done,
Never will their tasks be finished,
Till the cause of Right is won.

Earnest men, and faithful women,
Tried and proven as by fire ;
Who have braved the world's opinion,
And the rabble's murderous ire ;
Earnest men and faithful women,
Dauntless as a phalanx strong,
Will (by angel hosts assisted)
Still oppose the Right to Wrong.
In the coming generations—
Hearts shall with approval glow,
Of their faith who claim such women,
As our own Eliza Snow !

Years we trust will yet be added,
To her past ripe seventy-seven ;
And for this the heartfelt wishes,
Of her friends ascend to heaven.
Cheerfully we pay the tribute,
That to life—long worth we owe,
Thus we celebrate the birthday
Of our own Eliza Snow.

INFORMATION WANTED.—John G. Goold, formerly of the Abercarn Branch, Monmouthshire Conference, would like to know the whereabouts of Jacob Beecham of the same Branch who emigrated to the United States in the year 1856, thence to Utah in 1860. —Address John G. Goold, 24, Mary Street, Twynrhodyn, Merthyr Tydfil, Wales.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON, LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET, BRIDE STREET, LIVERPOOL ROAD, ISLINGTON, LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 12, Vol. XLIII.

Monday, March 21, 1881.

Price One Penny

CONT E N T.

"Sweet are the thoughts that savor of content—
The quiet mind is richer than a crown ;
Sweet are the nights in careless slumber spent—
The poor estate scorns fortune's angry frown.
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy, when princes oft do miss.
The homely house that harbors quiet rest,
The cottage that affords no pride nor care,
The mean that 'grees with country music best,
The sweet consort of Mirth's and Music's fare ;
Obscured life sits down a type of bliss ;
A mind content, both crown and kingdom is."

One of the greatest things that tend to make a person happy in this existence, is that of being contented with every circumstance of daily life. It is a true saying, that "a contented mind is a continual feast," because no matter what a person has to put up with,—if he be called upon to pass through a trying ordeal, whether in the form of sickness, poverty, or any other form of distress, when he possesses the spirit of contentment, he is to a greater extent enabled to withstand the trial, and pass through it as though it were an everyday occurrence. Such is the character of the man who has "a contented mind," and who makes his own happy "feast" in the midst of trying scenes and adverse circumstances.

Contentment, by cultivation, like

any other virtue, becomes in time habitual. If an individual experience hardships and trials, let him make the best of them, and, trusting in God, acknowledge His providences, instead of fretting over the realities of a life designed as a probationary sphere. And let him hold his nature at all times under subjection, and make contentment his motto. The lives of many have been made miserable through not properly understanding the great key of mental resignation. Contentment is certainly a pleasant associate, and it should be a constant one. Then we would always be comparatively peaceful and happy. Let us consider the question, what constitutes contentment?

It is not so much in the abundance of wealth, or worldly surroundings,

or even in agreeable companionship at all times, but it seems to be more through a willingness to face trials, overcome difficulties, and surmount obstacles. And to do this for the Gospel's sake, makes our contentment sweeter than ever before. It has been wisely remarked, that "he is happy whose circumstances suit his temper; but he is *more* excellent who can suit his temper to any circumstances." And it is so, for a person who can meet adverse circumstances when they come along, with a contented heart, and make the best of them, is more excellent than he whose circumstances are so shaped by fortune as to always "suit his temper." Contentment is a grand secret of success in life; it is the fly-wheel to the wonderful machine of prosperity; to be able to make the most of circumstances, and draw from sorrowful surroundings the elements of victory and triumph. A man of this kind needs not wealth to start on the race of life. He sees beauty in the rugged hills of misfortune, and hears music in the mournful breeze of troubles ahead. He sees stepping-stones to greatness in the changing scenes of fortune, and finds amusement in what other men regard as calamities and affliction. Such people, though steeped in poverty or surrounded with sickness, and living in a way that impresses others with sympathy, are contented in their very natures, and are always happy, for "happiness consists not in possessing much, but in being content with what we have." And

"Thrice happy they, the wise, contented poor,
From lust of wealth and dread of death secure;
They tempt no deserts, and no griefs they find;
Peace rules the day, when reason rules the mind."

The influence of contentment is mighty in the hearts of those who seek to make bright their darkest scenes; who strive to soothe the angry waves of the "sea of trouble" with the oil of gladness which flows from a cheerful heart; whose greatest aim is to treat all trials as the path-

way to true success and happiness in this life; for, in the language of Kirke White:—

"This is the charm by sages often told,
Converting all it touches into gold,
Content can soothe, where'er by fortune placed;
Can rear a garden in a desert waste."

The benefits arising from contentment are numerous. In fact, a whole life of felicity can be attained through nurturing this principle in the heart, till it absorbs every cause for sorrow, and converts it into a sunbeam. It not only teaches a person to be satisfied with the misfortunes of life, but it incites to treat them as blessings in disguise, and by its cultivation in very deed, it will do much towards preparing him for perfection hereafter, for it conquers that most hated of all "weaknesses," a grumbling spirit.

"Contentment produces," says Addison, "in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing by banishing the desire of them. If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them." Who is there that cannot corroborate this saying by his own observation, if not by his experience. It is verified in every one's life; for even a philosopher cannot merit his title worthily and truly, without he has made this principle a part of his attainments through study and experience. Contentment is not limited to any grade of society, it certainly does not specially choose high society; in fact, we find it the friend of the poor more generally than of the rich.

The whole benefit of contentment is gained in being satisfied with your every position, for "there is scarce any lot so low, except that of sinfulness, but there is something in it which is gratifying, and which brings its peculiar phases of pleasure;" Providence having so ordered things that in every man's cup, however bitter it may be, there are some cordial drops of joy, some sparkling beads of happiness, which, if wisely appreciated,

are sufficient for the purposes of ordinary life. And let us always remember that if we nourish contentment,

although we may not be always happy, we shall be then at least resigned. W.

ME AND MINE.

(From the Salt Lake "Contributor.")

It was a custom, prevalent in the middle ages, for knights and warriors, when going into battle, to wear upon their shields and helmets crests the of the house or family to which they belonged. This consisted, generally, of a brief moral or heroic sentence, chosen and adopted by the founder of a lineage as a general criterion of guidance, and cherished as a rule of faith and practice (too often of faith only) by his descendants. The habit of wearing engraven texts on shields and helmets, has become obsolete, but a great many people are to-day wearing mottoes in their hearts, which they observe far more faithfully than their mediæval progenitors did their written symbols, and which are quite as easily discerned as though they were engrossed in shining letters and flaunted to the public gaze. Shall I give the motto which nine-tenths of the human family carry with them into the great battle of life? It is, "ME AND MINE."

The extent to which this is manifested, in all the various phases of life and in the characters of some of "the best of men and women," is really remarkable. A partiality for self and for aught that pertains to self, is undoubtedly the ruling weakness of the human race, and of the whole animal creation, for that matter, but the *genus homo* is too prolific of illustration to allow any attention being given to the lower orders of life.

Egotism, as applied to the individual, is a phase of character so common and observable that it requires little, if any, dissertation. It is a failing contracted almost unconsciously, and it might be said, quite naturally. Man convinces himself, as he may with much propriety, that he is the very centre of his sphere of action; a sort of fixed star around which all others revolve, and were intended to pay homage, as becomes their inferior station. That such do not invariably receive

the reverence to which they think they are entitled, is true, but that they expect it, is also true, and if deprived of their fancied rights, waste much valuable time endeavoring to persuade others that they have been defrauded of their due, and that the world as a good paymaster, in this respect, is certainly a failure. The amount of attention such people require, differs with their natures and circumstances; sometimes being defied by the position they hold in life, and the area over which their influence extends, but oftener by what they suppose constitutes their position and influence, and, it is needless to add, frequently consists solely of the supposition. We might choose, for extremes, the characters of Napoleon and Diogenes. The "Man of Destiny" demanded the homage of a world, the philosopher in rags was contented if his visitor kept out of his sunlight; yet each exacted what he had a claim to, and it must be conceded that Diogenes, whom we may wrong in calling an egotist, was certainly in the right.

No person, whatever his lot or condition, is inconsistent in believing himself the centre of his sphere. Every being on the earth is an autocrat in this respect. All he sees, hears and feels are but portions of a circle which he constitutes the centre. Sight, hearing and general apprehension are barred on all sides equidistantly. It is therefore a logical fact, that man is, at any point, exactly in the midst of a circumference defined by the normal operation of his own senses. This is not what is popularly called egotism. That infirmity only springs into existence when the individual imagines himself better, higher and worthier than his associate centres, and that he was placed there to exact the obedience of, and domineer over his surroundings. The efforts of the egotist to induce admiration, were they not so

offensive, would often be amusing. Not content with allowing merit to elicit its inevitable recompense, he feels it his duty, that virtue go not unrewarded, to inform the world of his fine talents and excellent qualities, as though his were the only mind capable of perceiving them, and, by so doing, unintentionally admits that his virtues are so infinitesimal as to be unapparent to any mind but the one of which they form a part. He will even go so far as to teach his sought out admirers the very form of praise he would hear from their lips, thus placing it beyond their province to express their own opinion, and seems perfectly satisfied with a style of adulation similar to, and almost as original as the utterances of the electric phonograph.

The egotistical man is easily detected, for he will generally be found doing one or the other of two things: speaking or acting to produce a sensation. He rarely ever loses himself in sincerity. Everything is for show; he walks, talks, eats, and, if possible, would sleep for the sake of an effect. Walking, his gait and manner are affected; speaking, he either praises or disparages himself, that his listeners may agree or disagree, as he desires; and if holding forth from the rostrum or the pulpit, instead of losing himself in his subject, loses his subject in himself, by affectations of speech, manner, and position; dining, he eats fast, slow, much or little, as he feels will attract the most notice; and as to sleeping, he would go without entirely, or drug himself into perpetual somnolence for a similar purpose. In fact, his whole life is a wind-swollen bubble, that floats upon the surface of the social stream, glistens in superficial glory for a little season, and then bursts. Egotism is certainly ignorance, and the only effectual remedy yet discovered for that weakness, is sound, sensible knowledge.

But personal partiality is not the only kind of egotism we are considering; for notwithstanding the derivation and accepted usage, the spirit of its meaning covers a much wider space than is merely occupied by self. The man who loves himself unduly is

very apt to love what belongs to him in the same way. The conceited young beau views his sweetheart through the magnifying lens of love, pronounces her perfect, the only one of her sex in existence that is so, and congratulates himself on being the sole person who could ever have deserved or secured so fair a prize. He may have thought the same, at different times, of every one of the dozen sweethearts he worshipped before, and very likely flitted down the scale from one to the other, as often as so requested, with a thankful heart that he had been reserved for each consecutive blessing; but this last one has accepted his heart and hand, and consequently becomes his destiny — "the only one he ever loved." The average married man is firmly of the opinion that he has "the best wife in the world;" it may be because she chose him as her companion, and has told him in her fondest moods, that "a better husband never walked the earth." She may have as many faults as the generality of her kind, and he, in his cooler moments, be willing to acknowledge it, but when under the influence of flattering fondness, he is just as ready to affirm that she is something out of the ordinary "run" of women; a creature of sterling character, refined taste, and excellent judgment — perfection incarnate.

And thus it continues. Where is the young father and mother who haven't the finest baby ever born? The boy whose father isn't the biggest and smartest man in the world? The mother whose daughters are not a little too good for any man alive? The father whose sons are not superior to the wives they are seeking? The brothers whose sisters—but why multiply examples? I have even known a man, in the heat of argument, to speak in exalted terms of his mother-in-law!

But, it may be asked, are not instances of this character evidences of domestic felicity; harmless outpourings of pure and innocent affection, more commendable in the issue than the restraint? Undoubtedly, so long as they remain harmless and innocent. Such examples of egotism are then

quite refreshing to contemplate. It is perfectly proper for one to think he has the prettiest sweetheart, the wisest helpmeet, the nicest relations, and the best of everything, so he is contented to enjoy his good fortune and allow others to enjoy theirs; and people of sense rarely ever go to a ridiculous extreme. But there are persons who are unwilling to rest satisfied with this. They not only believe that they and theirs are the best, but would require all others to think likewise. This is where the error begins.

Many illustrations might be given to show how wanton is this habit, how unconsciously it may be contracted and how liable the individual is to commit himself, who persists in its practice. But this partiality for our own embraces everything and everybody for whom we entertain any kind of affection, and at a certain point assumes a serious and unfavorable aspect. Our favorites, as a rule, are those who love us, who flatter us, and who assist us; our enemies, they who, in any way, oppose us or our favorites. "Me and Mine" is the motto we wear, the law we reverence, the creed we follow. It is absurd too, as it is lamentable, to see the perversity which actuates people in conceiving their likes and dislikes. A man may be a villain, corrupt at heart as Satan himself, one whom to see afar were to shun and detest; yet if he draws near, his face wreathed with smiles to hide the deformity of soul beneath, his lips uttering pleasant sayings, speaking well of us and ours, the door of confidence flies open, "come in" is graciously spoken, and the cunning serpent, gliding up the stairway of flattery, coils himself into the warmest corner of the unsuspecting heart.

But how is it with the honest hearted friend who tells us outright that our conduct is improper and unrighteous; who dares to speak the truth even at the risk of losing the friendship whose interests he would subserve; who stands up for principle and truth, and maintains his position at any cost? Why, we take umbrage at his action: he lacks the velvet touch necessary to soften our feelings,

and is repulsed, while the unworthy favorite, taking advantage of the situation, drops honeyed poison into our ears to the detriment of the person of merit and integrity, and refusing to hear the defense we pass judgment on the biased testimony we have received. But supposing our favorite is the offender arraigned at the bar of justice to answer for his evil conduct, how hard it is for the most plain and disinterested evidence to shake our faith in his integrity, or if compelled to doubt, how eagerly we seize upon the slightest clue that affords a palliation for the offense. We too often decide and take action, irrespective of any principle or consideration of right. We are too often impelled to sympathize with, and even to cover and justify the faults and crimes of those for whom we cherish friendship and affection. I well remember hearing a young lady say once (the subject of duty to parents being up for consideration): "Well, I don't think I'd like any one my mother didn't like." It was probably intended to elicit admiration, but it never occurred to me that there was anything in such a speech, either very admirable or very intelligent. I recall, at the time it was said, that it fell very flat upon the ear, and suggested either that the author imagined it impossible for her mother ever to be wrong, or that the young lady was a creature of prejudice who cared not to exercise her own judgment. I am convinced, however, that it was a thoughtless remark, such as are made every day in this world of show and vanity, but which are often uttered by people foolish enough, not only to say such things, but to believe what they are saying is as wise and sensible as it is dutiful and true.

There are just as many sons and daughters who think their parents can do nothing wrong, as there are parents who believe their children are always in the right, and who will magnify their virtues, hide their iniquities, shield them from punishment (for sins, too, which would be bitterly condemned and zealously punished in the sons of the stranger and the alien) thereby sanctioning and participating in their misdeeds, and encouraging

them in the downward road to perdition. And for what? Filial and fraternal egotism.

As with self, then, so with possessions; and as with possessions so with professions. Let a person be suited with his vocation, and he is very liable to imagine his calling the noblest, his business the most important, his circle of society the best, and the town in which he resides the hub of the entire universe. This is more apt to be the case with young people and those who have studied and traveled but little, and I will say here that this error, like all others of innocent ignorance, is only to be effectually combatted by those indispensable agents of learning, travel and observation.

The individual who launches out in an enterprise, engrossed with the importance of the stubborn technicalities which naturally perplex his inexperience, thinks that the eyes of Europe, Asia, and Africa are upon him, and that all other business should stop and look on, while his elephant goes up the mountain. Should his initial effort meet with success, the action of the new-fledged-pullet, proclaiming upon the housetops that there is another egg in the world, is probably a fair exponent of his conduct and emotions. I have known teachers who seemed to imagine the whole world was a district school, that everything else should be suspended on examination day, and, if they had the power, would emulate Joshua long enough to command the sun and moon to stand while the recitations were going on. The editor, too, imagines he holds the destiny of nations on the point of his pencil, and as he walks along, wonders why the earth does not tremble beneath him. The district magistrate thinks he is another Atlas, on whose ample shoulders the world leans for support, and that every time he makes an "order," the starry hosts of eternal space clap their hands and shout aloud for joy. The base ballist only wishes he had a bat big enough to knock the earth into the left field of chaos, providing he could be there to "catch it on the fly." Then there is the stage driver, with his six lines and swinging whip; the

rustic rowdy, with his red handkerchief and jingling spurs; the railroad conductor, with his "money-or-your-life" style of address; the dry goods clerk, with his stereotyped smile and flaming necktie; all, like the Astronomer in Rasselas, seem to think they have something to do with the rising of the sun, the routine of the seasons, and the present and future welfare of the globe they inhabit. The prevalence of this kind of egotism is enough to make one think that even the immortal Shakspeare, had he not left evidence to establish his claim to liberal and cosmopolitan principles, when he uttered his noble metaphor, "All the world's a stage," was inspired by the ardent love he cherished for his own darling profession.

That self esteem, to a degree, is legitimate, and, in fact, indispensable, is undeniably true. Many of the cardinal virtues of human character find their very origin in the attribute. Self respect must antecede the gaining of respect from others; self defence is the first law of nature; and he who is able, and will not provide for his personal wants, is an idler and a burden on the lap of society. The attribute, in its normal state, is as honorable as any in the human heart, and is really the motor and mainspring of all success. But, like all other good qualities and moral laws, it has its proper field and limit of meaning, to pass which perverts the faculty from its true purpose and effect, and makes a vice of what would be a virtue.

The line of demarcation must be rigidly observed, if we would not make bad everything that is good, for evil is simply the perversion of that which was once "made upright." "Ambition is the germ from which all growth of nobleness proceeds," and there is nothing, in a goodly desire to excel in and acquire whatsoever things are good, pure and desirable, that can possibly be construed as wicked and unworthy. It is only when our efforts to elevate ourselves work injury and unhappiness to others, or violate some principles of righteousness, that the alarm is sounded, the Rubicon passed, which separates the domains of vice from those of virtue.

Nor is there anything criminal in loving those who love us; in assisting, encouraging and protecting all who are endeared by the sacred ties of kinship; for he who will not do this, is declared in Holy Writ to be worse than the heathen. It is when partiality works injury, promotes vice, degrades virtue, shields crime and defeats justice, and when the discriminating goddess of Judgment is wide awake to the errors of strangers, and blind to the wickedness of its own favorites, that the principle is divested of its halo of light, and the perverted attribute sinks into the depths of merited and inevitable disgrace.

We should also love our own vocations; for he who will not devote himself to his profession, will never attain eminence in its practice. But this does not require that we enter-

tain the silly notion that our calling is alone honorable, our business alone honorable, our business alone important, or that we are doing in one way any more than others are doing in different directions. We must not forget that man, in his highest estate, is only a factor, nor dispute the important truth, that number and variety are always necessary to form a perfect and harmonious whole.

We must be liberal in precept and in practice. Live and help others to live. And when we go forth to wrestle with the realities of life, instead of allowing the narrow, bigoted creed of *Me and Mine* to rule our thoughts and actions, let our banner be emblazoned with the sentiment, as broad and true as it is grand and beautiful, GOD AND MY FELLOW MAN!

O. F. WHITNEY.

Style is only the frame to hold our thoughts. It is like the sash of a window—a heavy sash will obscure the light.

There is nothing perhaps that people are more proud of than their independence of character, and yet not one in a thousand has much of it.

A good wife is the most faithful and constant companion a man can possibly have by his side while performing the journey of life. When a woman loves, she loves with a double-distilled devotedness.

Nightly rest and daily bread, the ordinary use of our limbs and senses and understanding, are gifts which are among the most desirable; yet, because almost every man we meet possesses these, we leave them out of our enumeration of blessings.

CHARITY.—True charity is the sweetest and most attractive of qualities. It smooths away the angles and rubs off the roughness and diminishes the friction of life. It adds grace to daily courtesies and makes burdens easier to be borne. The loving heart is the strong heart. The generous hand is the hand to cling to when the path is difficult. There is room for the exercise of charity everywhere—in business, in society, and in the church; but first and chiefest is the need for it at home, where it is the salt which keeps all things sweet, the aroma which makes every hour charming, and the divine light which shines star-like through all gloom and depression.

WORK.—We are all of us workers in one way or another, but how many of us are possessed with an earnest desire that the work we put from our hands shall be a thorough, honest, faithful performance that shall fulfil its purpose and withstand the ravages of time? The great difference in labor is, not in what is done, but in how it is done—not in the kind of work we perform, but in the spirit we put in to it. From the cleansing of a room to the purification of a government, from the clearing of a forest to the chiselling of a statue, from the humblest work of the hands to the noblest work of heart and brain, it is the determination to make it of the best possible quality that places it in the front rank. The work that is performed only for the sake of what it will bring, not for what it is to carry forth, is like cloth of shoddy, which may please the eye, but will not wear. It is cheap flimsy stuff, woven with no nobler purpose than to hold together long enough to be bought and paid for.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 21, 1881.

THE HARMONY OF THE GOSPEL.

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THE difference between the Church of Christ and the organizations of modern Christendom falsely called after His name, is plainly manifest to the honest seeker after truth. On investigation of the principles taught by the Latter-day Saints, it will be found that all principles they teach harmonize with the Scriptures. No principle contained in Holy Writ is wrested from its direct and obvious meaning, by "spiritualizing" or otherwise, in order to suit the vague and popular theories which tradition has implanted so universally in the public mind. The Latter-day Saints make no effort to conform the ancient Gospel to the infidel notions, fashionable whims or ethereal fancies of the present day. The Gospel revealed to them is the same as practiced by Abraham and the fathers, taught by Christ, propagated by the apostles, and testified of by all the prophets since the world began. It comprises the same organization as that established of old, it enjoys the same gifts and blessings, and possesses the same harmony in all its workings and effects. Unlike the divided factions that claim to represent Christ's Church in the world, it has "one faith"—that of the Scriptures, built on revelation from God—like the ancient Church, in which faith all its members participate through the Holy Spirit, and which is a living faith that develops into great deeds and practical works of righteousness for the salvation and final exaltation of believers. It has "one Lord," whom they all accept as the Redeemer, ascended into heaven with His resurrected body of flesh and bones, with which he appeared to His disciples and was caught up into the heavens from the Mount of Olives. They believe him to be the "Only Begotten of the Father," and they worship the Father in His name.

This Church has also "one baptism," not a diversity of forms such as "sprinkling" and "pouring," but the same as practiced by the ancient Church—immersion in water, as performed by John the Baptist, to whom the Savior came and "was baptized of him in Jordan." Then we find that Christ's Church also possessed the Holy Ghost in ancient days, which made itself manifest in divers gifts, among which were wisdom, faith, knowledge, prophecy, tongues, interpretations, healings, and a general development of the Saints in charity, love, peace, unity, and a growth in the things of God's kingdom. So have the Latter-day Saints received this same sweet influence,

and it is enjoyed by them in proportion to their faithfulness and adherence to the laws pertaining to the Gospel. Some have more, some less. All do not have the same gifts, nor the same exact measure of the Spirit. But according to their desires in righteousness, and their purity of life, God makes manifest His goodness unto them. This Spirit we find was promised to the believer anciently, and followed with its varied manifestations, the "laying on of hands" by the apostles and elders of the Church. The same to-day. No difference, where the same means are employed and the same faithfulness exhibited by the people. Is there any difference of opinion between the Latter-day Saints and Paul or Peter or John on any of these things? None at all! All is harmony, all is peace. If any misunderstanding should arise in a Church of this kind, it could not last, because they have communication with the heavens, and God who giveth liberally to them that ask Him will always impart wisdom, knowledge and truth for the guidance of His people. "Knotty points" do not take years and centuries to settle, ending in "divisions, strifes and contentions," but by direct revelation from the source of all light, the Saints can be instructed, informed and enlightened, thus becoming "of one heart and mind," and preparing for that still greater unity which will prevail in the near approaching millennium.

How different is all this from the condition of modern "Christians?" View their continual doubts, dissensions, wranglings; their variety of creeds divided and subdivided into sects opposed to each other on almost every doctrine of the Scriptures, without light as to the true nature of the Godhead, the future of man, or even the object of the formation of the earth on which we dwell! None of them will accept the voice of inspiration; if we desire to inform them of what God has revealed, they will not hearken, but through blind prejudice repudiate any and every instrument whom God chooses and sends unto them. If they have the light of the true Gospel, how is it they reject everything which claims to be revealed from God? If they have revelation themselves, will they not welcome those who have also been thus blessed? But no, they are in midnight darkness, they wander in a labyrinth of difficulty as regards God and His purposes, their ministers are "blind guides," and "as with the priest so with the people." Thus they are hastening down to the pit from whence they cannot escape "till they have paid the uttermost farthing." O that the beautiful harmony of the ancient Gospel, restored through angels to God's modern prophet, could but attract their attention, and its music fall upon the ear of the honest in heart, that they might receive it and be *saved*! And we bear testimony to you that it is verily true, yea, the truth of the living God, notwithstanding your prejudices, your dislikes and your traditionated blindness. The day is fast approaching when God will wake up the world with his judgments, and many will desire to see an elder from Zion and not find one. Be warned before it is too late, and turn unto the Lord and live, that you may have part in the First Resurrection, and rejoice forever in His glory!

POSTPONED.—The Sheffield Conference, which was announced for the 20th instant, has been postponed till May 8th, and will be held in the Albert Hall, Sheffield.

CONFERENCE.—A conference will be held in the Temperance Hall, St. Anne's Street, Nottingham, on Sunday, March 27th, 1881, at which President Carrington is expected to be present.

Meetings will commence at 10 a.m., and 2.30 and 6 o'clock p.m.

EMIGRATION RATES.—The fare to Ogden will be same as last year — £ 14. 14.

ABSTRACT OF CORRESPONDENCE.

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President Roskelley, in writing from London on March 12, 1881, says :

"I am very pleased to be able to report a steady increase through the faithful labors of the elders. The past week Elders King and Romney report baptizing two persons at Braintree, and two more at Grays, Essex. Elder Stringfellow reports baptizing an intelligent young man at Brighton, Sussex, with applications from four other adults to be baptized at an early date. Elders T. C. Griggs and J. C. Bentley made use of the Camden Town Baths in this city on Thursday evening last, baptizing nine persons, five from the Whitechapel Branch, and four from the North London Branch, with prospects favorable for using the baths for a similar purpose again soon."

CORRESPONDENCE.

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LETTER FROM PRESIDENT TAYLOR.

Salt Lake City, Feb. 24, 1881.

President Albert Carrington.

Dear Brother,—Your letters since your sojourn in the British Mission have been received, and from which I am pleased to learn of the success of the Mission under your presidency. I also approve of your course in traveling among the several conferences, for by this means you will become better acquainted with the elders in their several fields of labor, as also the situation, to a great extent, of the Saints at their homes, in all of which you will be enabled to direct and counsel for the welfare of all, in a manner that will be more satisfactory to yourself and in the interest of the Mission under your presidency.

It is gratifying to learn that the general health of the Utah elders is good, and that a good work is being performed by them in their efforts towards opening new fields, and that the Lord is blessing their labors.

Elders Alfred Best, Joseph W. Burt, Mosiah Booth and John Kynaston, have all safely arrived at home, and they have all improved in their health.

In connection with your letter respecting the Mission in Iceland, we have also received a letter from Elder John Eyvindson on the same subject. He is pleading for aid to emigrate some of the few Saints there, they being very poor and much oppressed. Should you have the means through the P. E. Fund, I think it will be well to render some assistance to that people the coming emigration season. I do not know that they have received any aid from the Fund for that Mission.

You will have seen by the papers the course that Governor Murray has taken in regard to the certificate of election for Delegate to Congress, and how it has been received by the press of the nation, in which action we do not expect he will make much capital; yet it becomes very annoying to brother Cannon to have to meet these schemes and devices gotten up and aimed at the liberties of this people. Did we not know that the Lord has His watchcare over us, we might feel to shrink at the many attacks made upon us by our enemies; but the Lord rules, and will control all things according to the counsel of His own will.

President Woodruff started on a visit to St. George last Monday. Elders Lyman and John H. Smith are also now on a trip visiting the several conferences in the southern part of the Territory; these brethren expect to return for the April conference. Elder Orson Pratt is now confined to his bed, and seems to be failing; does not have much appetite to eat, and has considerable pain; yet we are not without hopes of his recovery. Elder C. C. Rich continued to improve from the effects of his paralysis, and started for his home at Bear Lake last Saturday; he arrived on Tuesday afternoon; he stood the journey very well; the Saints turned out *en masse* to welcome him home again. Elders E. Snow and B. Young are still in Arizona. I do not know whether they will be with us at conference or not. Elder M. Thatcher is striving to do some good in Mexico, and everything seems to be prospering. My health, also that of President Smith and the apostles generally, is good; at least we all keep busily engaged, attending conferences, preaching, etc.

There has been a case of mandamus pending in the District Court for some two weeks, requiring Acting Governor Thomas to issue a certificate of election in favor of Hon. Geo. Q. Cannon. The arguments were heard last Monday, and I have just learned that Judge Twiss (the successor of Judge Boreman), this afternoon has decided to sustain the demurrer of Thomas's attorneys, so that in this Mr. Twiss has shown his position, and opposition to the rights of the majority of the people of this Territory. President Cannon is feeling well in his labors, and trusting in the Lord as to his final triumph.

Elder Wm. C. Staines started East last Saturday morning to attend to his duties as Emigration Agent.

The winter has been quite severe, but spring now appears to be upon us, and the prospects are quite favorable for a good harvest the coming season.

You are ever remembered in our prayers, as also the faithful elders engaged in the ministry. May God bless you.

Your brother in the Gospel,
JOHN TAYLOR.

REPORT FROM BIRMINGHAM.

President Albert Carrington.

Dear Brother,—As some time has elapsed since writing you in relation to the progress of the work of the Lord in this part of His vineyard, I thought a short account of our doings would not prove uninteresting to the readers of the STAR.

A short time after my last letter, it seemed as if a cloud came over us and hedged us in with barriers that appeared almost impenetrable. The work of the Lord seemed nearly at a stand still, and to add to our depression, quite a number of the Saints were taken ill, two or three of whom died. In connection with this gloomy and depressing state of affairs, a Mr. Chandler—city missionary of Hereford—commenced to publish in the *Hereford Times* a number of articles against the Latter-day Saints, and in those articles appeared the scrapings of nearly all the rubbish and wicked misrepresentations that have been circulated against our people during the last thirty years. I was informed that if I desired to answer Mr. C., the editor of the *Times* would publish it, so thinking it might be the means of removing some prejudice, and getting the Gospel before a class of people whom we could not otherwise reach, I waited a short time until the city missionary had expended all his ammunition. Then I commenced, and up to date five of my letters have been published *verbatim*. Two others are now in the printer's hands, and will make their appearance (I have no doubt) in due time. In the last issue but one of the *Hereford Times*, quite a lengthy article appeared, from the pen of one who signs himself "Vindex," and who gives Charles Dickens's account of a visit to the ship *Amazon*, which was about to set sail with a company of 800 "Mormon" emigrants. The account is a very favorable one, I assure you; and, to wind up with, "Vindex" says: "But for Mr. Chandler's letters in the *Hereford Times*, I should not have been aware that Hereford contained any Mormons. Let it be hoped that they are of the *Amazon's* eight hundred quality, and that Charles Dickens, were he alive and here to interview

them, would fail to find in them anything more worthy of his ridicule than he would discover in the city missionary."

In a letter received recently from Elder William G. Davis, I am informed that the tide of public opinion in Hereford has completely turned against Mr. Chandler, and that there now prevails quite a spirit of inquiry among the people in regard to the principles of the Gospel. The prospects are now excellent for additions to the Church in that quarter in the near future, which causes us to rejoice and feel encouraged in the good work of the Lord.

Some two or three months ago a man living in Birmingham opened his house for us to preach in, and yesterday I had the pleasure of baptizing him, and other members of the same family have signified their intentions to be baptized at an early date. I have also baptized two others (besides the one above-mentioned,) since writing you last, and if all come forward that have given in their names, I shall have some eighteen or twenty additions to report in another month.

Our Young Men's Mutual Improvement Association in this branch is

quite a success, and I assure you it is very gratifying to me to see our youth manifesting such an interest in their spiritual growth. The Female Relief Society, organized about five weeks ago, bids fair to become a valuable aid to the priesthood in relieving the necessities of the poor Saints.

In my recent visit to the Sheffield Conference, I met many of the Saints who have, by their many acts of kindness, endeared themselves to me. We had a time of rejoicing together, and the past was lived over again. At the tea-party held on the 1st inst., at Whittington Moor, about 130 persons sat down to partake of the good things with which the tables were spread. Out of the above number, fifty were strangers. Judging from observation, quite a number will soon render obedience to the Gospel in that quarter. Our sick are nearly all well again. The cloud has lifted, and the gleams of bright sunshine seem to beckon us to renewed diligence.

Ever praying for God's blessing upon His faithful Saints, I am, with kind love,

Your brother in the Gospel,
JOSEPH GODDARD.

MINUTES OF A DISTRICT MEETING,

HELD IN THE LATTER-DAY SAINTS' MEETING-ROOM, 15A, HUNSLET ROAD,
LEEDS, MARCH 13, 1880.

—O—

Present—Apostle Albert Carrington, President of the European Mission; Elder Lyman R. Martineau, of the Liverpool Office; Elder J. Cooper, President of the Leeds Conference, and Lorenzo Farr, Joseph Robinson, and William C. Rydalch, traveling elders in that conference; also Elder Newton Farr, of the Manchester Conference.

10.30 a.m.

Singing. Prayer by Pres. John Cooper. Singing.

Elder Joseph Robinson reported the Hull district. The Saints were improving and enjoying much of the Spirit of God, and desired to do right. Six baptisms had taken place quite

recently. He felt greatly blest in his ministerial labors, and desired to be useful in building up the kingdom of God.

Elder Lorenzo Farr reported the Wakefield district, which consisted of the Wakefield, Castleford, and Purston branches. Most of the Saints comprising that district were striving to do right. He was endeavoring to spread the printed word during the winter months. He desired to do right, and to be useful in preaching the Gospel.

Elder William C. Rydalch reported the Keighley and Skipton district. He was laboring amongst his friends, and considered the prospects of doing

good quite promising. He desired to be useful the short time he should be permitted to labor in the Lord's vineyard.

Pres. John Cooper represented the Leeds and Bradford district. He felt pleased to say the condition of the Saints was greatly improved in the last few months. They were striving to do right and to improve their condition. Exhorted the Saints to be faithful and diligent day by day and keep the commandments of God.

Pres. Cooper then submitted the statistical and financial reports of the conference for the half-year beginning July 1st, and ending December 31, 1880, both of which were unanimously accepted. He then presented the Authorities of the Church in the following order: The general Authorities of the Church in all their organizations, as presented and sustained at the last General Conference held in Salt Lake City, October 10, 1880: Apostle Albert Carrington as President of the European Mission; Elder John Cooper as President of the Leeds Conference; the traveling elders, also the presidents and various organizations of the local priesthood in the branches, and that we sustain ourselves and one another by our faith, prayers and good works, by avoiding all evil habits, and living our holy religion as becometh true Latter-day Saints; all of which was sustained by the uplifted hand.

Elder Newton Farr, of the Manchester Conference, then spoke, exhorting the people to live their religion, showing the necessity of revelation to enable them to promulgate the plan of salvation, and closed by bearing testimony to the truth of the great work of the latter days.

Pres. Carrington said he was much pleased with the reports of the elders, especially in regard to the improved and improving condition of the branches, and adduced several good and plain reasons why the Latter-day Saints should reflect upon the important position they occupy among the nations of the earth, as that would help them to still more ener-

getically strive to keep the commandments of God.

Singing. Benediction by Elder Newton Farr.

2.30 p.m.

Singing. Prayer by Elder Joseph Robinson. Singing.

Sacrament was administered by Elders Christopher Foster and Aaron Gledhill.

Elder Lyman R. Martineau said he was pleased to make the acquaintance of the Saints of the Leeds Conference, and discoursed very instructively upon the blessings and benefits of the Gospel which we have received. He reasoned very clearly upon the necessity and importance of obedience to every principle of the Gospel as taught by our Savior and His apostles, also those which had been revealed in this our own day, which was the same Gospel restored in its fullness. Said that those who obeyed the law of Tithing would be blest day by day and enjoy the Spirit of God, and finally reap the blessing of eternal life.

Pres. Carrington occupied the remaining brief time, saying he was much interested in listening to his young brethren who had been reared in the valleys of the mountains; also gave some excellent counsel to all present.

Singing. Benediction by Elder W. C. Rydalch.

6.30.

Singing. Prayer by Elder Lorenzo Farr. Singing.

Pres. Albert Carrington spoke of the futility of the world's opposition to the Lord's great latter-day work; of the design and power of the Gospel: of the mission of the Prophet Joseph Smith, and of the final prevalence of righteousness the world over.

The day was pleasant, and the audiences very attentive, manifesting much interest in each of the meetings. Several strangers, at the close of the evening meeting, expressed themselves highly gratified with what they had heard.

GEORGE TAYLOR, Clerk.

Half the ills we hoard in our hearts are ills because we hoard them.

SELF-RELIANCE.

—O—
 "Our motive power is always found in what we lack."

Read the history of the rich and poor in all ages and countries, and you will find, almost invariably, that the "lucky dogs," as they are called, began life at the foot of the ladder, without a finger's lift from Hercules; while the "unfortunates," who flit along life's paths more like scarecrows than human beings, attribute the very first declensions in their fortunes to having been bolstered and propped by others. It is a proverb, that rich young men, who begin their fortunes where their fathers left off, leave off where their fathers began. The only money which benefits a man is that which he has himself earned. Inherited wealth, instead of prompting to further acquisition, is "a title-deed to sloth." The ready-made fortune of an ancestor, like his ready-made clothes, rarely fits the man to whom it falls. But why confine ourselves to those who have won distinction in the marts of commerce? Whence come the great lights of the intellectual firmament, — the stars that shine with steady radiance through the ages? Have they not, in the vast majority of cases, emerged to eminence from the chilling depths of obscurity, destitution, and want? Who are they that

"Pluck bright glory from the pale-faced moon,
 Or dive into the bottom of the deep,
 Where fathom-line could never touch the ground,
 And drag up drowned honor by the locks?"

The scions of noble blood? The sons of the rich, who were dandled in the lap of luxury, whose path was smoothed for them at every step, who were never for an instant compelled to fight against the armed resistance of misfortune, penury, and wrong? No! they are men of humble parentage, — men whose cradles were rocked in lowly cottages, and who have buffeted the billows of fate without dependence, save upon the mercy of God and their own energies, — the gentlemen of nature, who have trodden under foot the "painted lizards" of society, and

worked out their own distinction with an ardor that could not be quenched, and a perseverance that considered nothing as done while anything yet remained to be done.

There are many persons who are always looking to government, to reform societies, to improved educational institutions, to workingmen's or other associations, to anything and everything but their own hands and brains, to better their condition and make their journey easy. But even the best institutions can give a man no active help. Laws, wisely administered, will secure to men the fruits of their industry; but no laws which the wit of man can devise can make the idle industrious, the thriftless provident, or the drunken sober. Nine tenths of the great social evils which our reformers denounce are but the outgrowth of individual life, and no legislation can extirpate them, unless the axe is also laid at their root. It is said that when Fuseli presided at the Academy of Art in London, he read while his pupils drew, and rarely opened his lips. "I believe he was right," says his great pupil, Leslie; "for those students who are born with powers that will make them eminent, it is sufficient to place works before them. *They* do not want instruction, and those that *do* are not *worth* it. Art may be learned, but cannot be taught." What Leslie affirmed of painting is true of pursuit under the sun. The world, though rough, is, after all, the best school-master, — better than books, better than study, — for it makes a man his own teacher, and gives him that practical training which no schools, academies, or colleges can ever impart. The great art of education, it has been said, is "to teach others to teach themselves." Nor is there any contradiction to this aphorism in the saying so often quoted, that "a self-taught man had a very ignorant fellow for his master"; for, by "self-taught," is here meant one who, ignorant of all that others have accomplished, makes no use of others' labors in any depart-

ment of art, science, or learning, and is therefore limited to the results of his own discoveries. It has been well said that, "in mind as well as body, we are children first, only that we may afterwards become men; dependent upon others, in order that we may learn from them such lessons as may tend eventually to our edification on an independent basis of our own . . . The instruction of others, compared with self-instruction, is like the law compared with faith,—a discipline of preparation, beggarly elements, a school-master to lead us on to a state of greater worthiness, and there give up the charge of us."

It cannot be too often repeated that it is not helps, but obstacles, not facilities, but difficulties, that make men. Beethoven said of Rosini, that he had the stuff in him to have made a good musician, if he had only been well flogged when a boy; but he was spoiled by the *ease* with which he composed. Shelly tells us of certain poets that they

"Are called into poetry by wrong;
They learn in suffering what they teach in song."

It may be doubted whether the thousand helps which men have in this age of steam, electricity, and cheap printing, are not almost as great a disadvantage as blessing. A great statesman once said that the world is governed too much. In our day it is

rather doctored to much,—takes too many powders, and is treated too much as an invalid. Society is everywhere overlaughed with institutions. Instead of being robust and healthy, it is getting into the condition of a sick man, with limbs bandage and face poulticed, a nightcap on its head, and pills in its stomach, always trying some new quack medicine, always on the eve of being cured by some new matchless sanative. Like King James I., of England, who was rendered helpless by the weight of his ponderous armor, men are crushed by the very coats of mail, shields, and defences by which they guard themselves against their enemies. The very asylums, hospitals, and infirmaries, which are the glory of the age, unavoidably aggravate the ills they are intended to cure. Not only are the sense of danger and the fear of penalty—the great checks on transgression—lessened by the helps and reliefs interposed between the sinner and the natural consequences of his sins, but parents are encouraged to neglect the care of their children, knowing, as they do beforehand, that whatever may be their own thriftlessness or neglect of their children's education or morals, their offspring will find a safe retreat and abundant discipline in some Refuge of the Homeless, some Orphan Asylum or Reform School. — *From Mathews' "Getting on in the world."*

The length of the whole railway system of India now open for traffic is 8,611 miles, of which 6,073 miles are in the hands of guaranteed companies, 2,363 miles are State, and 175 are Native State lines. During the past year 395 miles of new railway were opened for traffic.

In order to distinguish genuine butter from so-called "oleomargarine," Hager saturates a cotton-wick with the melted sample, lights, and allows it to burn for two minutes, and judges its quality by the smell. Artificial butter gives the well-known offensive odor of an extinguished tallow-candle.

A REMEDY FOR LONDON FOGS.—The native Londoner, remarks an American writer, is apt to deride the chess-board plan of most American and many European cities, with streets crossing each other at right angles and running in monotonous straight lines, mile after mile. This plan may not lend itself so readily to architectural effects as the short and tangled streets of London, but its sanitary and commercial advantages are beyond question. It may be that, after all is said and done, London will have to choose between enduring an almost ever-present fog, or the breaking up of its beloved labyrinths by cutting broad and straight avenues in various directions across the length and breadth of the city.

P O E T R Y

[SELECTED.]

TRIALS AND HAPPINESS.

When all is beautiful and bright and fair ;
 And tranquil flows the pleasant stream of life ;
 We may forget its sorrows, toil, or care,
 Perchance e'en bitterness, and pain, and strife.
 Some precious lessons, trials may have taught ;
 We may be purer, wiser and more just,
 Some beauty in our souls may have been wrought,
 Through faith in God, obedience and trust.

And tho' we did not clearly understand
 The voice that whispered thrillingly, "be still,"
 Yet we are sure, there was a guiding hand,
 That buoyed us up life's duties to fulfill.
 And when our weary feet had found a place,
 Where we might rest upon the great highway ;
 Then we have gathered courage, strength and grace,
 To bear the burdens of another day.

And thus we struggle on 'gainst adverse powers,
 For earth-life is not perfect, nor complete ;
 Yet there are hallowed moments, blissful hours,
 Wherein we quaff ambrosial nectar sweet,
 And stand as 'twere upon enchanted ground,
 Breathing an atmosphere of purity,
 While love and beauty everywhere abound,
 And joy, and light, and heavenly charity.

The past with its dreariness and pains,
 Sinks into insignificance compared to this ;
 And for the time a brilliant summer reigns,
 That floods the soul with light and happiness ;
 Then hope sits high within the human heart,
 Waving her banner o'er the buried past,
 And we seem strong, to choose "that better part,"
 Knowing in pleasant lines our lot is cast.

Our vision of the infinite—afar
 Is quickened ; and we draw so near—
 We almost see the gates of life ajar —
 And angel voices chanting praises hear.
 And we interpret—in our own, poor way
 Some of the doubts and mysteries we've seen—
 But in the light of an eternal day,
 Then we shall know, why, all these things have been.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
 BRIDGE STREET, LIVERPOOL ROAD, ISLINGTON,
 LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrrha in the day of judgment, than for that city.—MAT. x, 15.

No. 13, Vol. XLIII.

Monday, March 28, 1881.

Price One Penny

LITTLE CHILDREN.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—MARK x, 13—16.

How the heart of every lover of mankind goes out to little children! Helpless, innocent, lovely little children,—emblems of the purity, humility and innocent righteousness of the Kingdom of Heaven! How beautiful is the Gospel plan for the redemption of little children! For centuries spiritual darkness and ignorance had so enthralled the religious mind, that almost universally throughout Christendom, the atrocious idea prevailed that little children were fit subjects for damnation if they happened to die without having first been "sprinkled," or as it was termed by some, "baptized," and by others "christened." This preposterous doctrine, like others equally absurd among the churches of the day, was said to be founded on the Scriptures. But when God revealed the Gospel, or rather restored it to the earth through the administration of angels, and called Joseph Smith—a youth of fourteen years—to preach it to the people,

among other beautiful principles, He gave us the glorious doctrine that "little children are saved through the atonement of Christ;" being without sin, unaccountable before God, and not capable of repentance, which in all cases must *precede baptism*, which ordinance is for the remission of the sins of repentant believers. But that "inasmuch as parents have children in Zion or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk

uprightly before the Lord." (Doc. & Cov., new edition, page 251.)

How consistent is this instruction with the whole tenor of the Gospel, with the words of Christ to his disciples, and with the principles of humanity and common sense, innate in every breast lit up by "that light which lighteth every man that cometh into the world." How different from the old "cast-iron" creeds of the middle ages, which consign innocent babes to "endless perdition," because forsooth, some negligent parent or guardian has failed to carry the "little ones" to the priest, that an ordinance might be performed for which no Scriptural authority whatever can be discovered to apply to little children, not yet arrived at the age of accountability. One objector who still maintains the cruel bigotry of the barbaric ages will probably ask, Doesn't David say, "I was begotten in sin and shapen in iniquity, and in sin did my mother conceive me," etc., and isn't this a proof that infants are wicked, and ought to go to hell unless they are christened? We reply, in the first place, does this show any sin on the part of the child? and again, what was the blessing intended by the atonement? Was it not to redeem man from the effects of the fall? And God, who is just, has decreed that little children "are redeemed from the foundation of the world" through the blood of the Savior, that "Satan cannot tempt them," and that until they reach the years of accountability they are not responsible, nor are they required to obey the ordinances of the Gospel provided for the redemption of accountable and responsible persons.

But in a revelation given in April 1830, to the Prophet Joseph Smith, the Lord says, "Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." (Doc. & Cov., new edition, page 128.) Let us compare this instruction concerning the blessing of little children, with the passage of Scripture quoted at the commencement of our article. In the first

place, in the Scripture given, Christ positively endorses the innocence of little children when he says, "for of such is the kingdom of God." Next he is displeased at the unwillingness of the disciples to allow them to approach him, "that he might touch them." Thirdly, he declares a little child to be a fitting emblem of humility and innocence, in the words "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And lastly "he took them up in his arms, *put his hands upon them, and blessed them.*" Thus adding his example as an endorsement to his precept, and laying down a principle which should have been a guide to all followers of Christ in the matters pertaining to little children, from the day the incident was recorded till the present. Yet at the time the Gospel was restored to the earth, and the revelation given of which we have spoken, the glaring inconsistency was preached from the most orthodox pulpits of Christian lands, that little children were even unworthy of *Christian burial* if they were "unbaptized;" and many sermons have since that time been preached, denouncing mere babes as worthy of fiendish torments, and consigning innocent sucklings to the "buffetings of Satan," because their parents neglected, or perchance were debarred from presenting them for "christening" or "baptism," before they were taken from the earth.

In a recent conversation with a strong Presbyterian on this subject, that gentleman insisted that "infant baptism" was necessary because the Scripture states that the Roman Jailer was baptized by St. Paul, "with *all* his house," and consequently that must have included the "babies." But where in the whole Scripture is there a passage which states or implies that any of the jailer's family were under *eight* years old? And we might add, where is there any passage which would indicate in the most indirect manner that infants or any "little children" were ever baptized in the days of the apostles. In fact the very genius of their preaching prevented the occurrence of such an event, for they carried a Gospel

which was to be "believed," and the very next principle required to be observed was "repentance," both of which were totally inapplicable to little children. Then the signs were to follow baptized believers, and we find them speaking in tongues and prophesying. And as this was a token and testimony of the truth which followed believers, it was not limited to any class of converts defined by age, rank or station, but "to all were given the gifts by the Spirit severally as He would." Hence we may safely infer from the Scriptures, the Gospel was preached with a view to conversion, only to persons of accountability, and parents were held responsible for the instruction of their youthful offspring, that they might learn the things of God, and "grow up in the fear and admonition of the Lord." But in no case do we read of infants being denounced because of non-baptism, where belief and re-

pentance were physically and mentally impossible. Hence the Christian world have founded the "doctrine" of "infant sprinkling," like many other distorted notions and ideas, on the imaginations of their own hearts, for which they can find no grounds in the teachings of the ancient servants of God, nor a shadow of evidence in Scriptural history; but on the contrary, the most direct evidence against it, as shown in the passages quoted; and the writer bears testimony that the Lord has in our own day plainly defined the course to pursue with regard to infants, and also of children who have arrived at such a mature age as to be capable of understanding the nature of sin, and of believing in Christ, that they may receive the ordinances of His Church with an understanding heart, and live under the guidance of His Holy Spirit.

JOB.

CAUSES OF LONGEVITY.

(From the Salt Lake "Juvenile Instructor.")

Long life is something that is naturally desired by all rational beings, and whatever tends to that desirable object is worthy of the consideration of all. That the length of a person's life is greatly dependent on his observance of the laws of health, is generally admitted. But what are the laws of health? This is a question about which there is a very great difference of opinion in the world. There need be no doubt, however, in the midst of the Latter-day Saints upon this point. The Lord has pointed out very plainly in the revelations given in our day certain simple rules, by observing which we can gain for ourselves health and long life, and bequeath to our posterity strong and healthy constitutions.

The Saints very generally are ready to acknowledge the correctness of these rules. There is, however, a feeling with a great many that a "moderate indulgence," in the things prohibited by the word of the Lord for our use, will not materially shorten their lives or interfere with their health. And rather than deny themselves this

"moderate indulgence," they are willing to take their chances ill health and early death.

Such persons certainly do not reflect as they should upon the possible consequences of such indulgence in the lives of their children. However indifferent they may be in regard to their own health and long life, their natural love for their children ought to prevent them from jeopardizing theirs.

Humanity in this age, in some respects degenerates. The special mission of the Saints is to regenerate and save mankind. Is it reasonable to suppose that this regeneration is going to be accomplished upon any other than natural principles? Is it consistent to think that such a result is going to be attained by indulging, even moderately, in those things that have produced the degeneracy? No; it will be through the strict observance of the laws of health, through gaining power by self-denial and the blessing of God to overcome our evil propensities, and then transmitting this power to our posterity. If the Saints do this, their children will be stronger, healthier,

longer-lived and more capable of resisting evil than their parents are.

This is no new theory. The Spartans proved, long ages ago, what might be accomplished in developing the physical powers and prowess in the course of a few generations; and the moral, devotional and intellectual faculties may be developed in the same way. But unless we who are now living try to improve by conquering our evil propensities and teaching our children to go on and improve still further, what assurance have we that the next generation will be any better than this? How do we know but the vicious desires and pernicious tastes that we possess and indulge to some slight extent, may be developed into ungovernable passions and resistless cravings in the lives of our children?

Parents, think of this when you are tempted to use spirituous liquors, tobacco or hot drinks. Think of what you are entailing upon your offspring: *not only a taste for these things, but a spirit of defiance to the laws of God and of health.*

Boys and girls, when you are tempted to indulge in any of these things, pause and think of what you have at stake. Remember, if you never use them you will never know the want of them. Suppose your parents do indulge in them; they are weak in that respect. You should try to be stronger. You should make up your minds, with God's help, to see that no such weakness is perpetuated in your posterity. Set your faces like flint against such indulgences. Determine in your minds to arrest the descent of such tastes in your family. And you will have your reward in living longer yourselves and seeing children grow up a superior race of men and women.

As an example of what may be accomplished by taking the course we have pointed out, we copy the following from a late issue of *Hall's Journal*

of Health, published under the heading "A Remarkable Man:"

"Many of the leading journals of this country have recently printed notices of the remarkable longevity of the oldest living lawyer in actual practice, Asgill Gibbs, Esq., of Rochester, N. Y. Mr. Gibbs is now in his ninety-fourth year, and for seventy years has never been absent from his office for a single day on account of illness. He is to day in the enjoyment of perfect health and in possession of all his faculties.

"The secret of this long exemption from any serious disease and of this green old age is an open one. It is simply the avoidance in daily life of such things as all the world knows impair the health and strength of mankind and bring on decay. Mr. Gibbs has never used tobacco in any form, and, as for intoxicating liquors, he is ignorant of their taste. His diet has always been ample but simple. Fond of the pleasures of the table, he enjoys them in moderation. An active and laborious life has been sweetened and prolonged by a rigid enforcement of the homely but golden rule, 'Do not fret.'

"The incalculable benefits of this abstemious and careful life have not been confined to the subject of this sketch. His children have inherited sound constitutions, and have preserved them by the practice of the simple rules of living, the good effects of which have always been before their eyes. Tobacco and strong drinks are banished as by instinct from their homes, and 'health by good living,' not *high* living or fast living, is a family motto. The result has been that in a family of nine—the parents, six sons and one daughter—there was no serious illness and no death in forty years, and during seventy years but two deaths. Of the seven survivors not one possesses a physical weakness or infirmity."

Children should laugh, but not mock; and when they laugh it should not be at the weaknesses or faults of others. They should be taught, as far as they are permitted to concern themselves with the characters of those around them, to seek faithfully for good, not to lie in wait maliciously to make themselves merry with evil; they should be too painfully sensitive to wrong to smile at it, and too modest to constitute themselves its judges.

CONDUCT AND SELF-CULTURE.

A man's *conduct* in life will necessarily depend to a great extent upon his *object* in life. The worm which crawls along the earth has no conception of the delight and wholesomeness of the loftier air. If a man's standard be low, he attains it without effort; but then effort, or endeavour, is the impulse which should call out his energies and develop his faculties. If we would lead a worthy life, it is clear, then, that we must have a worthy aim; in other words, we must set before ourselves a noble ideal. Once we fix that ideal in our minds and hearts as something to be realised, something which must and shall be ours, we shall begin to live up to it, and every day will bear witness to our mental and spiritual growth. It is the prize that dignifies and consecrates the struggle, though it does not, as we have said, constitute its enjoyment. The Victoria Cross lends a new and splendid lustre to every deed of valour. A soldier bent on winning that high symbol of physical courage will greatly surpass his comrades in battle-daring; his soul will rise spontaneously to the measure of heroism demanded of it. Therefore, while inculcating modesty, temperament and a nice humility of behaviour, I would have a young man pitch his projects high, and if he do so the chances are that he will strike far beyond them. Warren Hastings set out in life with the resolve to win back the estate of Daylesford for his family; he succeeded, but he did much more,—he laid broad and sure the foundation of our Indian empire, and secured for himself a front place among English statesmen. His aim, I admit, was not a very lofty one; the aim of selfish ambition never can be. To the scholar a grander view of life, a grander object in life, are possible; let him expand his thoughts, let him embrace the future in his survey, let him remember that not time only but eternity is at his command, and then enter upon a work and a purpose not unbecoming the heir of so many glorious promises. For every man in this wide world of ours a true vocation has assuredly been provided, if he will but

earnestly seek to discover it, and afterwards to labor in it like a faithful servant. Few of us fail through aiming too high; our mean lives are generally on a level with our mean aspirations. Once, when as a boy I was learning to shoot at a mark, my instructor said to me:—"Shoot higher than the mark, or you will never hit it." There was a fine moral in his advice, which I commend to the reader's grave consideration. Who can doubt that Milton wrote "Paradise lost" because, from the first, he had resolved on the composition of no "strained rhymes," but of an epic that the world would not willingly let die? Would Titian have painted such grand thoughtful faces if he had been content to take the portraits of the loungers in the wine-shops? Would Michael Angelo have created a "Moses" out of the marble if he had confined his chisel to the sculpture of rampant fawns and dancing nymphs? No; as the conception, so the execution; as the purpose in life, so the conduct. Our minds must ever aspire to

"More pellucid streams,
An ampler ether, a diviner air,
And fields invested with purple gleams."

Knowledge, knowledge must be our object; that comprehensive knowledge which will enable us to do our duty; and in striving after it, in daily reaching towards fresh heights, we shall feel a pleasure such as is never felt by those contented with the vulgar ambitions. To the man whom self-culture has strengthened, ennobled, inspired, what are the accidents of fortune or the temptations of wealth? It is in himself that he is thus and thus. Adversity may beset him, but it cannot shake his serene security of spirit. The conditions surrounding him may be harsh and distasteful, but they cannot affect the resolution with which he makes towards the victorious goal. And it may be that the materials with which he has to work are of inferior quality; the work, nevertheless, shines with the purity of the worker's conception. So it is said of

Guido, that one day when an Italian noble asked him from what model he obtained the grace and ideal beauty of his female heads, he answered:—"I will show you," and calling to a rude and uncouth peasant, bade him sit down, turn his head, and look up at the sky. Then, taking his chalk, he rapidly drew a Magdalene, tender and subdued in her penitent loveliness; and, to the expressed astonishment of the noble, replied:—"The beautiful and pure idea must be in the mind, and then it matters not what the model may be."

There are certain temptations besetting young men to which in these pages it is difficult to allude, and yet, in endeavouring to expound the three-fold idea of selfculture, as physical, moral, and intellectual, an honest writer cannot wholly overlook them. Against intemperance it is scarcely necessary to raise the warning: in respectable society men do not get drunk nowadays; a stigma and reproach attach to the vice, and it is fatal to a young man's success in any decent calling. But if young men, as a rule, do not drink to excess, they frequently drink too much, and lay up for their later years "a heritage of woe" in an enfeebled nervous system, a sodden brain, and a decrepid body. The habit of drinking with one another, at all times and on all kinds of excuses, accustoms them to an immoderate amount of alcohol. The right conduct of life, however, has for its primary condition temperance; temperance strict and absolute, in its wider as well as its ordinary significance. Fatal to the development of the intellect, fatal to the cultivation of the moral faculties, fatal to high aims and generous impulses, is the drinking habit,—the habit of swallowing glasses of intoxicating liquors on the pretence of good-fellowship, or in obedience to some self-created necessity. The student is often beguiled into the dangerous practice from a notion that the jaded brain requires, and is the better for, a stimulant. After a severe bout of study, he is apt to feel a depression of the animal spirits which can best be removed, he thinks, by a little alcohol. It is just as if one set to work to extinguish a

fire by pouring oil upon it. To the student a regular indulgence in stimulants is ruin. The appetite will increase; the yearning after the artificial excitement will grow stronger; and at the same time the power of resistance will diminish. After a long and wide experience, I am able to say, that no work is so well done as the work which is done by unaided Nature; and that the student who resorts to stimulants is guilty not only of a vice but of a blunder.

"There is but one temple in the universe," says Novalis, "and that is the body of man. Nothing is holier than that high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body." This may be accepted as an eloquent paraphrase of St. Paul's exclamation:—"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God: and ye are not your own?" Whether as Christians or as rational beings, appreciating the wonderful organization of the body, we are bound to withdraw it from the contagion of impurity. Chastity is often spoken of as if it were especially a woman's virtue; and as a matter of fact a man's sins of impudicity society seems to regard with considerable indulgence. But for the good of the soul and the well-being of the mind, as a safeguard against premature decay, as essential to the spiritual health, chastity must be enforced upon men. As Jeremy Taylor says:—"A pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayer and spiritual comfort, and a pleasure of spirit infinitely greater than the sordid pleasure of unchastity." The "mens sana" which, in conjunction with the "corpore sano," we rightly put forward as the chief pledge and earnest of earthly happiness, must also be "mens pura," unprofaned by indulgence of irregular and illicit desires. Breaches of chastity are heavily visited by Him who is perfect

Purity ; visited on the body and the intellect, or brain, heart, and soul ; though it is impossible for us here to follow the profligate into the terrible degradation which their sin brings upon them —

“ But when lust,
By unchaste looks, loose gestures, and foul
talk,
But most by lewd and lewish acts of sins,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Embodies and imbrutes, till she lose
The divine property of her first being.”

To the impure, physiology as well as religion cries :—“ Be sure thy sin shall find thee out ! Nemesis dogs thy footsteps, and her avenging stroke is certain, however long delayed.” Let me affectionately warn the young student against this terrible, this degrading vice, which poisons the relations between the sexes, and undermines the foundations of honourable love. The lewd jest, the lewd song, the lewd book, the lewd play — these let him shun as the accursed instruments of evil, bearing always in mind the Divine promise that the pure in heart shall see God. And the pure heart will close its portals against even the slightest suggestion of wrong ; it is like the mother-of-pearl which admits no drop of water save that which comes from heaven. “ When fruits are whole,” says Francis de Sales, “ you may store them up securely, some in straw, some in sand or amid their own foliage ; but, once bruised, there is no means of preserving them save with sugar or honey. Even so the purity which has never been tampered with may well be preserved to the end ; but when once that has ceased to exist nothing can ensure its existence but genuine devotion, which,

as I have often said, is the very honey and sugar of the mind.”

I may quote from the same admirable writer his remarks on the best mode of maintaining purity. He cautions the young to be swift in turning aside from whatever leads to uncleanness ; for the sin is one which approaches with a stealthy foot, one in which the smallest beginnings are apt for rapid growth. It is easier to fly from it, than to overcome it. The source of purity is the heart ; but it is in the body that its material results take shape, and therefore it may be perfected both through the exterior senses and by the thoughts and desires of the heart. All lack of modesty in seeing, hearing, speaking, smelling, or touching, is impurity, especially when the hearts take pleasure therein. Remember that there are things which blemish perfect purity, without being in themselves actually impure. Aught which tends to blunt its extreme sensitiveness, or to cast the slightest shadow over it, is of this character ; and all evil thoughts, or foolish acts of levity or heedlessness, are as steps towards the direct breach of the law of chastity. Avoid the society of the sensual ; if a foul animal lick the sweet almond tree, its fruit, it is fabled, becomes bitter ; and so a corrupt and unclean man can scarcely hold communication with others and not impair their perfect purity. On the other hand, seek the company of the modest and good ; read and consider holy things ; for the Word of God is a fountain of purity, and cleanses and strengthens those who study it ; wherefore David likens it to gold and precious stones. — *Adams' Plain living and high thinking.*

Boys.—There is no element in the home-instruction of boys to which, says a contemporary, so little attention has been given ; and that is the cultivation of habits of punctuality, system, order, and responsibility. In most households boys from twelve to seventeen are too much administered to by loving mothers or other female members of the family. What is wanted is for every boy to have something to do—to have some duty at a definite hour, and to learn to watch for that hour—to be answerable for a portion of the routine and ways and methods of the household—to be trained to anticipate the time when he may enter the ranks of trade or commerce, and be fortified with habits of energy, accuracy, and application, often of more importance than superficial book-learning.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 28, 1881.

A WORD IN SEASON.

WE devote much of our space this week to instructions concerning emigration, and the annual statistical report for the year ending December 31, 1880. We would especially advise those of our readers who contemplate gathering the present season, to carefully read the instructions herein given, and to follow the various items strictly, cautiously and minutely; as by so doing much difficulty for this Office and themselves will be avoided. Arrangements are made and great care taken to have all matters provided as comfortably for those making the journey to Zion, as such a vast undertaking will admit; and each person availing him or herself of our arrangements, can materially aid in producing harmony and good feeling by following our printed instructions to the letter. In cases where such instructions may not be thoroughly understood, the Saints should at once refer to their respective Conference Presidents for explanation and further information if necessary, who are in constant communication with us on all matters pertaining to the work in their respective fields.

We are pleased to be able to give the same rates as last year, and hope that every faithful Latter-day Saint who can possibly do so, will make it a point to leave Babylon this season, and join one of the companies which have been provided for, through the aid of our Father in Heaven, and according to our best light and wisdom. And we trust that during this year many honest hearts will be able to bid farewell to the old world, and gather to the land of God's choice with His covenant people. Again we say, follow our instructions closely, and we would add—above all things *keep the Spirit of the Lord*, doing every thing with “an eye single to His glory,” and thus shall our labors in His cause be attended with the greatest benefit, and bring at last to ourselves a “fullness of joy.”

We would say to the Conference Presidents and Traveling Elders in the field, that it is their duty to become thoroughly conversant with the instructions issued from this Office, whether by letter or publication in the STAR, so that they may be ready at all times to give consistent counsel to the Saints in their respective fields of labor, and thus avoid many little difficulties and misunderstandings which might otherwise arise.

EMIGRATION.

NOTICE AND INSTRUCTION TO EMIGRANTS.

THE FIRST COMPANY of this year's emigration will leave Liverpool on Saturday, April 16, 1881, per S.S. *Wyoming*, of the Guion Line. It is urgently requested that the names and ages of all intending to go with that company be forwarded to this Office without delay.

FARES FROM LIVERPOOL TO

North of Ogden.	Ogden	...	...	...	...	£14	14	0
	Brigham City	...	...	...	...	14	17	3
	Logan	...	...	...	...	15	1	9
	Franklin	...	...	...	...	15	5	0
South of Ogden.	Salt Lake City	...	...	...	...	14	18	2
	Lehi	...	...	...	...	15	2	4
	Provo	...	...	...	...	15	3	4
	Santaquin	...	...	...	...	15	6	6
	Nephi	...	...	...	...	15	8	7
	Juab	...	...	...	...	15	9	7
	Deseret	...	...	...	...	15	15	10
	Milford	...	...	...	...	16	2	1

Children between 5 and 12 years, half the above rates ; between 1 and 5 years, £3 2s. 6d. ; under 1 year, £1 0s. 0d.

Any person desiring to secure intermediate or first cabin passages should make special application.

All emigrants should be in Liverpool early on Friday, the day previous to the sailing of the vessel. Their arrival here should positively not be later than 2 p.m. of that day, and as much sooner than that hour as practicable.

PREPARATION AND MANAGEMENT OF LUGGAGE.

All boxes should be well corded. Sacks are good for some kinds of luggage. All luggage should be plainly marked with the owner's name, and the name of the place of destination. Much inconvenience has been caused by persons putting Ogden upon their baggage when they were destined for Logan, Salt Lake City, or some other place. In addition to the name of the town, Utah, U.S.A., should be also marked upon each piece. Marking should be done with paint or with lamp-black and oil upon the box or sack. When this is not practicable, strips of leather may be used, securely fastened on with tacks or strong twine ; paper is useless. Boxes should not be covered with canvas, unless arranged to open as readily as if uncovered. When baggage is examined at New York, by the customs officers, covers are liable to be ripped and taken off, and there is no time to replace them. In some instances the addresses have gone with the covers, leaving the trunks open to the danger of being lost. Luggage wanted on the voyage should have these words marked upon it—"Not to be put below." As a rule, luggage is safer and better in the hold.

Emigrants, on their way to Liverpool, or those in charge of companies, should see that their luggage accompanies them. Where changes occur on the railroads, care should be taken to see that the baggage is transferred from one train to the other. This matter should not be left either to chance or the railroad porters ; some one of the party should, with his own eyes, see that each article is duly transferred. It will save much labor and trouble to those who assist the emigrants on their arrival here, if the latter will, so far as

practicable, book to **LIME STREET STATION**. Those who expect to be met at the station, should duly inform us of the time and place of their expected arrival in Liverpool. On arrival, emigrants should remain with their luggage. In case there is no one from this Office to receive them, some one should at once notify us of their arrival. We repeat, the others should remain with their luggage.

AMOUNT OF LUGGAGE ALLOWED.

We desire it to be specially noted, that adults are each allowed 100 pounds, or 7 stones and 2 pounds, of luggage free; and those between 5 and 12 are allowed 50 pounds, or 3 stones and 8 pounds, free. No free luggage is allowed to those under 5. All extra luggage will be charged 8 cents, or 4 pence per pound, from New York to Ogden. No one will be permitted to take any luggage over these amounts, unless they have money to pay for its transportation from New York; as it ~~will not~~ be paid for by this Office, nor by Elder Wm. C. Staines, New York.

OUTFIT.

The outfit needed, for each person, for the voyage, is a bed, tin plate, tin basin, knife, fork, spoon, water-bottle and some soap. All of these articles and any others needed can be obtained, at the cheapest rates, through this Office.

Emigrants coming from a distance, should provide themselves with some food for use in Liverpool. A light box or basket, for provisions, to serve from New York to Ogden, will be found useful. A shallow box or basket, to stow under the seat, is better than a deep one. Emigrants must also provide themselves with about ten shillings per adult, to purchase provisions from New York to Ogden. Estimated time, with stoppages, between those two points, nine days. The foregoing instructions apply equally to every company of the season.

RELEASES.—The following Elders are released to return home with the company that will leave Liverpool on the 16th of April, in the *Wyoming*, Guion & Co. Line:

David C. Dunbar, President of, and Thomas Jack and James Low, Traveling Elders in the Glasgow Conference; W. W. Turner, Traveling Elder in the Birmingham; John M. Moody, Jr., Traveling Elder in the Norwich; W. W. Willey, Traveling Elder in the London; John L. Jones, Traveling Elder in the Nottingham; and W. W. Jackson, President of the Southampton. Presidents Dunbar, Finlayson and Jackson are expected to give their successors all needful instructions.

APPOINTMENTS.—James Finlayson, President of the Dundee Conference, is appointed to succeed David C. Dunbar in the Presidency of the Glasgow Conference; R. R. Irvine, Traveling Elder in the Dundee Conference, is appointed to succeed James Finlayson in the Presidency of that Conference; and James Burningham, Traveling Elder in the Southampton Conference, is appointed to succeed W. W. Jackson in the Presidency of that Conference. J. W. Vickers, Traveling Elder in the Liverpool Conference, is appointed Traveling Elder in the Norwich Conference.

WANTED.—Nos. 5 and 6 of the *STAR* wanted at this Office, for which we will remit.

ABSTRACT OF CORRESPONDENCE.

President Roskelley writing from London, March 17th, says:—

"By letter from Elders Wilcox and Brown, I learn that they baptized four persons into the Church on Monday evening last at Newbury, Berkshire, notwithstanding the Christian ministers united with and aided by others invited from London, tried to get up a revival of ten days' duration among the Christian sects, denouncing the followers of Joseph Smith in language unbecoming persons of their profession. The Branch of the Church organized Feb. 13, 1881, has been strengthened numerically by the addition of new members by baptism, and unity has increased through strength derived by meeting together and enjoying the outpouring of the Holy Spirit of promise. Pres. D. C. Dunbar, of the Glasgow Conference, is spending a few days with us, devoting himself to looking up the records of dead relatives. We commenced out-door preaching on Pentonville Hill on Sunday last."

CORRESPONDENCE.

LETTER FROM APOSTLE WILFORD WOODRUFF.

St. George, Utah, U. S. A.,
Feb. 27, 1881.

Pres. Albert Carrington.

Dear Brother, — I received your letter and read it with much interest, but I was preparing at the time for a journey South, and had not an opportunity of answering. I received a letter from brother Samuel Roskelley, of the London Conference, at the same time, both letters giving an interesting account of the storms in London and other parts of the British Isles. We have also had very heavy storms in the United States, Sacramento Valley has been flooded, much stock lost, and other property destroyed to the amount of many millions.

Concerning the brethren of the Quorums I will say, President Taylor is well as usual, and able to pass through the daily care and labor which is multiplying upon his head. Brother Geo. Q. Cannon is well and buoyant in spirit, and feels that Gov. Murray has injured himself and party more than he has brother Cannon and the Saints. All parties censure the course Murray has taken. Campbell has returned to the mines. It is reported he said, that "if he had known where the road was going to lead

him, he would rather have taken the other one."

Concerning our own Quorum, we are much scattered. Bros. Carrington in England; Thatcher, Mexico; E. Snow and B. Young in Arizona, watching over the interests of those Saints who are laboring on the railroad and in the settlements; John H. Smith and F. M. Lyman are attending conferences at Sanpete, Sevier, Kanab and St. George; F. D. Richards in Ogden; L. Snow in Brigham City; W. Woodruff in St. George Temple a short time until April Conference; C. C. Rich returned to Paris, gaining slowly. As to brother Orson Pratt, when I saw him last in Salt Lake City, his health was quite feeble and delicate.

I am spending half my time attending conferences. I think as a general thing there is an improvement throughout Zion in many respects. Our families are well as usual as far as I know. Brother George Teasdale is with me, and sends his kind love to you, and wishes you every success in your mission. Both of us lodge and eat together in the Temple, and I rejoice to once more tread the courts of the Lord's House, and enjoy the privilege of bowing our knees upon the altar, and offering up our prayers to Heaven. The work continues re-

markedly well in the Temple, considering what has already been done, and it being at the extreme south end of our settlements. The work up to the close of 1880, mostly for the dead, was Baptisms—109,920; Endowments—47,666; Ordinations—17,783; Sealings—16,508; Sealing children to parents—3,200; and other ordinances.

As to the weather, we had the coldest November we ever saw, but quite mild since. Many have done plowing during the winter. We have had more rain than snow in the valleys. Of course you learn by the *News* all general proceedings of the day. Geo. Reynolds is a happy free man with us. I expect to meet Elders E. Snow, Lyman and Smith at St. George Conference, on the 19th and 20th of March. On Tuesday, March first, is my birthday. I expect to spend it in the Temple. I shall be 74 years of age on that day. How such figures look to me! I cannot realize it, I do not feel to be of that age. I am pleased to hear from you at any time. Brothers McAllister, Bleak and Cannon are well, and still laboring in the Temple, and desire to be remembered to you.

Your brother in the Gospel,

W. WOODRUFF.

REPORT FROM THE LIVERPOOL CONFERENCE.

Blackburn, March 4, 1881.

Pres. Albert Carrington.

Dear Brother, — Having visited through the Wigan district, I write to inform you of the condition of the Saints. They have passed through a very trying time owing to the strike among the colliers. Most of the brethren are engaged at the collieries, and have been out of work since the beginning of January; and although they have not suffered for want of bread, yet they have been compelled to incur debts, which will take many of them all the coming summer to pay up, and where some had saved a few pounds for emigration, they have been compelled to use the money to buy bread for themselves and their children. The majority of the Saints feel well in the work, however, and are determined to do their duty. There

are quite a number inquiring into the principles of the Gospel. In Ashton branch I held two meetings in the house of Pres. Cottam, at which quite a number of strangers were present who expressed a desire to hear more concerning the principles we teach, and from present appearances it will not be long before a few more will be added to that branch. Elder Wm. Probert, who presides over the district, is laboring with all his might to spread the Gospel. While here I received a letter from Elders Vickers and Gould, who are laboring in the Runcorn district. There are very few Saints in that district, but the brethren have occupied their time in delivering tracts from door to door, and speaking a few words or bearing a testimony whenever an opportunity offered, and they have been much blessed of the Lord who has opened their way, and they have had opportunities of addressing congregations of strangers. They visited Connah's Quay a short time ago, and found some old members of the Church, but they were informed that the people in that vicinity were bitterly opposed to "Mormonism," and even if any one should believe the Gospel and obey it, the power of the priests is such that they would be thrown out of employment, and thus be compelled to leave the place. I thank God the day is not far off when these chains of oppression will be broken by His Hand, and the honest in all lands will have the privilege of worshiping God according to the dictates of their own conscience. They have been able to hold several meetings in Warrington—they are sowing, and hope to reap the fruit after a time.

I have been for the last few days in the Darwen district, where Elders Cook and Jones are laboring. They are young men, and are laboring faithfully to fill an honorable mission by preaching in public and private, and delivering the written word wherever they have an opportunity. The Saints here are, as a general thing, very poor, but seem desirous to hold on to the "iron rod," and are anxiously hoping that some day they will be delivered from these lands.

In all the districts of this confer-

ence the elders have to bear part of their expenses themselves, and to pay for their beds and meals in places where the Saints are too poor to assist them. Still they do it cheerfully, and the blessing of God is attending their labors, and although we may not be making many converts, we are bearing a faithful testimony, and warning all who will listen, that the judgments of God are nigh, even at the door of this nation.

With kindest regards to yourself and all at "42," I remain,

Your brother in the Gospel,

JOHN DONALDSON.

Little Elam Farm, Half-way House,
Kent, March 11, 1881.

Pres. Albert Carrington.

Dear Brother,—Having a good opportunity, during my convalescence, to write a few thoughts and reflections upon the condition of the religious world, I take the liberty of doing so. Notwithstanding my reluctance to meet learned people, I find that through earnestly seeking the Lord, I am able to combat their errors; and it is surprising how quickly man-made systems fall into insignificance, when the light of the Gospel is brought to bear upon them by the elders of this Church.

People with whom I converse admit that modern religion has not accomplished much towards preventing and lessening the great evils which prevail in the world:—prostitution, infanticide and drunkenness—and yet they talk of the Latter-day Saints, and denounce the marriage institution of the Scriptures, and the Gospel as preached and practiced by the ancient Church. In a recent conversation with an educated lady, she denounced the system of plural marriage, and stated, as one objection, that children were being born too rapidly everywhere. I referred her to God's great

first commandment, "be fruitful and multiply." She had never thought of that before, showing the darkness of people's minds, although professors of religion—and that, too, the religion of Jesus Christ. I spoke of the gifts of tongues, prophecy, healings, etc. She declared all the ancient "gifts" were "done away," while I showed the necessity of their existence in Christ's Church at all times, until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." I also dwelt on the organization of the Church with apostles and prophets, and cautioned her with regard to belonging to any other than one organized on the ancient pattern. By this time she began to see there was quite a discrepancy between the pure Gospel of the Son of God, and the religions of Christendom as existing here.

My relatives used to be sorry that I belonged to the Saints, but now they look upon us as quite a different people, and even express the belief that both themselves and the world have been deceived concerning us and our principles.

I have to sincerely thank you for your kind, fatherly counsel. It is nine weeks ago on the 14th instant that I got hurt, and I have felt very bad many times at not being able to fulfill my promises to meet Pres. G. S. Grant as expected. My desire is to do my duty, and I hope to soon be able to walk again and perform my missionary labors. I am improving through faith and the blessing of God. Your fatherly counsel has comforted me much, and praying God to bless you and all the brethren at "42," I am,

Your brother in the Gospel,

WILLIAM WOOD.

The unfaithful man is more untrue to himself than to any one else. Every promise which he breaks, every trust which he dishonors, every responsibility which he throws off, every rightful labor which he shirks, weakens the force of the inner law, destroys his firmness, impairs his energy, hardens his conscience, and renders him not a free man, but a slave. In being unfaithful to others, he is still more unfaithful to his own nature; in trying to secure some paltry gratification, he has lost the richest treasures of his being.

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 31, 1890.

GREAT BRITAIN.

Conference	Conference Presidents	Branches	Apostles	H. Priests.	Seventies	Elders	Private	Teachers	Deacons	Members	Total Org. and Members.	Baptized.	Emigrated.	Cut off.	Dead.
Birmingham ..	Joseph Goddard.	14		1	4	69	16	17	13	349	468	78	31		8
Bristol	Mark Beazer.	6			2	26	2	2	4	143	179	38	15	12	6
Dundee	James Finlayson.	5			2	19	7	7	4	101	140	26	8	8	3
Glasgow	D. C. Dunbar.	14			10	53	23	29	11	349	480	101	40	28	5
London	Samuel Roskelley.	12	1	1	5	104	39	19	25	735	928	115	78	14	10
Liverpool	John Donaldson.	13		1	2	53	17	14	17	211	316	70	27	24	4
Leeds	John Cooper.	5		2	2	29	10	11	9	169	232	23	10	22	2
Manchester	Thos. X. Smith.	13		1	4	64	27	13	14	287	409	56	48	7	6
Nottingham	Oscar F. Hunter.	15			6	72	25	19	14	384	520	100	78	15	7
Newcastle	W. R. Webb.	9			2	41	24	7	11	305	390	102	48	16	9
Norwich	Geo. S. Grant.	9		2	2	25	14	10	13	125	167	31	16	4	2
Sheffield	H. Margatta.	6		4	4	26	15	10	2	202	269	64	34	6	
Southampton ..	W. W. Jackson.	3		3	3	18	5	12	2	64	112	1	2		
Welsh	Jos. R. Mathews.	16		1	6	112	17	12	13	336	502	45	57	20	10
Children & others not reported ..															
Total		140	1	7	54	716	241	159	154	2780	5112	843	808	176	67

NETHERLANDS.

Zwolle	S. Van Dyk.	4			1	6	3	1	1	57	63	23	2	4	
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President	Conference.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Reverend.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Off. Members.	Baptized.	Emigrated.	Cut Off.	Died.
	Aarhus	O. Jensen.	5		1	4	57	23	37	15	666	803	218	111	56	11
	Aalborg	S. Christensen.	5		2	4	43	14	17	8	464	548	124	66	33	10
	Copenhagen ..	Hans Funk.	6		2	4	71	28	26	18	699	848	153	90	71	16
	Christiania ..	C. Høgenesen.	8		2	1	112	45	38	18	744	960	120	41	51	20
	Finland	D. O. M. Ekenberg.	1				4	1	2		14	31	6		11	1
	Göteborg	O. N. Stahl.	7		1	3	54	24	37	26	516	661	143	50	33	9
	Iceland	John Eyrindson.	1				2				13	15	6	12		
	Stockholm	L. M. Olson.	7			1	79	33	35	9	839	1046	255	125	56	14
	Stavane	N. B. Adlar.	5		1	5	19	15	17	5	388	461	137	54	28	11
	Children and others not reported ...													231		
	Total		45		9	18	441	183	209	99	4404	5363	1160	780	336	92

SWITZERLAND AND GERMANY.													S. L. Ball.				
President																	
Born	John Alder.	5	1	8	19	6	21	4	291	360	108	19	22	3			
East Swiss ..	A. Heppeler.	7		11	11	5	11	1	183	211	34	16	10	5			
Jura	John Alder.	3			6	2	5	1	78	93	20	10	2				
North German ..	M. D. Reesbaum.	3			5	1	2		69	77	24	11	3	2			
South German ..	O. C. Schraun.	1			5	4	6	2	148	165	58	22	23	1			
Children and others not reported ...												69					
Total		19	1	8	46	18	45	8	769	895	244	147	60	11			
Grand Total ...		208	1	17	81	1309	445	413	263	9010	11438	2270	1737	576	170		

POETRY

[SELECTED.]

BETTER THAN GOLD.

Better than grandeur, better than gold,
 A rank or titles a hundred fold,
 Is a healthful body a mind at ease,
 And simple pleasures that always please.
 A heart that can feel for a neighbor's woe,
 And share his joy with a friendly glow,
 With sympathies large enough to enfold
 All men as brothers, is better than gold.

Better than gold is the sweet repose
 Of the sons of toil when their labors close.
 Better than gold is the poor man's sleep,
 And the balm that drops on his slumbers deep.
 Better than gold is a thinking mind,
 That in realms of thought and books can find
 A treasure surpassing Australian ore,
 And live with the great and good of yore.

DIED.

DRUMMOND.—At Glasgow, Scotland, Jan. 14, 1881, of Bronchial Asthma, David Drummond, aged 66 years, in full faith of the Gospel.

KINLOCH.—At Govan, near Glasgow, Scotland, Feb. 3, 1881, of lung disease, Janet Kinloch aged 71 years, in full faith of the Gospel,

JARVIS.—At the residence of her son-in-law, Mr. O. S. Walsh, Drayton House, Wolverhampton, March 12, Mary Jarvis, aged 78 years. Deceased died in full faith of the Gospel.—Utah papers please copy.

SHARP.—At Rocky Hill, Musswellbrook, New South Wales, Sept. 15, 1880, of pneumonia, Alexander, eldest son of William and Sarah Sharp, aged 26 years. He died as he had lived a firm believer in the Gospel of Jesus Christ as revealed through the Prophet Joseph. Also at the same place, Nov. 2, 1880, of internal hemorrhage, Joseph, youngest son of the above, aged 17 years and three days.

WRIGHT.—At Payson, Utah, February 1st, 1881, James A. Wright, of paralysis, aged 70 years, 10 months and 29 days. Deceased was born at Stockport, England, was baptized in 1843, and emigrated to Utah in 1854. He was greatly loved and respected by all who knew him. He leaves a wife and son to mourn his loss.—“News”

WHEREABOUTS.—Information wanted of John Baird, who emigrated from Greenock, Scotland, about fourteen years ago. When last heard from, he was in Provo City, Utah.—Address to his niece, Ann McCulloch, care of Mrs. Burns, 111 Groom Street, Gallowgate, Glasgow, Scotland:—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,

LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET

BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,

LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 14, Vol. XLIII.

Monday, April 4, 1881.

Price One Penny

PROPHECY.

BY PRESIDENT JOHN TAYLOR.

Prophecy is a principle that has existed among the people of God in all ages; among the Patriarchs, under the Mosaic dispensation, at the time of Jesus and the Apostles, among the Jaredites, Nephites and others on the American continent, and wherever and whenever God has had a people. It is emphatically stated that in the last days God would pour out his spirit upon all flesh, etc.; that his sons and daughters should prophesy, etc. There are true prophets and false prophets; the first inspired by the spirit of God, the second by the spirit of the devil. While prophesying is of itself a great blessing, when under proper control and governed by a proper spirit, it is a great damage when under improper influences. The spirit of God is a spirit of order; the spirit of the wicked one tends to confusion and trouble; the spirit of the prophets is subject to the prophets. The other spirit seems to control those that are inspired therewith. The spirit of prophecy being in accordance with rule, order and propriety, will do nothing, nor will it advance anything, which is contrary to law, order and good gov-

ernment. The Priesthood also is subject to law, order and government, as are all worlds and all bodies, temporal or spiritual, pertaining to this world or other worlds; in fact, everything that is under the dictation of the Almighty is subject to law. Prophecy, being one of the gifts of God, is subject to the laws of the Holy Priesthood which governs that and all other principles and gifts in the Church. The Elders have their duties to perform, so also have all the various officers of the Church, all under the direction of the presiding authorities thereof; nor is there anything, any gift, any power or any principle that is exempt therefrom. While the head cannot say to the foot, I have no need of thee; the foot, the hand, the ear, or any part of the body cannot say to the head, I have no need of thee. The body is harmonious and operates as a whole, every member thereof performing its proper function. Is prophesying right? Yes; and it is a great blessing to those who receive it, and to those who are benefited thereby. But being a prophet does not make a man a Bishop, an Apostle,

or a President. The Twelve in all the world dictate and regulate all things where they preside, including High Priests, Seventies, prophecy and all principles and officers; while the Twelve themselves are under the direction of the First Presidency who preside over them and over the Church in all the world. These statements being correct, which are not and cannot be successfully refuted, it necessarily follows that any prophecy or manifestation that is not under the sanction and direction of the Priesthood would not be considered proper; and if the spirit of the prophets is subject to the prophets, both the prophets and their spirit are subject to, and will be in accordance with the feelings and spirit of the Priesthood. If the Priesthood itself is under the guidance and direction of the Almighty, it must necessarily follow that every spirit, prophecy, revelation or gift that is given by the same spirit must be in accordance therewith. And it could only be that anything could be tolerated which is contrary to that, on the principle alone that the Church and Priesthood had apostatized. For, while we have one Lord, one faith, one baptism, and one God who is over all, and in all, and through all; while he directs the affairs of his Church, there could be no conflict among the several parts; for God is not the author of confusion but of order, and where the order of God and the spirit of God prevail, there is perfect harmony

and an absence of all confusion of every kind. Therefore by this spirit, through the medium of the Priesthood, must all spirits, powers, authorities and professions be tested, and by the Holy Priesthood must all these things be governed. Then all being united together and all united with our Heavenly Father, through our Lord Jesus Christ, will harmonize in all things pertaining either to time or eternity, to this world or the world to come. For while God, with the Holy Priesthood in the heavens, comprehends all things, and controls all things in the heavens, while he controls the Holy Priesthood also on the earth, a full development of those principles will make his will to prevail on the earth as it prevails in the heavens. That time has not yet arrived, we now see in part and comprehend in part and prophecy in part. When that which is perfect is come, then that which is only a part will be done away in the greater effulgence, glory, light and intelligence that will then be made manifest, when we shall see as we are seen and know as we are known. And as God can do nothing contrary to himself, nor contrary to his laws, neither will he reveal anything to any one that is contrary to his law and order. Every gift, therefore, whether prophecy, tongues, interpretations, visions, manifestations, revelations, or any power or authority of any kind, professing to come from God, must be subject to this rule.

GOD IN TEMPORAL AFFAIRS.

At an annual meeting of Methodist ministers held recently in Springfield, Massachusetts, a lively debate occupied considerable time over the question of healings through faith. The ~~idea~~ ^{idea} was advanced that prayer was effectual for the healing of the sick, some cases, reports of which have appeared in the newspapers, being cited in proof. The Rev. Frederick Woods was one of the speakers in opposition to the doctrine, and he is reported as saying that "it would be as sensible for him to ask God for \$50,000 as for a sick man to pray for restoration to

health. His theory was that God did not interfere in temporal matters at all, but only in things concerning the soul."

The Woods theory is the popular one. But is it not a little singular that a professing Methodist should avow such a belief. It is not only a distinct contradiction of the Bible, but of Methodist principles and teachings. Both the Old and the New Testaments are a record of God's dealings with mankind in relation to their temporal affairs, much more being said in the sacred record concerning

them than about those things generally denominated spiritual. If "God does not interfere in temporal matters," then the Bible is false, and so also is Methodism which teaches belief in the Bible and in special providences in all things.

All the healings effected under the personal administration of the Savior were the result of faith. "Go thy way, thy faith had made thee whole!" was his repeated declaration to the restored and rejoicing afflicted ones. "The prayer of faith shall save the sick, and the Lord shall raise him up," is the promise of the inspired Apostle. It was through faith and prayer that the Divine power was manifested in the temporal affairs of the House of Israel, and of the early Christians, and those who repudiate the interference of God in human affairs might as well throw aside the Bible at once, and, joining the ranks of the boldest infidels, pronounce the holy Book a fable.

That there are many infidels in the ranks of the orthodox ministry there is little doubt. The loaves and the fishes are the objects of their devotion. They labor simply for a living, not for the love of the truth or the faith of the Gospel. But they generally manage to cover up their disbelief in a closer manner than Mr. Woods has done, and instead of denying that God governs and directs in human affairs, they make out that such Divine interferences as are related in the Scriptures belonged to former ages and are now "no longer needed."

The Rev. Frederick Woods belongs to a very numerous class of modern thinkers, and has a perfect right to believe as he does, and to avow his belief, or rather unbelief, but we cannot see what place he can consistently occupy in any Christian church, and particularly within the Methodist communion.

The truth is that the world — "Christian" included, have been drifting so long and so far away from God that living and active faith in

Him has almost expired. "When the Son of Man cometh shall he find faith on the earth?" might well be asked by Jesus of Nazareth, while yet in the flesh. The Latter-day Saints are denounced even by professing Christians for their belief that God does and should guide and govern in all things. People who profess to pin their faith to the Bible, denounce us for holding to one of the plainest and most essential of Bible doctrines. If God does not hear and answer prayer, and if His power is not exercised in the overruling of temporal matters as a consequence of faith and prayer, then is Bible history but a myth, and Bible doctrine but a delusion and a snare.

But we have great satisfaction in knowing and bearing testimony that the Woods idea is false and the Bible doctrine is true. In the Gospel restored to the Latter-day Saints there is the requirement that we "acknowledge the hand of God in all things." And that Divine Hand has been manifest so many times that we should be blind indeed if we could not discern it. Not only in healings and gifts and spiritual manifestations has the Lord demonstrated his existence and interposition to His people, but in their whole history and travels, trials and successes, the persecutions they have suffered and the victories they have won. It has all worked together for their good and His glory, and dovetailed into His plans, and the worst and vilest schemes and apparent triumphs of their enemies, have all been turned for blessing and benefit and tended to the accomplishment of God's purposes.

And as the Lord lives and reigns in the heavens above, the time is not far distant when He will demonstrate to all people that He also rules in the earth beneath, that kings and princes, and presidents and governors are in His hands, and that all their little doings will but contribute in the end to the accomplishment of His great designs! — *Deseret News*.

Make life a ministry of love, and it will always be worth living.

A head properly constituted can accommodate itself to whatever pillows the vicissitudes of fortune may place under it.

ANCIENT MANUSCRIPTS.

(From the Salt Lake "Contributor.")

One of the oldest sacred records that has outlived the ravages of time is the Bible. Ancient manuscripts containing parts of the New Testament are still found in various places. A part of the Book of Mormon gives the history of families that emigrated to this continent from the Tower of Babel, viz.: Jared, his brother, and their friends. The brother of Jared talked with the Lord at the time of the confusion of languages, and some years after in the wilderness, and was commanded by Jesus Christ to write a record of it, but it was sealed up with the stones or interpreters, also by commandment, till after Christ was crucified. Ether, a descendant of Jared, many generations after, wrote the record from which Moroni took his account; so Ether must have copied from the writings of Jared to have given an account of the latter speaking with Jesus Christ; that part of the original writing must therefore have been written soon after leaving the tower: but whether they and Ether's record were kept with the records containing the Book of Mormon, and were seen by Joseph Smith, is, I suppose, unknown.

The Book of Mormon, though not ancient in itself, is valuable as containing the only account and abridgement of those records, as well as a history of the Nephites, and of the Lamanites, taken from the records of Nophi, which were commenced nearly two-thousand four hundred years ago, and were hid up, 420 A. D. It differs from the Bible in this respect, that it was written and then hid in the earth, and after laying there undisturbed for centuries, was correctly translated by Joseph Smith, through the aid of the Urim and Thummim; while the Bible has been circulated among men ever since it was written, many manuscripts destroyed, and those that remain, in some instances at least, not correctly translated. Among other sacred manuscripts that have been found is one containing a description of Jesus Christ sent by Lentulus, President of Judea, to the Senate of Rome; also

the death warrant of Jesus Christ; it was engraved on a copper plate, and found in an antique vase of white marble in the city of Abulla in the kingdom of Naples, in the year 1826. Recently a manuscript of Clemens Romanus, and of other early ecclesiastical writers, have been found in Constantinople, and last March two German scholars traveling in Southern Italy, in the place of the Archbishop of Rosano, found a very valuable manuscript of the whole of the Gospel of St. Matthew, and that of St. Mark down to the middle of the fourteenth verse of the sixteenth chapter; it consists of one hundred and eighty-eight leaves; the leaves are made of purple parchment; it is written with silver, except the first three lines of each Gospel, which are golden. It is supposed to have been written in the end of the fifth or the beginning of the sixth century, and contains a number of painted miniatures illustrating the life of Christ, as the last supper, etc., and of the heads of forty prophets and one or two other subjects. Last year there died at Jerusalem, an old man one hundred and nine years of age; among other things, after his decease, was found a manuscript on papyrus supposed to have been written by St. Peter; a commission from the Bible Society of London pronounced in favor of its authenticity. We are all acquainted with the Book of Abraham, a translation of some ancient records found in the catacombs of Egypt, and now forming a part of the Pearl of Great Price.

As a people, we expect that before long other records will be revealed, when the proper time has arrived. Sometime we are to have the record of the lost Ten Tribes, and we very often read of the engravings on stone found in Mexico, which, no doubt, will be extremely interesting when deciphered. Is not the Doctrine and Covenants given in our own day as worthy of a place among sacred Scriptures as the reprints of those for which are paid fabulous prices, and which are prized so highly by lovers

of religion and of the curious? It is wonderful how the manuscripts have been preserved so long, and from their instruction and age are deserving of all the value attached to them, but as regards instruction it is strange how highly the reprints are prized, while the Book of Mormon, equal in worth, is passed coolly by, and in the estimation of the majority, does not even enjoy a reputation as high as a com-

mon novel. In future years may not the manuscript of the Book of Mormon, now in the possession of Mr. Whitmer, occupy the place to which it is entitled, side by side with sacred manuscripts, and rank with them in the estimation of the people as the most important translation into the English language, in correctness, if not in extreme old age?

ANN FELLOWS.

GOOD WORK AMONG THE INDIANS.

[We place before our readers the following extract of a letter from Miss Fidelia E. Koffold, published in the *Deseret News*, which shows the progress of education among the Lamanitish race in Utah Territory, and gives a fair idea of the efforts of the Saints to train that people in the arts of peace and industry.--ED.]

"I have taught two terms of school among them, and they learned quite fast; were easy to govern, more so than the white children, and very often setting them an example worthy of imitation. A number of them who did not know a letter when they started, can now read in the First Reader, can write quite plain, and understand some of the first principles of arithmetic and geography. They were quite delighted to learn that the world is round, that it revolves around the sun, etc.

"Some of them who attended one term of school taught by brother M. V. Selmon, last winter, can now begin to read in the Second Reader. They are very anxious to learn to read and write; they say they want to learn to understand our language, so they can know why the Lord wants them to be Latter-day Saints; what we are here for; why the Latter-day Saints pay Tithing; why they build Temples, etc. They want to learn to read the Book of Mormon and find out what their forefathers did when they lived on this continent, and what they have written to them, and want them to do in these days. They want to learn to read the book of Doctrine and Covenants and other good books, and

learn to live like Latter-day Saints. These are mostly their own words. I have read the Book of Mormon and Doctrine and Covenants to them whenever opportunity afforded it, and they always seemed deeply interested in what little I could explain to their understanding. Bishop Spencer told me that they had not words in their language that could convey the right meaning if he should try to interpret the reading of those books to them, and that they were in danger of getting misunderstandings, or I should have read more and tried to have had it interpreted, but he said the safest way was to wait until they get so far as to read and understand for themselves.

They seem to be very thankful for their homes, and say they love them, and that four years ago they were like the wild deer of the mountain or bird of the forest; did not know anything but to wander wherever fancy led them, and all they talked of then was death and the shedding of blood. But now they are talking of peace and quietness, and of life here and hereafter. Before they did not know there was any hereafter or any God, but now they say they know there is a God, and that He lives, by the feeling that is within their hearts that has been with them since they were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints.

"Nephi, one who can understand and talk more than the rest, says to the white children, 'You white children, you know how to behave yourselves, your parents know, you know

what is right, and I want you to do it, so we can learn from you and do like you, and not be doing wrong." And I think as the example is which is set before them, so they will be. And it is very necessary that they have the proper example set before them, for the very motions of those whom they consider their leaders they try to imitate.

"The women can all sew quite well, with the exception of three or four very aged ones. They piece a quilt with excellent taste, considering the small advantages they have had. They can make good bread of yeast-powder and soda and sour milk, and one of them has learned to make salt-rising bread. They fry meat, eggs, etc., peel and boil potatoes very well, make

tea and coffee, and get regular meals, wash and iron, whitewash and clean their houses, and have quite an understanding of the rudiments of house-keeping. They pay Sunday eggs and help in making quilts for the Temple.

"All the Indians pay their Tithing, Temple donations, etc., and have all been (who are of age) registered, and pay their taxes as American citizens, and have the legal right to vote. They have an Elder's Quorum, a Sunday School and a Relief Society organized among them, and with the guidance of Bishop John Spencer and others, who are working for the advancement of the Mission to the best of their ability, it seems as though there is a bright future before them."

SPIRITUAL-LIES-ING.

[The following, by Elder Joseph Standing, is taken from the *Juvenile Instructor* of August 1879, the young writer having been martyred some time ago while on a mission in the Southern States.—Ed.]

Among the six hundred and more denominations of so-called Christianity, one can readily believe that there must be as many different opinions as there are sects; but the great cause of wonderment is where they all get their ideas from. Surely the Bible does not teach contradictory doctrines, for the apostle, Paul, emphatically states that there is "one Lord, one faith, one baptism;" and says further: "though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

A prevailing idea is that the Scriptures are a mystery, and are not to be understood as meaning what they read. As an example of this I will narrate the following incident:

Arriving at Louisville at 7-30 p. m., on my way to Georgia, I had to wait some four hours for the south-bound train.

Having nothing better to do, I wrote a couple of letters, and then laid down on a table to take a short nap.

On awaking, I discovered a well-dressed gentleman standing near me. After a polite salutation, he entered into a conversation with me on general topics, which soon centered in the then absorbing theme of "future punishment."

He remarked that his father and mother were Presbyterians, and, though he belonged to no denomination, he accepted the faith of his parents as being the nearest right, and believed with them that "future punishment" means a "never-ending lake of fire and brimstone," into which the transgressor is thrown -- there to suffer through all eternity.

The gentleman being ignorant as to my calling, was without prejudice, and listened attentively to what I had to say.

I spoke of the folly of believing that God has less justice than is commonly displayed by fallible man. If, for instance, three men were brought before a judge to be tried, charged with different crimes—one for having killed his fellowman, another for stealing a horse, and the third for having taken a loaf of bread, through extreme hunger—if all should, after being found guilty, be sentenced to the gallows, we would naturally con-

dude that the judge must certainly be insane.

But if the sentence should read that he who committed murder had forfeited his right to live, and therefore must be executed, while the horse thief must serve a term of ten years in the penitentiary, and he who took the bread, be placed in jail twenty-four hours—we should exclaim, “impartial judge.”

Do we understand that man is possessed of a greater sense of right—has the attributes justice and mercy more thoroughly developed than the Creator of the heavens and the earth, who is the Father of our Spirits? No, we cannot think so, for it is recorded in holy writ that man “shall be judged according to his works;” and again, “Verily I say unto thee, thou shalt by no means come out thence (from prison) till thou hast paid the uttermost farthing,” showing that when the demands of justice are fully satisfied, mercy claims her own.

How repugnant to the feelings of every human being, who has received any portion of the enlightening influence of the Divine Spirit, is the idea of sending a murderer, who, on the scaffold, confesses Jesus, into the mansion of glory; while his victim, poor man, though he has wronged no one, is sent straightway to be punished forever, because, forsooth, he did not join himself to any denomination!

Many, I continued, have entertained this idea of criminals being admitted to heavenly glory in consequence of reading of the thief upon the cross asking of Jesus, “Lord, remember me when thou comest into thy kingdom.” The Savior, however, made no promise that he would, but simply answered, “To-day shalt thou be with me in paradise.” After His resurrection, when Mary was rushing forth to meet Him He said unto her, “Touch me not; for I am not yet ascended to my Father;” showing clearly that as Jesus had not ascended to heaven where God dwells, neither had the thief, for the two were to be in paradise together.

At this juncture a man who had paid close attention to the conversa-

tion, interrupted me, saying,

“True, the body of Jesus had not ascended, but His Spirit had.”

“Hold,” said I, “Peter in his First Epistle (iii, 18, 19, and 20) says differently, that Jesus, “being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which were sometime disobedient when once the long-suffering of God waited in the days of Noah.”

“Yes,” replied the stranger, “Noah, by the spirit of Jesus, preached unto the antediluvian world.”

I then called his attention to the same Epistle (iv, 6), “For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.”

He answered, “They are dead now, but were preached to when living.”

In proof that a great work is being done for the dead, I quoted the saying of Paul, “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

“They were baptized for Jesus; Jesus is dead,” he answered.

“Jesus,” I replied, “was baptized for himself, so that it was useless for any one to perform that ordinance for him.”

“Well” he continued, “Jesus was dead, and they were baptized in the name of the dead.”

By this time the train was ready to start, so we entered the cars. I sat opposite to the two gentlemen, who introduced themselves to each other, and I then learned that the man I first conversed with was a lawyer, the other, a Presbyterian preacher, on route to Atlanta, to a Sunday school convention.

Presently I heard the lawyer ask his companion in a modulated tone, “What do you think of that man’s ideas?”

The minister answered, “I never heard such ideas before—a beautiful chain of thought. He believes in the goodness and mercy of God though. He is all right.”

Activity may commit some injuries; but indolence is sure to do no good.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 4, 1881.

PRESENT EXPERIENCES.

Too much stress cannot be laid on the importance of present experiences in the history of the Saints. The past is gone forever, the future has not yet arrived, but the labors of to-day are pressing upon us, and it depends much on how we perform them, whether our reward in eternity shall be of that desirable character which we anticipate. There are two classes of people which are quite prominent in the world, and especially in the older countries, and some of each class may have crept in among the Saints. Of the first are those who would have been somebody, or done something if circumstances had not been so "trying," if someone had not injured them at a distant period of their career; maligned their "reputation," trampled upon their "privileges," imposed on their "good nature," or set them a bad example. What good Saints they "would have been" if elder so-and-so had presided just as he should, and exhibited more wisdom in his dealings with them at various times! How faithful they used to be till such-and-such an affair happened and "threw them off from their meetings," or they could not stand it to see this brother or that sister made so much of by the branch president, and they consequently felt "slighted" and hurt at the apparent distinction, and so commenced to neglect their duties, ceased paying tithing, drew out their emigration deposits, stayed away from the sacrament meetings, stopped praying in the family or in secret, gave up going to Zion, and finally became entirely dispossessed of the Holy Spirit, and settled down into a chronic grumbling apostasy!

Then of those who form the other class, some are always waiting for *future* opportunities. They "hope to see the day when they will see better chances for living right," when they can "attend meetings more regularly," and "be there at the time appointed," when they will "be able to pay tithing," when they will "have a place fit to invite the elders to dine," when they can "help the poor," or "put something in the fund for the Temple." They think they can now see just a little ahead when they "will be able to lay up something towards emigration! If such and such a scheme is successful how liberal they "will be," if their wages are "raised" how they will "build up the kingdom," and set an example to their less worthy brethren! Or if they are well off, they will talk of when they can "make their arrangements," how

they will "gather to Zion," how they will "be faithful when they reach there," how they will consecrate their surplus means (if they have any) to the furtherance of God's work. But, still they never show any signs of relieving present distress, in many cases their tithing is woefully in arrears, their present opportunities are entirely lost in vague and uncertain expectancies,—their labors of to-day swallowed up in the great hopes of an uncertain future.

It must be quite apparent to our readers that the classes to which we have referred are both exceedingly in the wrong. They go to either extreme, one looking backward, the other ahead, and both losing the great blessings of the present. The good, true, useful Latter-day Saint is the one who, although in adverse circumstances, still *does his best*, pays tithes in his poverty, in faith that God will "give the increase," attends his meetings punctually, no matter what happens to daunt or deter him, lives up to the laws of the Gospel although all the world and some in the Church besides, misunderstand his motives and malign his character; who is sober and diligent no matter who indulges in the fatal cup or fails in the courtesies and duties of life; who labors conscientiously for the cause of God "with an eye single to His glory," regardless of who sees or criticizes his or her course, or whether it is appreciated or not as highly as it ought to be, or whether it is admired publicly in the same degree as that of brother or sister so-and-so, who belongs to the same branch; who never stops his praying, his tithing, nor neglects his meetings, or any other known duty because of anything some one else says, thinks or does; this is true independence of character, that which distinguishes the sound-hearted Latter-day Saint from every other being on the earth. This kind of a Saint is not ever waiting for the world to cease opposing, for people to become more perfect, for his wages to be raised, for somebody to die and leave him a fortune, before he can aid the work or gather to Zion, or support the traveling ministry; for the world to be "turned upside down" before he can begin to live decently and respectably as a servant of God, and a faithful follower of Christ! No, the true Saint takes things as he finds them, and makes the best of his surroundings. He wastes no time complaining at circumstances, but goes to work with a will, and hews down the scragging oaks of difficulty, till he has by his works and his faith combined, made a pathway for himself, in which others can follow if they choose. Like the sturdy pioneer in an early day, he is the man who "builds the bridges" and "kills the snakes," that the thousands who come after may have ease and rejoicing in their journeyings. He removes the stumbling-blocks from society *to-day*, that his children may have a clearer road in the next generation. He suffers, labors and endures the evils of to-day, removing them wisely as he can, that he may be the better prepared to cope with and handle the emergencies of to-morrow. And after he has done all he can with all the aid he has obtained from the Heavens through faith, prayer and diligence, he still acknowledges the hand of God, and counts himself "an unprofitable servant," considering the vast opportunities offered in his everyday experience.

SPECIAL NOTICE.—As the railway trains on Good Friday, April 15th, are run as on Sundays, those coming here on that day, to go with the April 16th company, must select their trains from the SUNDAY TIMES. In case

such times do not suit some localities, the persons there can come on Thursday, the 14th, get their tickets at this Office, and go on board the ship the same as on Friday; but ONLY those that the Good Friday times do not suit should come on Thursday.

Those who are not members of the Church of Jesus Christ of Latter-day Saints are at liberty to travel with our companies, so they comply with our regulations, but will have to pay the regular SEA fare rates: £6 6s., for an adult; children under 12 years, £3 3s.; under 1 year, £1 1s.

ABSTRACT OF CORRESPONDENCE.

The following interesting extract from a letter of Elder James H. Moyle, written in Burk County, North Carolina, U.S.A., and published in the *Deseret News*, shows some of the rich experiences of our elders in that field.

"During the past four months I have had the pleasure of baptizing eleven adults in the fold of Christ, which has given some cause for the howling of the wolves. This calls to mind an interesting conversation we had a short time since with a friend of ours, and a man of prominence in his section of the country where we have been holding forth of late, he having assisted and introduced us there, was the object at which some jeers were hurled, but he was equal to the emergency. Upon one occasion a Presbyterian divine and lawyer was chastizing him for going to hear the 'Mormons,' etc.; to this he replied, that when it became necessary for him to have a guardian, he might call on his honor for assistance.

"Some excitement having been caused, the friend referred to, with others, requested the presiding Baptist minister to meet us and expose our 'weak and foolish doctrines.' To this he replied that if he did come he would bring a Bible that did not teach polygamy. The new Bible has not been forthcoming, neither his reverence, though he had a very favorable opportunity for meeting us. They then called upon a Presbyterian preacher of extensive experience and education; his reply was that it would not do, as we might prove, wherein they were not closely adhering to the Scriptures. I do not think this answer would have been given had he known that those enquiring were as strong believers in the Gospel as they are.

"Their next victim was the Methodist circuit rider, who had been holding meetings in the neighborhood until a few days before our appointment. He was detained all the week by one of the most severe storms that has occurred here for many years; it being a mountainous district, travel was almost entirely suspended, but when the day came for us to arrive, he declared that he was compelled to go and fill an appointment sixteen miles away, and on the opposite side of the Blue Ridge. He knew as well as his friends that he was not expected there, (for it is not the custom of such men to travel when the weather is in any way disagreeable,) but notwithstanding the earnest entreaties and begging of his friends not to imperil his life, and that of his wife, who was traveling with him, on so hazardous a trip, they nevertheless started, but had to stop after going only three miles. We supposed they then thought themselves free from us.

"The weather was so bad that we were unable to reach our appointment, which is the first we have failed to fill, but all justified us in not coming. Our friend concluded that no blame could be attached to him for assisting us, as he had given all the supposed shepherds (that they had been paying immense salaries for defending and protecting them,) fair warning of the whereabouts of the "wolves," so he felt free and strengthened in his faith in the divinity of our calling, especially when he read from Holy Writ that "The good shepherd giveth his life for the sheep, but he that is an hireling, and not the shepherd, seeth the wolf coming, and leaveth the sheep and fleeth."

We clip the following from a communication of Elders James Sanderson and Joseph R. Murdock, written in Ludington, Mason Co., Mich., Feb. 9, 1881, and published in the *Deseret News*:

"While traveling near Sylvester, after preaching one evening, a lumberman took us home with him; we conversed with the men on the subject of our discourse; one man, the "bully" of the camp, took occasion to abuse us considerably, so much so that the proprietor took us one side and apologized, saying, "If men were not so scarce I would turn him off." We told him that we did not pay any attention to what he said. The next morning the same abusive party said, "If God is my Eather and he knows I am doing wrong, why don't he tell me so." We replied that he had sent us to call all men to repentance, and "we command you in the name of the Lord Jesus Christ to repent of your sins and be baptized for the remission of them." He answered, "I would not if I knew God had sent you." He went out in the woods cursing God and the 'Mormons;' about the first tree he felled a piece flew back and killed him instantly. We have, as a general thing, been treated very well. In one instance the party who had charge of the school-house would not let us stay in the house after preaching to them, and none saw fit to take us home, and it was a very stormy night; but it turned out to our advantage, for, after a short walk, we got a good bed. In another instance we were taken to the hotel after meeting, and our lodging and breakfast paid for. Such is the life of a missionary."

CORRESPONDENCE.

REPORT FROM DUNDEE

Dundee, March 11, 1881.

Pres. Albert Carrington.

Dear Brother,—As brother R. R. Irvine has now arrived from the north to succeed me in the presidency of this conference, it is with feelings of pleasure and gratitude that I have the privilege of introducing to the Saints of the conference one who is everyway worthy of their confidence and support as a servant of God, to fill the position he is called to occupy. I am also pleased to leave the conference in so prosperous a condition

as it is; but before doing so, to succeed Pres. D. C. Dunbar in the Glasgow Conference, I will give you a brief account of our *status*, and of the labors of the elders.

I will commence with Elder Irvine, who reports that before leaving Thurso he baptized a son of brother Munro, and although he is the only one to whom he had the privilege of administering in that ordinance, that through the labors of the elders in Caithness-shire for the last seven months, we now have many friends there, and before he left, quite a number acknowledged that they were

well satisfied with our doctrines, and would even defend them. All that deterred them from joining our ranks was the fear of the contumely of their neighbors, so they would not get baptized until they could start for Utah, and get away from those who felt so vindictive against them. But the strong prejudice that existed in the minds of the people of Caithness has to a great extent been banished through the labors of the elders, and the scattering of the written word, which brother Irvine says he has in the last three months distributed in nine parishes to the amount of about two thousand tracts, including thirty-four packages (of four of our leading tracts each), which he sent to the ministers residing therein. These, with those tracts which he and brother McAlister had previously distributed in that region, make about three thousand four hundred; so the people around there cannot be ignorant of our doctrines, and the seed that has been sown may yet spring forth and grow, particularly that which has fallen on good soil, and we trust the benefits will be reaped in a future day.

I also found on my late visit to Aberdeen, that Elder Buchanan was doing a good work in that district; that within the past three or four months he has had the privilege of administering the ordinance of baptism and enrolling the names of four additional members to the Church, with good prospects of others at an early day. He advertizes in the newspapers the place and time of holding meetings, and frequently has bills posted with subjects announced, so that the inhabitants of the granite city will not have the excuse of saying they did not know where to go and hear our doctrines taught. Through this means many strangers have gone to hear, and a few of them are now identified with us, and there appears to be an interest created among the more liberal class to go and hear for themselves. There is a class, however, not only in Aberdeen, but wherever I have been in Scotland, whose hearts are as the adamantine rocks of which their beautiful city is built. No system of reasoning

on religion can penetrate them, especially when the great plan of redemption, as introduced by the Latter-day Prophet, is concerned.

The Arbroath Branch, under the presidency of Elder David Buist, is also in good condition; a spirit of unity prevails in their midst, and I find quite a number of strangers in this part who are much interested in our principles.

Elders Jack and Baxter are also laboring faithfully in Fifeshire, and are doing a good work, principally in visiting and distributing our tracts through that region. And since Elder Baxter went to the Cowdenheath District, four have renewed their covenants by being re-baptized.

In this district, since my arrival here last October, I have labored diligently and visited among the Saints, friends and strangers, as opportunity would afford, when not engaged with the business, and in visiting other parts of the conference. I also advertized our place of meeting. Occasionally quite a number of strangers would attend, and I am pleased to say that since our conference meeting held on the 9th of January of this year, there have been added to the Dundee Branch ten members by baptism, brothers Jack and McAlister administering in the ordinance, and principally through their faithful labors these additions have been made. A few others are now ready for baptism, which will be attended to at an early date, with good prospects of a few more honest souls embracing the truth. So thus we continue to glean and gather into the fold.

My experience thus far has been that more good is accomplished in these days in convincing people of our doctrines, by fireside visits than at our public meetings, and if the thousands of Saints now in Utah would give or send to our elders a letter of introduction to their relatives in foreign lands, much more good might be accomplished. I am pleased to say there is a spirit of unity and a good feeling among the Saints of this branch, and also of others, to labor for the welfare of the Church of God, and for their deliverance from these lands of oppression and vice, to

the place appointed for the Saints to gather to.

I tender my heartfelt thanks to all the Saints of the conference for their kindness to me while laboring among them, and pray for their future welfare and prosperity, and that they may have strength to hold fast to those noble principles which will at last bring them eternal life.

May the blessings of the Lord continue with you and all the brethren in the Office, is the desire of

Your brother in the Gospel,
JAMES FINLAYSON.

Skipton, Lancashire,
March 24, 1881.

Pres. Albert Carrington.

Dear Brother, — Having been released to return to my mountain home with the first company of the season, I tender with pleasure my acknowledgements of gratitude and thanks for all kindness bestowed upon me by the Saints and strangers with whom I have become acquainted and among whom I have labored, both in the Bristol and Nottingham Conferences. May the blessing of Heaven smile upon them, and the happy acquaintances which are formed may they never be forgotten, but ever be remembered with pleasure and profit.

I can say the Lord has been with me and blessed me in all my missionary labors in this the land of my birth. These have been some of the happiest days of my life, and will ever be remembered "while life and thought and being last, or immortality endures."

I have endeavored, since my arrival, to labor to the best of my ability in preaching the Gospel. I baptized four and re-baptized three persons in the Nottingham Conference just before leaving there on the 11th inst. My health has not been of the best, still, by the blessing of the Lord, I have been an instrument in his hands in bringing some into the fold, and I trust my testimony to the honest-in-heart will be like "bread cast upon the waters."

I am now visiting my relatives, and gathering genealogies, also preaching the Gospel wherever I visit. I bear

them a faithful testimony of the work of God, and the setting up of His latter-day kingdom upon the earth.

I will say to all the faithful Saints, God bless you, and may you all be gathered in the Lord's own due time to the land of the west, to join with the Saints in building up Zion.

With kind regards to yourself and all at "42," I am

Your brother in the Gospel,
JOHN LEE JONES.

LETTER FROM BRISTOL.

Bristol, March 24, 1881.

Pres. Albert Carrington.

Dear Brother, — Since last writing to you, Elder Beazer and I have been visiting and talking to the Saints. We were well treated, the people being glad to see us, and expressed themselves as feeling well under the fatherly instruction of their president. Our stay in each place was short. The Saints in most of the branches in this conference are doing all in their power to aid the cause. There are, however, exceptions. Out of those who have given their names for baptism—previously spoken of—three entered the water, the others thinking it wisdom to wait for a more favorable opportunity owing to the inclement weather.

Pres. Beazer organized a small branch at Downhead, Somerset, with brother Richard Gibbs, an old veteran in the Church of more than thirty years standing, as president. In many places a spirit of inquiry is arising, and ere long we hope to have the pleasure of sending favorable reports from this conference. Much good can be done distributing tracts, and we give them unsparingly whenever opportunity presents itself.

Brothers Gardiner and Harris, during the past six weeks, have been traveling in what was formerly comprised in the Cheltenham Conference, but now the northern portion of this conference. They baptized one person, and report others favorable, also five names given for re-baptism. Brother Gardiner was by no means idle while among his friends, as he hopes soon to be able to substantially show

by baptizing several of them. He held several public meetings which, without doubt, will be productive of good. In fact, the outlook in that region is unexceptionally good; the people seemingly are awakening from their lethargy into active searching after truth. The Holy Spirit is assisting us in our administrations to the sick, several cases of healing

having occurred recently.

We are all feeling well in our labors, and desire to do our part in showing people the error of their ways. The brethren all join with me in sending kind regards to yourself and all at the Office.

Your brother in the Gospel,

J. L. ROBINSON.

MINUTES OF A CONFERENCE

HELD IN ST. ANN'S CHAPEL, ST. ANN'S STREET, NOTTINGHAM,
MARCH 27, 1881.

—o—

Present—Apostle Albert Carrington, President of the European Mission; Elder Chas. W. Stayner, from the Liverpool Office; O. F. Hunter, Pres. of the Nottingham Conference; John Cooper, from the Leeds Conference; Geo. Stringfellow, from the London Conference; D. C. Dunbar, from the Glasgow Conference; and D. West, J. Farmer, J. R. Howard, Z. P. Terry, J. J. Giles, G. M. Spencer and W. H. King, traveling elders in the Nottingham Conference.

10.30 a.m.

Singing. Prayer by Elder J. Farmer. Singing.

President Hunter made a few introductory remarks, and called upon the elders in charge of the various districts to report the same.

Elder David West reported the Leicestershire District. He stated that there had been a large number of additions since the last Conference. The Leicester Branch had grown from 27 members to 45 in number, as many had recently been baptized.

Elder Terry reported the Lincolnshire District. There had been few additions, but now an opening was being presented, and he hoped soon to see the result of the labors of the elders. They were delivering tracts and warning the people by their testimony.

Elder King stated that there had been some 27 additions in the Hucknall District, within the last five months, and the branches were prospering very well. He also reported the district in which Elder Jones had

been laboring as doing well. Some had been added to the Church recently.

Pres. Hunter reported the Nottingham Branch, and then read the statistical and financial reports. The general Authorities were then presented to the conference and unanimously sustained.

Elder Stringfellow felt pleased in having the opportunity to stand before the congregation to bear his testimony. Spoke upon the necessity of faith, and the results following the exercise of the same. We must not only believe in God, but must carry out the commandments given by Him. There is a fountain of knowledge, of light and intelligence, and that is God, and we have access to that fountain. He that lacks wisdom should ask of God. He exhorted the Saints to attend to their duties, and especially supplicate the Lord daily. Closed by bearing his testimony.

Elder Cooper said, I am well acquainted with the Saints here, and being a native of England, I am acquainted with your customs, and feel pleasure in meeting with you. Referred to the preaching of the Gospel, and the difficulties encountered. He felt well in the work of God, and exhorted the Saints to obey the laws of God. The law of Tithing was given to us, and by complying with the same we would call down innumerable blessings on our heads.

Elder Dunbar said,—I, too, am acquainted with the Saints here, and feel pleased to note the progress in

the Conference since I left it some months ago. Referred to his labors in the conference, and likened his position to that of the Apostle Paul when he said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." Referred to the different circumstances in which we are placed, and the moral courage of some who can stand the storm of opposition and not feel ashamed of the Gospel of Jesus Christ. Others, for various reasons, among which are fear of the frowns of the world and the ignorant haters of truth, sometimes feel ashamed of the Gospel. He exhorted all to diligence and faith, and closed by bearing his testimony to God's work.

Singing. Benediction by Elder Terry.

2 p.m.

Singing. Prayer by Elder Howard.

Elder Farmer quoted from Eph. iv, 11-13. Referred to the pattern laid down by Jesus, demonstrating that only by prophets, apostles, and the gifts of the Gospel, could we carry out the commandments of God, and "come to a unity of the faith." Showed the diversity of Christendom, and proved that it was caused by the absence of inspiration from God.

Elder Chas. W. Stayner followed in an interesting discourse. Referred to the transitory things of life, and compared them with the glories of eternity. The revelations to Joseph Smith involved the same principles that were taught by Christ, Abraham and others, and he who would sacrifice one principle of the Gospel revealed from Heaven to gain the reputation or wealth of the world, was a craven and a hypocrite. This Gospel existed from all eternity, and was not originated for this planet alone, but all the shining worlds in the universe were governed by its grand principles. Some thought because the Latter-day Saints urged the necessity of apostles and prophets, they did not sufficiently regard the atonement of the Savior. But this was a very erroneous conclusion, as would be seen by reading the standard works of the Church. We not only ask mankind to believe

in Christ, but we go still further—we ask them to carry out His teachings. Referred to the restoration of the Gospel by revelation, the finding and translation of the plates. The Book of Mormon verifies the Bible. It is not a substitute for the Bible, any more than Joseph Smith is a substitute for Jesus Christ, or one principle is a substitute for another equally necessary. These doctrines differ from the ideas of the "Christian" world, hence the Saints are hated of all nations. Ministers who enjoy great popularity do not come under the head of those who Christ said should be "hated for His name's sake." The speaker closed by testifying of the industrious and progressive character of the Saints in Zion, and stated that the true secret of their unity was their knowledge of correct principles, which enabled them to govern themselves.

Singing. Benediction by Elder Spencer.

6 p.m.

Singing. Prayer by Elder West.

Pres. Carrington then delivered a very instructive and interesting discourse on the nature of the Gospel, referring to the agency of man and other points of doctrine contained in the revelations of God through Joseph Smith. He dwelt on the freedom of the Gospel and the perfection of the organization of Christ's Church, and the necessity of maintaining the organization and principles thereof in their perfection. He showed the futility of all efforts to injure God's work, and closed by exhorting the Saints to faithfulness, that they might attain celestial exaltation in the kingdom of God.

Singing. Benediction by Elder Stringfellow.

Good attention was paid during the meetings, and all seemed pleased and instructed. Throughout the proceedings of the day a good spirit prevailed, and the Saints felt that the Lord was blessing them, and that they were indeed partaking of "a feast of fat things."

POETRY

DROPPING A SEED.

[SELECTED.]

The land was still; the skies were gray with weeping;
 Into the soft brown earth the seed she cast;
 Oh, soon, she cried, will come the time of reaping,
 The golden time when clouds and tears are past!
 There came a whisper through the autumn haze,
 "Yea thou shalt find it after many days."

Hour after hour she marks the fitfull gleaming
 Of sunlight stealing through the cloudy lift;
 Hour after hour she lingers, idly dreaming,
 To see the rain fall, and the dead leaves drift;
 Oh, for some small green sign of life she prays;
 Have I not watched and waited "many days?"

At early morning, chilled and sad she hearkens
 To stormy winds that through the poplars blow;
 Far over hill and plain the heaven darkens,
 Her field is covered with a shroud of snow;
 Ah, Lord! she sighs, are these thy loving ways?
 He answers—"Spake I not of many days?"

The snowdrop blooms, the purple violet glistens
 On banks of moss that take the sparkling showers;
 Half-cheered half doubting yet, she strays and listens
 To finches singing to the shy young flowers;
 A little longer still his love delays
 The promised blessing—"after many days."

O happy world! she cries, the sun is shining!
 Above the soil I see the springing green;
 I could not trust his word without repining,
 I could not wait in peace for things unseen;
 Forgive me, Lord, my soul is full of praise;
 My doubting heart prolonged thy "many days."

DIED.

GIBB.—In the First Ward, Salt Lake City, March 4, 1881, of old age, Mary Gibb, formerly of Leith, Scotland. She emigrated in 1856, crossing the Plains with the hand-cart company, on which trip she lost her husband.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
 LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 15, Vol. XLIII.

Monday, April 11, 1881.

Price One Penny

THE CONFLICT, AND ITS CAUSE.

The difference between the doctrines preached by the Latter-day Saints, and the sermonizing done by the "Christian" denominations of the day, is exceedingly marked. So much is this the case, that sometimes when one of our elders comes unannounced before the public, and lays before a promiscuous congregation, gathered from various quarters, and who may belong to any or to various religious bodies, the religion of Jesus Christ, the doctrines he advances, are met with strong opposition from his hearers, some of whom will become excited and angry, and even quarrelsome and riotous in their manifestations of unbelief in the principles advanced. The question may be asked: what is the cause of this conflict with the ideas and opinions of other professing Christians? The fact that other denominations differ from each other does not seem to be regarded in the same light. It is taken as a matter of course that they should believe in a *variety* of doctrines, and entertain a diversity of ideas concerning religion, notwithstanding they all claim, and as far at least as the Protestant world is con-

cerned, are recognized by each other, with all their incongruities, to belong to the "Church of Christ." But as soon as the Latter-day Saint comes forth, Bible in hand, and presents the plain, simple principles contained therein, antagonism is at once manifested, intolerance is exercised, especially by the local preachers, religious leaders, and prominent "Christians" generally, and where the obvious meaning of the passages quoted cannot be distorted by spiritualizing, unbelief is in some instances strongly implied in the Bible itself, as a record of the doctrines and practices of the ancient Church. In other cases, rather than acknowledge defeat, and give up pre-conceived ideas which they find the Scriptures do not sustain, they will leave the congregation, and entrust the salvation of the flock to the care of those who have wielded the biblical logic with such telling force.

Others again are so struck with the Scriptural proofs given, that they will imagine, and even seek to lead others into the belief, that the Bible, used by the Latter-day Saints, is a different edition from the one used in the

churches of the day. And to this, in part, may be attributed the saying that the Saints have a "Bible of their own," and that they do not believe in the Holy Scriptures. The fact is, the real doctrines of the ancient Church established by the Savior, although so plainly recorded in the New Testament, are not preached in the pulpits of Christendom, nor understood by the masses of the people called Christians; and when the Bible is brought forward as a whole, instead of simply isolated texts therefrom, and the principles of the Gospel are taught as the Bible teaches them, they appear like new doctrines to the people, and until they read for themselves many will not believe that such things are actually recorded in Holy Writ. Hence we meet at once with antagonism, not, however, in the form of well-sustained Scriptural arguments, but of sectarian ideas, vain, speculative theories, fragmentary doctrines, which have come through the theological wars of the dark ages, scarred and blemished and mutilated, until but a relic of their ancient perfection is discernible, and which will not stand the test of investigation, or comparison with the records of divine truth.

Again, of late years the idea has gained ground that nothing but a mere belief in Christ as the Redeemer is necessary to salvation. All the strong requirements of the ancient Church, as regards faith and works combined, are either "spiritualized" or ignored; and efforts at righteousness in accordance with the teachings of the Savior and His apostles, are regarded as assumption, and even discountenanced by some preachers as a barrier rather than an aid to salvation through Christ. The ancient rites of "baptism and laying on of hands" are much disregarded, and, when performed, are not done according to the Scriptures. The mode of baptism is changed, modified and diversified to suit the candidate, and sometimes applied to infants, for which no grounds can be found in any book of the New Testament. The "gifts" which used to follow the laying on of hands through the outpouring of the Holy Ghost, are now

supposed to be "done away." Healings, tongues and prophecy are regarded as evidences of sorcery or deception, rather than of faith. The organization of the Church with apostles and prophets is looked upon as a "new departure" from old orthodox principles, and the existence of a living priesthood, blessed with direct revelation from God, and holding the right to officiate in the ordinances of the Church, and to regulate and govern in things spiritual and temporal, is denied and utterly repudiated by the modern "advanced Christians" of our enlightened age.

Is it any wonder then, that when the old Gospel of the Bible is preached in its grand simplicity, and the power of the Holy Spirit is exercised in declaring the great truths of the Old and New Testament, as they were understood and preached in ancient days; we repeat, is it any wonder that a conflict should arise, and that some antagonism should be manifested among those whose creed is in danger of being fundamentally disproved and Scripturally overturned? Again, when people have been lulled into the erroneous idea that their "belief alone" will save them, they do not like to be told that "repentance from dead works" and a future righteousness of life are also necessary to render them worthy of the celestial kingdom. Hence this class, "having itching ears," are not able "to endure the sound doctrine" of people "turning unto righteousness that they may live." And as long as people are unwilling to receive the Scriptures in the beautiful, plain language of the sacred word, and will persist in accepting vain theories of men instead of the logical truths of the Gospel, there will always be a conflict between them and those who preach the Gospel of the Bible in its purity. But we would add that although this conflict be sharp, it will be very short, for "the hour of God's judgment is come," when he will pour out his wrath upon the wicked and the rebellious; when famines, earthquakes, wars and desolating scourges of various kinds will go forth among the nations as the "signs of the end," and the time will then speedily

come when those who reject the Gospel restored to the earth in our day, and persecute the prophets of God, will be swept from the land by the brightness of Christ's coming, whose

glory is a consuming fire, and who will not be mocked when he comes with ten thousand of His Saints to cleanse the earth and reign with His purified people.

LEAVES FROM THE TREE OF LIFE.

(From the Salt Lake "Contributor.")

SIXTH LEAF.

Comparison of the various sects of modern Christendom with the Church of Christ as established by Jesus and his Apostles, which was briefly described in the preceding article, will show that there has been a wide and remarkable departure from "the faith once delivered to the saints." It is contrary both to scripture and sound reason to think that Christ would set up two or more discordant religious systems to distract mankind and cause strife and contention. "God is not the author of confusion." There is but one straight and narrow path that leadeth unto life. The mind of God is one; the minds of men are various. The fact then that there are various opposing religions in the world is conclusive evidence that men have been engaged in their invention. It is also clear that they have established very imperfect imitations of the true Church of Christ.

The departure from the order, doctrine, ordinances and spirit of primitive Christianity commenced at a very early period. Contentions began to creep in among the early saints, and they soon commenced to array themselves in factions, some being of Paul, others of Apollos, others of Cephas, etc. And the inspired leaders of the Church foresaw the great apostasy which would take place, as may be seen from their epistles. Paul declared that the day of the Lord's second advent would not dawn until a "great falling away" should occur. He described the condition of apostate Christendom when the people "would not endure sound doctrine," but would "heap unto themselves teachers, having itching ears;" when "doc-

trines of devils" should be taught instead of the pure Gospel; when they would have "a form of godliness, but deny the power thereof;" and Peter declared that false teachers would arise in the place of the duly authorized servants of God, and bring in damnable heresies; who "through covetousness would make merchandise of the souls of men;" and by whom "the way of truth would be evil spoken of." This "mystery of iniquity" had already begun to work even in their day, and rapidly increased after their departure.

The combined powers of the world, the flesh and the devil made such inroads upon the Church of Christ that, by the time when John the beloved disciple was banished to the island of Patmos, where he received that great vision known as the Book of Revelations, only seven branches of the Church were worthy of divine mention, and some of them had become so corrupt that terrible denunciations were hurled against them, and they were threatened with complete rejection. In that same vision the inspired Apostle beheld the utter and universal apostasy of the Church and the spread of spurious Christianity until *all nations* were "made drunk with the wine of the wrath of the fornication" of Babylon, "the mother of harlots and abomination." Instead of the chaste Church of Christ, clothed with the sun, the moon under her feet and the crown of twelve stars upon her head, the scarlet-clothed impostor, sitting upon the beast, grasping a cup full of filthiness for the whole world to drink. Regal pomp and state power, instead of the solar glory of the Melchisedec and the lunar rays of the Aaronic priesthoods, with the stellar

crown of the Apostleship shining at the head! Mystery instead of light! Painted guineas instead of modest patriity! Names of blasphemy instead of that one sacred name at which every knee should bow!

When the lights that Christ kindled on earth to lead mankind in the only true way were put out by the hands of murderous men, darkness overspread the world, and "gross darkness covered the people." Errors multiplied. Heresies sprang up like rank weeds. The spirit of Christ gradually withdrew. And when what was left of the form of Christianity became allied to the softened paganism of the Romish Empire, the angels looked down from afar upon another triumph of the Arch Adversary, who rules as the Prince of this World, and reigns in the hearts of the children of disobedience.

The Papal church, seated upon the Romish State, was fitly prefigured by the woman upon the beast. The Church of Christ was gone, without even a shadow of its presence to be seen upon the earth. All nations were blinded and intoxicated by the mystery and abominations, the heresies and perversions, the pomps and vanities of this spurious ecclesiastical system, with its Popes and Cardinals in the place of Apostles and Prophets, its priesthood in the place of the priesthood; and its force, bloodshed, cruelty and lust in the place of the love, liberty, peace and charity of the departed Church of the Redeemer.

After a time came the Reformation. Protestants against the tyranny, falsehood and gross villanies of this blasphemous hierarchy sounded aloud the story of her abominations and shook all Christendom with the force of eloquence. Anathematized and excommunicated from the Mother Church, they established new churches, discarding many errors but retaining as many more. Still further "reformations" were inaugurated, originating more churches, and thus sects produced sects, and religious systems multiplied, until the term Christianity covered an incongruous mass of discordant elements, representing all shades of human opinion, without a single authoritative voice deputed of heaven to harmonize and bring them into order. For, though immense

good accrued to the world through the exposure of error and the unfolding of truth, which were the consequence of the Reformation and its successive developements, and though many excellent men spent their lives and suffered cruel deaths for principles of righteousness, yet there was no direct communication established between them and the heavens, and that authority by which the Apostles administered for and in behalf of the Father, the Son and the Holy Ghost was still unrestored to man. There was no inspired prophet, no gifted seer, no appointed revelator through whom the will of God could be made known. Therefore the ordinances of the Gospel could not be administered acceptably to God, and all such ceremonies as were established among the various sects were of necessity void and without virtue in heaven.

So the world rolled on, and men framed religions, all containing some truth as well as some errors, and many persons who would have done well in advocating what they believed to be right, in their own names, undertook to assume the name of the Trinity, and to officiate as though authorized by Jesus Christ, while they openly admitted that there had been no communication from on high for centuries, and maintained that the days of revelation were gone for ever. And thus the effects of Mystery, Babylon, the Mother of Abominations were felt directly or indirectly throughout all the nations professing to be Christian, and millions upon millions of mistaken souls passed behind the veil without receiving the principles and ordinances of salvation, and the living and the dead were left in the spiritual darkness of centuries of apostasy, to wait until the dawning of the great and last dispensation, the times of restitution, when the crowning act of God's mercy to man should be performed, and the ushering in of the Millennial day should bring again to the world, with increasing glory, the Gospel, the priesthood, and blessings and the powers of all former ages, for the salvation of the human race and the permanent establishment of the Church and Kingdom of God, no more to be thrown down for ever.

C. W. Penrose.

FIRMNESS.

There are few people in the world who have not a share of ambition, and many have a desire to become honored and looked upon by their fellow-creatures as doing or accomplishing something to better the condition of mankind—to leave their name in the niche of fame, and an example worthy to be followed by future generations. Thousands there are, too, who would attain to eminence, were nothing required but the desire. The fact that the road to fortune and fame has difficulties to be encountered and obstacles to be overcome, is what deters the weak, vacillating individual from commencing, or at least continuing on the journey, and partially from this cause the number of the truly great is very limited when compared with the mass of human beings peopling the earth. Our heavenly Father, in His infinite wisdom, has seen fit to place a prize upon every blessing, and shows unmistakably that none shall enjoy the sweet who have not first tasted the bitter, and by this means become competent to appreciate the privileges which, by industry and perseverance, are lawfully their due.

One paramount characteristic in order to ensure success, is an indomitable will, an unflinching determination not to be turned aside by petty trifles and unruly passions, but, with the end in view, to trample on every obstacle that will retard our progress and hinder our onward and upward march towards perfection. History is replete with examples of men who have fought and won; many have struggled for, and gained the victory that entitled them to at least worldly renown. The question arises, How have these men, whom the world delights to honor, gained their enviable position; was it their destiny to be thus situated? Mistaken idea! Predestination cannot be blamed for the actions, either for good or evil, of mankind. God never destroys man's agency. Determination and energy were and are the keys. "Never give up" is the watchword. "Be sure you are right, and then go ahead," is the

motto, and obedience thereunto insures success. With this knowledge energetically begin, realizing that "what man has done man can do." Difficulties must and will arise—these are the foundation of future glory—meet them then unfalteringly, and make every obstacle the spur which incites to renewed energy and activity. And, by overcoming all present troubles, prove worthiness and capability to do and accomplish more in the future. The reward will be in proportion to the storms encountered, with the proviso that they have been valiantly faced and righteously overcome. Temptations innumerable will be met in as many varied forms. Smooth-tongued flattery, with honeyed words, will endeavor to allure; glittering pleasure will offer its inducements hard to be rejected; the wine cup will be invitingly presented, and incontinence, with kindred vices—that curse of the nations and the ruin of so many—will seek to ensnare us. Shun them all, and struggle faithfully and firmly. Be steadfast in the course marked out, proving worthy to be "called a son of God," by cultivating Godlike attributes. The question might be asked, Can this individual work benefit mankind at large? No person is properly qualified to teach others till he has himself gained some knowledge, wisdom and experience, and no one can govern others righteously till he has learned somewhat about governing himself. What greater proof is needed of this, than that shown by the prophets and apostles in all ages, even down to the present time. Joseph Smith, the prophet, accomplished much, but he also suffered much. Even the Savior became "perfect through suffering." He is appropriately called "the example of the world," and nowhere can be discovered an instance where He deviated, through temptation or otherwise, from the course marked out in the eternal worlds, but He performed in all respects the work His Father had sent Him to do. Endeavor, then, to follow His illustrious example. It is true our work may differ somewhat

from His, but His virtues can be emulated, and a great reward received for all that our deeds and intelligence merit. The "servant is not greater than his Lord," neither can the glory of a celestial world be gained except through firmness in the principles of truth, and faithfulness to the work of God. To the Latter-day Saints strength of character is essentially necessary, in order that they may re-

main true to their covenants through such trials, temptations and persecutions as may come upon them. The motto then of all should be, cultivate *firmness* in the right, and remain *firm* to the truth as revealed from Heaven, no matter who may endeavor to dissuade us from our course, or what disasters may threaten our pathway.

J. L. ROBINSON.

FULFILLMENT OF REVELATION AND PROPHECY.

(From the Salt Lake "Juvenile Instructor.")

On Sunday, the last day of December, 1849, the Saints living at Kanesville were assembled together for worship in their bowery. Elder Orson Hyde was presiding. When the services were about to close he arose from his seat and told the people he had got a revelation from the Lord for them.

It called forth in the minds of the congregation an anxious enquiry at once as to what this revelation could be.

He then proceeded to say it was that the people on the following morning, before the sun rose upon the birth of a new year, should come and deliver into the bowery, for the benefit of the poor, a goodly portion of their flour, corn-meal, beef, mutton, pork, chickens, cheese, butter, eggs, bread, pies, cakes, potatoes and vegetables. He also called upon the merchants of Kanesville to liberally contribute of their calicoes and dry goods, as well as their tea, coffee and sugar.

He also prophesied at the same time in the name of the God of Israel, that whosoever should have these things delivered before the sun should dawn on the year 1850, should be blest beyond measure, and that it should return upon their heads four-fold in what they should set their hands to do, and that they should prosper exceedingly.

The writer of this article was present on that auspicious morning, and witnessed the great tide of offerings that came pouring in. The farmer, the

artisan and all who could contribute, cheerfully brought into what might then be called the Lord's storehouse, of the good things they possessed.

Many came a distance of five or six miles, until it seemed at last that every requisition made upon them was fully responded to.

Even our outside friends, the merchants, were not slack in answering this call. The dry goods and groceries were on hand also, for all appeared to be moved by the influence of Elder Hyde's prophetic declarations—that they should have four-fold, and should be prospered exceedingly.

The poor had these things dealt out to them unsparingly, mostly by the Elders' own hands, and those who received these gifts rejoiced in the feast so profusely imparted, and it appeared to them a year of jubilee.

"But," my young readers will ask: "What about the reward for these generous donations? What about the four fold? Did not this part of Apostle Hyde's words fall to the ground?"

I will bear testimony to this also, which was as interesting as was the call made for the good things for the poor.

At the time the revelation and these declarations were given, corn was selling at forty to fifty cents per bushel and a drug in the market at that. But the farmers were told not to waste their corn and vegetables, but to save them.

Early in the following spring, the

miners and gold seekers *en route* to California came flocking into Kaneshville by hundreds, and were held there, through the lateness of the season, until April, and many until the latter end of May.

During those months corn was selling for cash at \$2.00 per bushel, and almost everything else that was raised sold at proportionate rates.

Nor was this all; every kind of business was animated. The blacksmiths and wagon makers were kept constantly busy, shoeing horses and repairing wagons. Many were also engaged in making trades. The emigrants were under the necessity of exchanging their battered wagons for a stronger kind, and to replace their

jaded animals with others in better order.

Many of their old wagons had to be sold at nominal prices. Much of their overcharged freight had to be left and sold for what it would fetch.

Frequently one, and occasionally two actioneers might be seen knocking off useful articles at one time, some of them new, and sold at half the usual cost. Many of the Saints were thus enabled to fit themselves out for the journey across the plains.

Perhaps I have written enough to show how God honors His servants and fulfills their words when uttered by the power of the Holy Ghost.

R. C.

THE LAND OF ZION.

TUNE :—"There is a gate that stands ajar."

There is a land that stands afar,
Where Saints of God are fleeing,—
There truth and might and justice are,—
Watched by God's eye, all-seeing.

CHORUS.—O land of promise can it be?
Yes, that's the chosen land for me;
For me, for me, for me, for me;
Yes, that's the land for me.

Out in the glorious, far-off west,
Where Nature's brightly beaming,
This land is found where Saints are blest,
And are the wastes redeeming.

CHORUS.—O land of promise, etc.

This chosen land it welcomes all,
Who wish to be secure
When judgments dire, on men shall fall,
Who persecute the "pure."

CHORUS.—O land of promise, etc.

Though foes may scoff and people sneer,
Yet that's the land of Zion,
Where all who wish the Lord to fear
Should haste to and rely on.

CHORUS.—O land of promise, etc.

When earthquakes in the land shall be,
And war shall vex each nation;
There, Saints shall true redemption see
In this last dispensation.

CHORUS.—O land of promise, etc.

We look e'er long for Christ to reign,
And chains of bondage sever;
From Zion then, through earth's domain,
His law shall go forever.

CHORUS.—O land of promise can it be?
Yes, that's the chosen land for me!
For me, for me, for me, for me;
Yes that's the land for me.

HEARNETT,

Action is, after all, the main business of our lives—we are to work "while it is called day;" and thought is worth nothing unless it leads to and embodies itself in practice.

Persistence is as needful to the life of thought as to that of action. Though often confounded with obstinacy, it is essentially different. The latter is a dogmatic and unreasoning inaction of the mind, the former is an earnest and continuous approach to truth.

A moment's work on clay tells more than an hour's labor on brick. So work on hearts should be done before they harden. During the first six or eight years of child-life mothers have chief sway, and this is the time to make the deepest and most enduring impressions on the youthful mind.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 11, 1861.

THE GOSPEL PRACTICALLY APPLIED.

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THE Gospel of Jesus Christ is too often regarded as a mere theory, to be simply believed, rather than as a system of righteousness requiring practical obedience. While we admit that it is theoretical in its principles—being the “plan of salvation,” it is also practical in its requirements,—being the “power of God unto salvation.” Hence it has two distinct phases, and we find, on observation, that the theoretical phase alone seems to have its special adherents to whom we desire to refer.

Among this class may be an argumentative believer who accepts the doctrines of the Church as preached by the elders and missionaries, simply because they are Scriptural and cannot be refuted on Biblical grounds, being simply convinced but not converted. He believes in “God the Father of our Lord Jesus Christ,” and in Jesus the Mediator, and in the Holy Ghost the Comforter, because of the indisputable proofs in Holy Writ. He is baptized because Christ, John the Baptist, Peter, Paul and other apostles and servants of God preached and practiced baptism. He enters the Church almost wholly on argumentative grounds, he has demanded and obtained Scriptural proof for every doctrine advanced for his acceptance, and he also believes the Gospel as far as it refers to theories and ordinances, and accepts its divinity because his mind is convinced that it is true. He believes that Joseph Smith was a prophet, because his reason is satisfied that God would not destroy the wicked until He had first sent them a proper official warning of his judgments to come. This man may, however, accept the Gospel on purely theoretical grounds alone, and yet ignore almost entirely its practical application to his after life. On joining the Church, and perhaps receiving an appointment, he preaches the same doctrines theoretically to others, uses the same arguments by which he was convinced, probably delivers Biblical discourses replete with quotations, and makes argumentative appeals to the reason of others to gain their acceptance. Now this is good as far as it goes. But with all this, he has never been able to comprehend the practicality of the great work of God. He does not conceive it to be a beautiful system of individual and universal *discipline*—a practical everyday religion, designed to mould the character of the adherent to its doctrines, and to govern in all things the lives of those who accept its principles. He has never grasped the

idea that it reaches from eternity to eternity ; that it compasses the heavens, spans the earth, and reaches down under the earth ; that it comprises all things whether spiritual or temporal, whether life or death, as well as things past, present and to come. He does not realize that it can and will, if we heed its precepts, help us to curb our passions, restrain our appetites, and control our ambitions, till we "bring ourselves under subjection to the mind and will of God." That when tempted, we can by this power resist the temptation ; when tried, submit to the will of Heaven ; when persecuted, "revile not again ;" when injured, "overcome evil with good." That we must exercise faith in tribulation, charity in the midst of wickedness, and practice righteousness all the day long ; and that we must not only believe the truth but speak it, not only admire honesty but practice it,—not only preach sobriety but set the worthy example. Of little use is the *belief* of that man who does not overcome himself and his temptations, and withstand the trials of his integrity. We must not only possess faith in God, but we must also "let our light shine before men, that they may see our good works, and glorify our Father who is in heaven." What would be the benefit of our belief in the Gospel, if we yielded to every temptation that presented itself after our admission into the Church ? What use would a belief in temperance prove, if a man drank of the alcoholic poison at every opportunity after signing the *pledge* ? Would his faith prevent the *delirium tremens* ? No, his vital energies would be wasted just as completely as though he had never heard of the temperance movement ! So with the Gospel as a practical disciplinarian to bring us to perfection. True it may only be done step by step, "here a little and there a little," but its work is a sure one, if we will heed its teachings. Practically apply its principles to our lives, and it will exalt us into a celestial glory. To accomplish this, we must not only preach it but *live* it. Not only should it convince our minds, but *convert* our hearts. Not merely our reason be satisfied by argument, but our souls elevated, purified, sanctified, and finally exalted by the very spirit and power of the work.

This is the religion of the Redeemer, as it is designed to operate for the salvation of mankind, and we say, let it commence right in our own hearts, who have accepted it as divine ! Let us—the Latter-day Saints—practice it ourselves ! Let us be faithful to its Heaven-born principles, and profit by its practical lessons ! Let it not suffice that the drunkard is baptized, but let him cast aside the fatal cup ; let the thief "bring forth fruits meet for repentance" and "steal no more ;" let the slanderer shut his mouth from speaking evil, and "keep his tongue from guile ;" let the slothful become diligent, let the careless and slovenly become prudent and cleanly, and the unfaithful everywhere "cease to do evil and learn to do well. So shall the Gospel commence its work of regeneration in our own lives, cleansing the "inside of the platter," and preparing the faithful and obedient for greater things than the heart of man hath hitherto conceived of, in the way of blessing and salvation ; so shall we have reason everyday to rejoice in this life, and be fitted for the presence of the "PURE IN HEART" in the life that is to come.

There can be but one true fidelity to self, and that is the fidelity of a constant purpose to answer the calls of duty and self-sacrifice.

RELEASES.—The following named elders are released to return home with the April 16th company : O. F. Hunter, president of, and George M. Spencer, traveling elder in the Nottingham Conference ; the latter on account of failing health, and the former with permission to visit relatives in the States. The departure of John M. Moody, jun., is postponed to May 21st.

APPOINTMENTS.—John Cooper, president of the Leeds Conference, is appointed to succeed O. F. Hunter in the presidency of the Nottingham Conference ; and James Farmer, traveling elder in the Nottingham Conference, is appointed to succeed John Cooper in the presidency of the Leeds Conference. J. L. Robinson, traveling elder in the Bristol Conference, is appointed traveling elder in the Nottingham Conference ; and John H. White, traveling elder in the London Conference, is appointed traveling elder in the Norwich Conference. Elders Robinson and White are expected to proceed at once to their new fields.

LECTURE.—Elder C. W. Stayner remained in Nottingham after the Conference, held there on the 27th ult., and delivered a lecture by request on Tuesday evening the 29th, at the Town Hall, in Hucknall Torkard. His subject was "Ancient Christianity—the Religion of the Bible. The Saints preach it, 'Christians' condemn it, the world hate it. Will it triumph?" About 130 outsiders were present. The lecture lasted about one hour and fifteen minutes. Several other Elders from home were present and a large number of the Saints residing in the vicinity. Elder Stayner has since returned to Liverpool and is enjoying the best of health and excellent spirits.

RETURNED.—President Carrington returned on Friday last from London, whither he had gone to attend Conference on Sunday the 3rd instant. During his stay he visited Faversham and attended meeting on Tuesday the 6th inst., returning to London the same evening. He is in excellent health and spirits.

ABSTRACT OF CORRESPONDENCE.

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Through the courtesy of Pres. Cooper, we are enabled to publish an abstract from a letter sent to him by Elder Robert Kewley, now laboring on the Isle of Man, which is a rough locality judging from what is reported :

"I have been laboring here (Douglas) trying to open a new branch, but there is so much "Boycoting" going on, masters threatening to turn their men off if they had anything to do with the "Mormons." I have had some rough times with the Methodist local preachers. I came across six the other evening coming from Peel, and gave each of them a tract. They then tried to figuratively "swallow me," but I held my own with them. I have only held two meetings. One evening I got covered with stucco and whitening and flour mixed—they had it in little paper bags, and would throw it at me ; it made my clothes look rather shabby. A lady invited me to tea one evening, and her husband told her if ever she invited a "Mormon" there again, he would kick her, and him out of doors—he said he never wanted to see a

"Mormon" again ; but on Saturday he had a stroke, one side was paralyzed, and he lost his speech. A doctor labored with him some time, and then gave him up. When I came to town at night, she sent for me to come and administer to him, so I laid hands on him without anointing him with oil, and in a few minutes he began to look around. It may be the means of an opening here. I have delivered about 300 tracts, so I think it will make a little stir after a while. I have been shut out a good many times ; one night I walked fourteen miles before I got lodgings, and it was one o'clock in the morning when I got to quarters. I think I will stay a little longer, but I don't think it will be long. They had one of the roughest elections here the other day I ever saw ; one man was killed, and many more were badly hurt."

CORRESPONDENCE.

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REPORT FROM NEWCASTLE

Newcastle-on-Tyne, March 30, 1881.
Pres. Albert Carrington.

Dear Brother,—In my humble way I make another attempt to report to you the labors of the elders and the progress of the work of the Lord in the Newcastle Conference. The health of the elders is good, with the exception of brother J. A. McAlister, who is suffering from a severe cold, but from which he hopes soon to recover. I am pleased to report that the conference on the whole is improving spiritually and financially, and is at the present time in a good, healthy, and working condition. We have organized two new branches, and partially organized four more as appendages to other branches, which we hope to fully organize as they develop themselves in numbers which they are already doing. There were some members of the Church living many miles away from any branch, who scarcely ever got to a meeting, which naturally made them more or less careless in their duties in the Church. We have now made arrangements so that they hold their own meetings on Sundays, and they invite their neighbors in to hear their testimony ; they also lend them some tracts to read, and they feel they are doing something for their own and other people's benefit, as well as assisting to build up God's kingdom on the earth.

Since my last letter to you in January, there have been additions to the conference—thirty-six have been

baptized, and with good prospects of further additions in the future.

Elders J. L. Holbrook and J. S. Tingey report the Saints in the South Church district, as a general thing, feeling well in the work of God. Quite a sprinkling of strangers are attending their meetings, which they hold wherever they can get the privilege to do so. These brethren are laboring energetically in preaching the Gospel and distributing the written word amongst the people ; they report an addition of twenty adult members, and also seven re-baptisms. The brethren express themselves as feeling well in the work.

Elders W. C. Parkinson and W. H. Butler report the Saints in the Stockton district as feeling well. They have lately effected a new tract organization, with the sisters as well as the brethren to take part in the distribution ; also one at West Hartlepool, which we hope will result in good. These elders are untiring in their efforts to get the truth before the people, and in doing so they have to meet with a good share of abuse in some parts of the district. The converts are few and far between that are made now in some of those well-warned and re-warned localities, which makes the elders feel sometimes rather discouraged. It seems that if there are any honest-in-heart in those places now, it requires more than the humble testimony of God's servants to awaken them to a realizing sense of the truth and the times we live in. As soon as the weather permits, these

brethren will make an effort to open up a new field in which to devote a portion of their labors.

Elders G. H. Butler and J. A. McAlister are at present laboring together in the Northumberland district, and report the Saints feeling well in the work. Elder Butler reports three new members, and good prospects for further additions. Last week, in company with these two brethren, I visited a portion of their district and held meetings in the houses of the Saints, which were well filled with strangers who paid great attention to our remarks, and some staid after meeting to inquire and learn further about the Gospel and the Saints. I live in hopes of seeing quite a good work done in that part of the district. Four members were baptized and two re-baptized.

In my visit through the conference I have received many invitations to visit strangers at their homes, which I have been pleased to do, and have talked to them on the principles of the Gospel, and, by the help of the Spirit of the Lord, I have had much freedom in doing so, and felt that I had removed some of the prejudices and erroneous views they had entertained about the Saints and the doctrines advocated by them. I hope and pray that the seed thus sown will find a place in their hearts, and bring forth good fruit in the kingdom of our God, and that if I do not stay long enough to gather the same, some of the elders that follow after will be able to do so. I feel that I cannot close this letter without speaking in praise of the local priesthood in this conference; with but few exceptions they are very energetic, and I feel to say God bless them in their faith and good works, and in their willingness to do all they can to spread the truth and build up God's kingdom on the earth. My health and spirits are good, and my desire is to do all the good I can during the short time I have to remain in this land. I want to labor for the best interests of the people, and in the most effectual way to sustain the Mission and build up God's kingdom; and with the wise counsels given through the STAR, and the united efforts of the elders with

me, I hope to accomplish much for the spread of truth.

Ever praying for God's blessing upon you and your labors, and those of the brethren in the Office and throughout the Mission, I am, with kind love,

Your brother in the Gospel,

W. R. WEBB.

Brighton, Sussex, March 29, 1881.

Pres. Albert Carrington.

Dear Brother,—I have no doubt you would be pleased to learn how we are getting along in the Sussex district, and what progress we are making in spreading the word of God. The Saints in this district seem to feel firstrate both in health and spirits, and there are some who are waiting very anxiously for the time to come when they can say farewell to Babylon and start for Zion, where they can enjoy the association of their brethren and sisters as neighbors. During my recent visit through the district, I found that there was quite a number of people who are investigating the principles taught by the Latter-day Saints. The meetings which Elder George Stringfellow and myself attended together at Chalvington, Manard's Green, Heathfield, Ashburnham and Brede, have seemed to penetrate the minds of the people to such an extent that they do not feel satisfied, but are making inquiries when we will be that way again. The hearts of those who seemed the most embittered against us are becoming softened, and they have proffered to prepare beds for us if we will accept of them. I have also had several invitations from different parties who are desirous of seeing a "Mormon" elder, and as soon as time will permit I shall make it a pleasure to call and see them.

Prospects are very good for baptizing eight or ten persons here soon. Our meetings in Brighton are well attended by strangers, who are very attentive, and everything goes to prove that there will be a good work done here this coming summer. We are anxiously waiting for fine weather to come, so that we can hold out-door meetings where all can have a chance to listen. I know that God has a

work for His elders to perform, and I shall do all that lays in my power to help carry it out, so that I may be counted worthy to share in the blessings which He has in store for His children. My desires are that all the Latter-day Saints may live so as to be counted worthy of this privilege, and that we may let our light shine so that the world may profit by it.

May God bless you and all who are working for the interests of Zion, is the prayer of

Your brother in the Gospel,

R. H. STRINGFELLOW.

Shrewsbury, April 2, 1881.

Pres. Albert Carrington.

Dear Brother,—After a residence of twenty-eight years in Utah's fair vales, with the counsel and sanction of the First Presidency of the Church in Zion, I left my home in Salt Lake City on January 12th of this year, and arrived in Liverpool on the 1st day of February, to visit friends and relatives and the scenes of childhood. After a short visit at 42, Islington, I continued my journey to my native town, Shrewsbury, where my unexpected arrival was hailed with joy and welcome by an only brother and his family. After a few days' visit I resumed my journey, visiting the following places—viz., Manchester, Rochdale, Leeds and London. In the latter place I remained three weeks in the company of my old friend and fellow-laborer, Bishop S. Roskelley, with whom I attended ten meetings among the London Saints, at each of which I bore my humble testimony to the truth of the Gospel, and to the faithful labors of the priesthood in Zion in building up the kingdom of God. On my return from London I met with the Saints at Wolverhampton on Sunday, March 13th, and preached afternoon and evening to crowded and attentive congregations.

In my associations among friends and relatives, I find a general alarm existing in regard to the future, their

hearts apparently "failing them for fear." What with politics, bad trade, and bad crops, the universal feeling is that England has seen her best days, and that she is on the decline; the result is, a spirit of emigration seems to have seized upon the masses, and people who, thirty years ago, could not be induced to leave the shores of "Old England," would now be slow to emigrate, if the privilege were afforded them. I have visited quite a number in this town that once belonged to the Church, and find, without an exception, that their love for the truth has not entirely deserted them. They testify we have the only true Gospel, and would be glad could they stand in the Church where they were thirty years ago, enjoying the same blessings in connection with those of their brethren and sisters in Zion who have remained faithful. This should be a warning to those who have enjoyed the light of the Gospel, that they should not allow themselves to grieve the Spirit of God, and thus place themselves in a position to be tempted and driven about by "every wind of doctrine."

The result of my visit and mission thus far has been that my only brother and family will gather to Zion this year, and some others of my relatives are investigating the doctrines of our Church, and I have great faith that some of them will yet obey the Gospel and gather to Zion. I think I have allayed a great amount of prejudice that has existed against us among many with whom I have conversed. I am now waiting anxiously for the 16th of April, having extended my visit several weeks longer than I first intended, on purpose to have the company of my brethren across the Atlantic. I could say much more, but fearing I have already extended my letter too long, I remain

Your brother in the Gospel,

DAVID JAMES.

RESERVED POWER.

The lack of reserved power will explain many failures which otherwise would seem unaccountable. Why is

an author's second book so often unreadable? Is it not because, instead of drawing from a living spring, he

exhausts himself, pumps himself dry, in his first effort. For years he has dreamed over one projected composition to which all his experience has stood related, all his thought has converged. It is the net result of his experience up to a certain time; it is the cistern into which he has poured his accumulated life. Elated by success, he mistakes the cistern for a fountain, taps his brain again, and the result is, we get but the dregs and lees of his thought. The first book he wrote because he had something to say, the second because he wanted to say something; and the one is but the echo of the other.

Reserved power gives yet greater force and effect to power in action. Indeed, power exerted, however great, never impresses us in the profoundest degree, unless we feel that behind it there is a power greater than itself, by which it can be at any moment augmented. The force that is exhausted in a single jet inspires but a limited degree of admiration or awe. For its highest effect we must feel that it is a Niagara fed by vast inland seas, the vanguard of a coming host, the shower that foreruns a coming tempest,

The baby finger
Of the giant mass of things to come
At large.

Nobody is thrilled to his being's core by an exhibition of power that is evidently draining itself to the very dregs. The racehorse that, panting and gasping, just reaches the goal; the locomotive that tugs at its load; the bank that is drained by a day's run; the philosopher with one idea; the hen cackling over its one egg; the student who just escapes "plucking;" the "Single-speech Hamilton," who never opens his mouth a second time in Parliament; the Sir Egerton Brydges, who writes but one fine sonnet, though it rivals Milton's; the governor elected by one vote—provokes our sympathy, rather than our respect. Our last term of contempt is "played out." Who are the men that impress us most in history? Are they not those that are felt to be greater than their deeds,—who by their acts only beget an expectation that outruns all their performance?

The large part of their power is latent, a reserved force which acts directly by presence, and without means. Their victories are won by demonstration of superiority, not by crossing of bayonets. It has been often remarked that a speech never seems truly great unless there is a man behind it who is greater than the speech. A brilliant but shallow, heartless orator never yet stole the secret of a sincere conviction. As it was not the Prussian needle-gun, destructive as it is, which won the late Prussian victories, but the intelligence and discipline of the Prussian soldier,—the man behind the gun, educated in the best common schools in the world,—so it is the latent heat of character, the man behind the words, that gives *them* momentum and projectile force. It was this which gave so prodigious a power to the words of Chatham, and made them smite his adversaries like an electric battery.

It has been truly said that the great orator is not he who exhausts his subject and himself at every effort, but he whose expressions suggest a region of thought, a dim vista of imagery, an oceanic depth of feeling, beyond what is compassed by his sentences. He affects you hardly less by what he leaves out than by what he puts in. The thoughts he so eloquently utters only apprise you of the nearness of a world whose thoughts are more eloquently unuttered.

Nature has her reserved forces, the knowledge of which impresses us more than her grandest displays of material power. Her mightiest operations are performed in silence, and the effect is deepened and intensified by the sense of a greater power behind that which we see or feel. Art, too, touches us by its reserved power. There are paintings whose meaning lies on the surface and is exhausted by a single look; and there are others which disappoint at first, yet, reverently studied, gradually glow with beauty, disclosing new marvels of skill, hidden depths of meaning, at each examination, till at last the genius of the artist stands confessed, and you gaze transfixed as by a mighty enchanter.

Perhaps the highest proof of this reserved power in the artist is the

ease with which, however hard he may have labored, he will seem to perform his marvels. When Michael Angelo proposed to fortify his native city, Florence, and was desired to keep to his painting and sculpture, he observed that they were his recreations,—what he really understood was architecture. This is what Sir Joshua Reynolds considered as the praise of Rubens, that he seemed to make a plaything of the art. "A picture must not only be done well," he said, "it must seem to have been done easily." Northcote, the painter, speaking of the labored and timid productions of the modern French and Italian schools, remarks that "they are the result of such a tedious, petty, mechanical process, that it is as difficult for you to admire as it was for the artist to execute them; whereas, when a work seems stamped on the canvas by a blow, you are taken by surprise, and your admiration is as instantaneous and electrical as the impulse of genius which has caused it. I have seen pictures with such a power that it thrilled through your all frame, and you felt as if you could take up your brush and do anything."

Another advantage of reserved power is that, when it cannot prevent defeat, it will at least save us from rout and despair. The military leader who brings all his troops to the front has no resource when beaten; every defeat is a Waterloo. Not so with the man who has always battalions in reserve; he fights more and more valiantly after each overthrow. Like Blucher at Ligny, he may be forced back from his position; but he will retreat in good order, and in two days more the thunder of his guns will be heard at Waterloo, sending death and dismay into the ranks of his late victors. Like Washington, he may lose more battles than he wins; but he will organize victory out of defeat, and triumph in the end. Napoleon said of Massena that he was not himself until the battle began to go against him; then—when the dead began to fall in windrows around him—awoke

his marvelous powers of combination, and he put on terror and victory as a robe.

We all remember the conduct of Phil. Sheridan on a certain occasion when he found his army before the victorious Early. "O sir," said the general in command, "we are beaten!" "No, sir," was the reply; "you are beaten, but this army is *not* beaten"; and then, seizing his army as Jupiter his thunderbolt, he hurled it upon the enemy. We all remember, too, the case of Curran. He had a defect in his speech, from which he was nicknamed "stuttering Jack Curran"; and when he essayed his first speech, the features of his audience swam before his eyes, the candles seemed to glare unmercifully upon him, his words stuck in his throat, and he sank into his seat filled with mortification and shame. But he knew his reserved strength, and when on a second trial he was ridiculed as *Orator Mum*, the very sarcasm stung him into eloquence; he replied with a triumphant speech, and was able at last to charm the fastidious ear of the House of Commons, and to make a corrupt bench tremble.

Disraeli's first effort was a failure. It would have killed an ordinary man. All the wiseacres shook their double chins at him; but he simply replied, "The day will come when you will be glad to hear me," a prophecy which his sneering critics have seen abundantly fulfilled. Robert Hall failed even more ignominiously. In his first sermon he "stuck" almost at the beginning. Covering his face with his hands, he sobbed aloud, "O, I have lost all my ideas!" and burst into a flood of tears. A second trial ended in a more agonizing failure; but the man who at the age of eight had made Butler's Analogy and Edwards on the Will his intellectual recreations was not to be silenced by two failures. A third trial was made, and from that hour he took rank as the most brilliant pulpit orator of England.—*From Matthews "Getting on in the World."*

It is not ease, but effort, not smoothness, but difficulty, that makes men. There is no station in life in which difficulties have not to be encountered and overcome before any decided measure of success can be achieved.

POETRY

A HYMN.

—O—

Thanksgiving be to thee, O God,
Who in the forest stood,
And gave to Joseph thy command
As he knelt in the wood !
I thank thee for the angel's voice
Which cheered his trusting heart,
And for the records long concealed,
That joy to us impart !

I thank thee for the priesthood's pow'r
Through John the Baptist giv'n,
Who on the Prophet did confer
This blessed gift of heav'n.
And for the great apostleship
Through Peter, James, and John,
Bestowed upon the Prophet's head
To lead God's people on !

I thank thee for those Heav'nly gifts
Which on believers rest,
That we may walk in Gospel light,
And evermore be blest !

I thank thee Lord for grace and truth,
For mercy to mankind,
For revelation's quickening voice
To elevate the mind !

I thank thee for a gath'ring place,
Where Saints can e'er abide !
I thank thee, Lord for heralds sent
To Israel scattered wide !
I thank thee for great things revealed
Which now are near at hand,
When Zion shall salvation see
Through thine Almighty hand !

Yea thanks to thee thou great and wise,
Thou mighty, just and true !
Command us, we thy servants are,
We live thy will to do !
The world may rage and foes revile,
But thou, O God art near,
We'll live in faith and holiness,
"And serve thee without fear."

C. W. S.

INFORMATION WANTED.—William John Graham desires to learn the whereabouts of his father and mother, who left Lambeg, County Down, Ireland, sailing from Belfast for America some thirteen years ago. His father's name is Thomas Graham, and his mother's maiden name Jane Boreas.—Address, William J. Graham, 679, Garscube Road, Glasgow, Scotland.

DIED.

GREENSHIELDS.—At Aberdeen, Scotland, March 28, 1881, of water on the brain, James Greenshields, son of William and Jesse Ann Greenshields, aged 3 years, 5 months and 9 days.—Utah papers please copy.

SHEPPARD.—In Springfield, Essex, England, Jan. 22nd 1881, Daniel Sheppard aged 94 years. Was a member of the Church for many years; he died as he had lived, a faithful Latter-day Saint.—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON, LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET BRIDE STREET, LIVERPOOL ROAD, ISLINGTON, LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 18, Vol. XLIII.

Monday, April 18, 1881.

Price One Penny

THE DESPISERS OF GOD'S TRUTH.

"Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts xiii, 40, 41.

There is certainly no more important a matter than the acceptance or rejection of God's message sent to man in our day. On the belief in His word revealed for our salvation, depends our great future in the eternities that are beyond the grave. It is very evident from the prophetic passage which is quoted at the head of this article, that the great work of the Lord was to be of a character that would be more or less unpalatable to the people; that it would be calculated to elicit a degree of contempt; for we see that its opponents are addressed as "*ye despisers*," showing that they would consider the matter as beneath their notice, as unworthy of their attention, as something to be despised rather than to be investigated or believed. Hence it is "a work which ye shall in no wise believe, though a man declare it unto you."

There is something so apparently insignificant in God's work, when viewed with the carnal eye of worldly wisdom, that the proud and mighty

of earth's children do not sense its importance, nor feel its latent greatness, although a man *declare* unto them that it is verily true. The poetic sublimity of heavenly things is beyond the comprehension of a mind given to earthly affairs. To a man of the material cast of intellect, the sayings of Jesus are to some extent a contradiction—a myth—a Biblical fable, rather than something to be applied and realized. He does not comprehend their soaring greatness, their searching depth, their broad adaptability to mankind. But to all progressive minds—lit up with the light of heaven—the divine characteristics of the Gospel of Christ as shown in his life, are prominently visible. That the Savior of the world should have been born and reared in humble circumstances, unlearned in the literature of his age, and comparatively a poor and humble personage in all respects, until his mission gave him the power "to speak as one having authority and not as the Scribes," is to the spiritual mind one of the

most striking evidences of his divinity and inherent greatness. But to the worldling this appears to be a cause for rejection and denunciation. The teachings of the Savior are therefore in his estimation to be spurned as unpractical, and his followers despised as fools, hated as fanatics, and persecuted as not worthy of the society of men. How truly does the Scripture speak which says, "the wisdom of God is foolishness to man!" But it also tells us that "the wisdom of man is foolishness to God;" wherefore he who rejects the message of salvation because of the apparent insignificance of its origin, the humility of its advocates, or the unpopularity of its doctrines, is guilty of that foolishness which characterizes man's wisdom, and which is despised of God; while those who disdain to consider his work brand themselves as belonging to that class whom the prophet addresses when he says: "Behold, ye despisers, and wonder, and perish."

There is poetry in every phase of the Gospel, as there is in the entire life of its great Author. It comes in meekness, unpretentiously heralded by God's lowly servants, who are warned by him to be "wise as serpents, but harmless as doves;" it is despised for its humble origin, hated for its principles of righteousness, and condemned because it displays no worldly dash or proud extravagance. Its ministers go from house to house like the "Son of Man," "having no place to lay their heads." They make no profession of worldly learning, neither do they come with "excellency of speech," but by the demonstration of the Holy Spirit they preach as God doth give them utterance, to the convincing of the honest-in-heart. For these things they are "despised" by the world, looked upon with contempt by their "Christian" brethren of other denominations, and the religion they advocate is considered beneath the notice of those professing but inconsistent followers of the "lowly Jesus."

The question is—will this always be as it is to-day? We hear the Savior saying—"he that humbleth himself shall be exalted, but he that exalteth

himself shall be abased." He was willing to come as a lamb, to be buffeted and slain. He came unto his own, although he knew beforehand they would not receive him; and he shunned not the contumely of the "despiser," knowing that his victory would be all the more complete. But do we not look for the time soon to come when he will descend as the Messiah, crowned with power and great glory to reign on the earth! Not as the "lamb led to the slaughter," but as the Lion of the Tribe of Judah will he then come, "taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." Then will the despiser of his humility see what greatness he has contemned! How ashamed will be those people who mocked him, and laughed him to scorn! Once their king in *disguise*—now their king **REVEALED**! Once the poor Nazarene—now the Lord from heaven! Once the humble "son of Joseph the carpenter"—now the Christ of power, the judge of the whole earth! So with his Church. Scoffed at now in its apparent weakness and lowly surroundings, it will at last put on its glorious robes of victory, and stand forth as the triumphant kingdom of the Redeemer! Now it is buffeted, persecuted, hated and despised,—then will it shine with celestial brightness. Its ministers may now be regarded with contempt, but then, "crowned as kings and priests unto God," will they receive their inheritances in the Father's kingdom. And being heirs of the promise made to their fathers, and having been among "the meek," they will at last, with them, "inherit the earth!" The glory of the Saints is hidden to-day. Their power is latent. Their greatness is not revealed. "For we know not as yet what we shall be," said the apostle, "but we know that when he comes we shall be like him." God will yet develop the glory, the power, and the greatness of his people. His Gospel is doing its sure work of progress in their hearts; it is refining the gold in the furnace of affliction. The Holy Spirit of promise is purifying and "perfecting the Saints." God's priesthood is gather-

ing "the elect" into the fold. And the people of God are preparing in their weakness and humility for the great day when he shall, according to his promise, give them the righteous dominion over all things upon the earth. How great a message then is the Gospel revealed in our day—"the Gospel of the kingdom" which shall be "preached in all nations for a witness, and then shall the end come!"

We would ask the honest seeker after truth, is this Gospel not worth investigating? Will you not wait a moment and consider these things? As the heedless throng passes thought-

lessly by when the elders are preaching the "glad message," will you not spend a few moments in contemplating so great "a work?" Is it too small, too trifling, too insignificant, too unpopular? Lest you heed not our appeal, in the language of the apostle we administer the timely warning: "Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you!"

CHRISTIAN PRINCIPLE.

(From the Salt Lake "Contributor.")

In this age of dissensions and contentions, bitter, strong, and continued, the question might be asked, is this a Christian era? Do we live among Christians? Are we ourselves Christians? It might require a degree of courage which is rare, to give an honest, candid and intelligent answer.

Nearly nineteen hundred years ago, the Savior of mankind, the Son of the Eternal Father, came into this world on His mission of love, mercy, and forgiveness. For hundreds of years, as He is now, He has been the acknowledged personification of all good; the Being we profess to emulate; and whose disciples nearly the whole civilized world claim to be. He taught us to do unto others as we would they should do unto us; to love our neighbors as we love ourselves. To-day, the world is full of persons calling themselves Christians, who are the professed disciples of that paragon of all that was good, gentle, merciful and forgiving in man, and whose doctrine is peace and love. Ask any of this multitudinous host of self-styled disciples of the Savior, if their fellows—who are the children of the same Great Father as themselves—who happen to be of a different belief, are the true followers of the Christ we all claim to love? If they are in the right path? if God will accept their offerings? and you are almost certain to have a negative response.

The stock in trade of these persons (who make a business of preaching the law of eternal salvation, and who dwell with such glowing ardor on the examples of Christ, just as any other person does of merchandising, of carpentering, or of anything else which brings in wealth, influence and position), is vituperation, scandal, abuse, vengeance, and all that most resembles the elements which are farthest from the things they preach. To hold each other up to the perfection of scorn and contumely, to make light of things sacred to others, and to invite and encourage the persecution of a people whose only offense is to worship God in a different manner—perhaps the difference consists only in worshiping God instead of profession to—seems to be the great ambition of these men.

There is something wrong in this. Is it in Christianity? The answer must unhesitatingly be, No. Where then? You may search and ponder till the grave closes over you, and if you ever come to a conclusion it must be that the wrong is in man himself. Therefore, men must be unlike the Christian paragon—the Savior—they are not perfection. The question is, whose is the better example, that of the Savior, or that of His pretended disciples of to-day? All these men feel, feel strongly, they believe, they think; but they cannot, dare not claim

more. They do not *know*. What, then, should be their deduction? That all should be charitable; that all should study forbearance, that all should admit, and however content we may be in error. Were all like Christ, then all might know; but they are not. This is Christianity; this is the doctrine of Christ, and he is most like the Savior who endures most, with patience and forgiveness, from the intolerance of others. The very genius of the Christian principle is forbearance and charity. Nothing on earth should make us so kind, so gentle and so forgiving as unkindness, hardness and unrelenting intolerance. The pain such treatment makes us suffer should teach us to be careful how we give it to others; when we are persecuted, we should more clearly see its heinousness, and therefore avoid persecuting others. If pain and sorrow do not teach kindness, and care, and pity, what then is the use of life? The reason for suffering in life is lost, the best has vanished, and we are all alike. The Savior suffered, and His suffering told Him how others would feel in the same circumstances, and He prayed that others might be spared what he had endured. He saw the reason there was in pain; He learned its lesson. Will we do so?

We live in a world, and in communities where strong feelings prevail, and we know the Christian by his charity to those around him. Christ knew all good, and yet He could be charitable and forgive, and His disciples will emulate Him. The Christian will reflect: What if I am wronged? I do not live for this life; my reward lies in the future; and if, in the striving for that reward, I fall by the evil of others, that reward is but surer. The Christian can afford to forgive, to be charitable, to have great forbearance; and the Christian will forgive, be charitable and show forbearance. Therein lies hope, for without these grounds for a basis, his hopes are void; and since he is here to be tried, his efforts to attain these elements should be the greater, as will be his reward if he succeeds.

Is it not blasphemy for this army of ministers, of professed expounders of illustrations of the Christian principle

to wish evil to an enemy? Will a Christian cherish a wish to see a foe injured? Who ever heard of the Savior wishing evil or harm to any one? Who ever read of His entering into contentions, of His denouncing persons because they did not believe with Him, or of His wanting His followers to make war upon their brothers and sisters—the children of the same God? No one. Did not the Christ of Christians, in the agony of the most cruel death, exclaim, "Father, forgive them, for they know not what they do?" Yet He knew all good, while they but think they know it. Cannot they, then, whose injury is somewhat lighter—to admit that they are injured—afford to ask the Great Father to forgive those who, according to their belief, have gone astray, instead of persecuting and crying for blood? Surely, we who are injured can, if they cannot; we can emulate the Savior at least in this. Would not this be the impulse of a Christian?

It seems to be the fate of the world to have secured for its expounders of Christianity, the men most unfitted for such positions. The most successful ministers of this age are men of strong will, of fiery passions, of burning impulses, of wildest thoughts, and too often men of bloody hearts and bloody minds; men who will rise and repeat the Lord's sacred prayer with fervor, and ere the words have died on their lips, will, with the same fervor, heap anathemas upon the heads of supposed enemies, whom they make their enemies because they do not accord with their doctrines, with their "Christ," with their unchristian sentiments. Come whence this may, it is blasphemy, blasphemy of the most unpardonable nature. O! how many of us, while asking the Creator for forgiveness for our sins, will pray for the destruction of a fellow being because—because what? We think, *think*, he is evil or has injured us. Is this Christianity? That it is, Christians complain of; that it is, Christians should avoid. Is it the spirit of the Savior that incites to retaliation, because we are abused? We complain of abuse, and if we abuse in return whence comes our justification on the day of judgment? And wherein

are we superior to those who abuse us! Of that which we complain have we ourselves been guilty. "Father, forgive them," says the Christian, and the Christian has no other wish. Shame to the person who, professing Christianity, would be guilty of arousing the strong passions of resentment.

Such is not the Christian principle. A Christian spirit does not dictate such, and those who would countenance it are not filled with that Spirit which, on the Cross, and with the last breath of pain and anguish, could say, "Father, forgive them, for they know not what they do." S.

A LIVING FAITH MANIFESTED BY WORKS.

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—HEB. xi, 6.

According to the Apostle Paul, faith is the very foundation of truth and righteousness, consequently a vital principle of the Gospel, and therefore essential to salvation. True, genuine faith is a principle of power of which we have many striking illustrations in the Bible, and also in the history and experience of the Church of Jesus Christ of Latter-day Saints. Notwithstanding the Apostle James most emphatically declares that faith without works is dead (James ii, 17), there are thousands in this so-called Christian land who set themselves up as teachers and instructors of the people in spiritual things, who, without the least shadow of authority, pervert and wrest the Scriptures from their proper meaning by telling the people that a mere belief in the Lord Jesus Christ is all that is necessary; or, in other words, that if they will only accept the fact that Jesus died to save sinners and trust in Him, their salvation is secure, contradicting the words of the Apostle James, deceiving the people, and estranging their minds from the pure, simple truths of the Gospel. Thus ignoring baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, principles inseparably connected with faith, and equally essential to salvation. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John iii, 5). Thus they fulfill the words of sacred writ; blind leaders of the blind, perverters of the truth for which they will be held strictly responsible! We therefore say to all

such, Cease your abominations in thus perverting the pure truths of the Gospel and deceiving the people, and humble yourselves before the Lord, repent of your sins and receive the truth, that the Lord may have mercy upon you!

True, living faith, so essential to salvation, is beautifully illustrated in the case of the Eunuch, as mentioned in the Acts of the Apostles (chap. viii, 35—38). The Eunuch being convinced by the preaching of Philip, when they came to a certain water, requested baptism. Philip replied, "If thou believest with all thine heart thou mayest." The Eunuch affirming that he did believe, Philip baptized him, both going down into the water, and thus showing his faith by his works.

Another striking illustration of true genuine faith is given in the case of the Phillipian jailor, who enquired of Paul and Silas what he should do to be saved (Acts xvi, 30—33). "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway," thus verifying the words of the Apostle James, that works must accompany faith in order to constitute it a living, saving faith.

The people have been so long accustomed to listen to uninspired teachers, who are themselves destitute of this living faith, that we have to mourn the almost entire absence of

faith, and the servants of the Lord, who have been sent forth to preach the Gospel of salvation, find it very difficult to inspire the people with faith sufficient even to read a tract setting forth and explaining the principles of life and salvation, or attend a meeting where they can hear the pure unadulterated truths of the Gospel by an authorized servant of the Lord.

The Apostle Paul says that "faith cometh by hearing, and hearing by the word of God" (Romans x, 17). There are a few of the seed of Israel scattered here and there, and God's servants are diligently hunting them up and endeavoring to inspire them with faith sufficient to investigate the principles of the Gospel, and to manifest their faith by obedience to its principles. Occasionally through the faithful preaching of the word by those who are inspired by the Holy Ghost, a spark of faith is kindled in the heart of the honest seeker after truth, and by careful watching and protection from the withering blasts of sectarianism advocated by those faithless teachers of the people "who preach for hire and divine for money," he is ultimately led to obey the Gospel, and is generally sorry that he did not hear the words of life sooner.

What a contrast in the living faith between these "false teachers" and the inspired servants of the Lord! While the former live and fatten themselves on the hard earnings of the poor, and receive fat salaries for preaching—binding on their brethren

"burdens grievous to be borne," the humble servant of the Lord who has been called by Divine authority, has faith to leave his home and family, and travel thousands of miles upon the ancient Gospel plan. Freely he has received, and freely he gives to a starving world the words of eternal life. He carries the message of salvation to the children of men "without purse or scrip," enduring the scoffs and jeers of men, but trusting in the God of heaven to raise up friends to administer to him food to eat when he is hungry, and a place to sleep when foot-sore and wearied with the travels and labors of the day.

In this the elders of the Church of Jesus Christ of Latter-day Saints have given abundant proof of their faith in God, and of the divine authenticity of their mission and calling. The Apostle Paul, in Romans x, 14, 15, speaking of faith coming by hearing the word of God, asks the question, "How can the people hear without a preacher, and how can they preach except they be sent? showing plainly that those who preach the word of God must be sent, and that when the word is preached by proper authority, it begets faith in the hearts of the honest, which faith is made manifest by works in complying with the requirements of the Gospel, and thus enables believers to bring forth fruit a hundredfold. Such is the practical result of a living faith, without which "no man can please God."

R. F. G.

THE LOVE OF NATURE.

I have put forward the thesis that the love of nature is an essential part of true wisdom. I believe it has also a happy effect upon a man's character and conduct. In itself it is a perennial source of enjoyment. The Creator looked forth upon His work and pronounced it good. And who can ever be weary or unhappy who finds a joy in every flower and a delight in every stream? Wherever he may be he finds something that interests him, something that engages his fancy,

something that appeals to his sympathies. Whatever the season, he finds around him a rare museum of objects of curiosity and wonder. Let him but open his heart to her, and Nature will breathe into it a divine benediction, which exorcises evil thoughts and dispels the suggestions of despondency. Her influence has a charm in it which subdues our coarser tendencies. It is surely difficult to retain our worldliness in the presence of the vast silent forces of the mountains, or within

hearing of the mysterious voices of the sea. The mind must indeed be debased, the heart corrupted, that can cling to its worthless idols when the lark's song falls liquid drops of melody from "Heaven's gate," and the morning breeze comes over the hills with the freshness and the balm of the pine-woods on its wings. I cannot conceive of self-culture unless it includes the study of Nature, so as to render both the imagination and the intellect susceptible of its elevating and purifying inspiration. What better influence can flow in upon the soul of man than that which lives in forest and sea and star, is equally active in the primrose by the river's brim, and the cold white glacier that rolls with sure if imperceptible motion down the rugged Alpine precipice? Music! There are wonderful cadences and modulations in the flow of the stream and the songs of birds, while indescribable harmonies are swollen by the myriad voices that go up from the eloquent earth. Art! It is to Nature that Art turns for her finest inspiration, from Nature that she borrows her subtlest combinations of form and colour. Science? Nature is its well-head, its origin; at once its reason and its justification. Can there be a sweeter, a tenderer power than that of the pastoral meadows and the purple vineyards and the waving cornfields, or can there be a grander and sublimer effect than that of the mountain-peak which cleaves like a golden arrow the dim vast blue, or of the far-spreading plain of ocean, with its ever-shifting lights and shadows? But here I cannot refrain from quoting a passage from Ruskin, which says beautifully all that I should stammer out imperfectly:—"It is a meek and blessed influence, stealing in, as it

were, unawares upon the heart; it comes quietly and without excitement; it has no terror, no gloom in its approaches; it does not raise up the passions; it is untrammelled by the creeds and unshadowed by the superstitutions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the mighty forest fluctuates before the strong wind with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of Nature; it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation, which breaks, link after link, the chain that binds us to materiality, and opens to our imagination a world of spiritual beauty and holiness." Make this influence yours, my friend, and you will be strong enough to defy the accidents of circumstance, the trials that darken and disorder life. It will provide you with a rest when you are weary, and a consolation when you are sorrowful. It will be the sweet and pure companion of your solitude. It will reveal to you the secret of the wisdom and goodness of Him of whom Nature is but the material vesture. It will expose to you the meanness of the ambitions for which men struggle so violently among themselves, and fill you with those high and sacred thoughts that keep the heart from fainting and the soul from sleep.—*From Adams' "Plain Living and High Thinking."*

The only way to shine is to be modest and unassuming. Falsehood may be a thick crust; but in course of time truth will find a place to break through. Elegance of language may not be in the power of us all, but simplicity and straightforwardness are.

Happiness and misery is in the mind. It is the mind which lives; and the length of life ought to be measured by the number and importance of our ideas, and not by the number of our days. Respect goodness, find it where you may. Honor talent wherever you behold it unassociated with vice; but honor it most when accompanied with exertions, and especially when exerted in the cause of truth and justice. Above all things, hold it in honor when it steps forward to defend innocence against the attacks of powerful guilt.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 18, 1881.

THE VOICE OF EARTHQUAKES.

THE following published telegram on the 13th instant, shows the dreadful effects of God's power in the earthquake upon the island of Chio :

"CONSTANTINOPLE, APRIL 12.—Earthquake shocks of considerable violence have recommenced in Chio, and it is estimated that barely twenty houses now remain habitable in the whole island. Forty-five villages have been totally destroyed, and in many localities the population has absolutely disappeared."

Lately a fertile populous island, covered with villages and inhabited chiefly by a thriving Greek population,—Chio is now a geographical wreck—a wilderness whose solitude is broken only by the sad duties of those engaged in digging out the dead. The special correspondent of a leading paper has explored the ruins of the city which has been nearly destroyed. He affirms that in one of the villages, six hundred and seventy persons were killed, and in another three hundred and fifty-nine perished. That 4,000 persons in all were killed, and 8,000 injured. The celebrated Convent of Neamonti, erected on the slope of the cliff, was swept bodily over a precipice, burying all the inmates with one solitary exception. The people outside the city are terrified by the continued shocks of earthquakes, not knowing when their turn may come to be engulfed. The suffering of the sick and injured is intense, and many have been moved to Smyrna for relief and sustenance.

Thus in a few brief hours or even minutes of time may the inhabitants of an entire country, be plunged into the deepest woe by the unseen agencies which God holds in His powerful hand. These very calamities—together with many others we hear of daily—were predicted in a general sense by the Savior of the world, as "signs of the end." The disciples asked him, "when shall these things be and what shall be the sign of thy coming and of the end of the world?" Among the signs given was that of "*earthquakes in divers places.*" True some may say, Have there not always been more or less of these phenomena, and are they not the result of common causes? We answer, Yes! But those localities were generally subject to earthquakes, and people more or less expected them to occur from time to time; while this calamity is an unlooked-for occurrence in a place not hitherto known to be liable to these convulsions, and not manifesting the usual indications of such phenomena. And although the natural causes for these disasters must

have existed—as Providence always uses natural means, still they were hidden from the unsuspecting population till the effects burst forth as narrated, with the terrible results given. May not the dwellers in other parts be some day surprised and overwhelmed with equal propriety, and the “signs of the end” be manifested in “divers places,” whose inhabitants are equally unsuspecting and perhaps none the less worthy of universal destruction? It is to protect His people from these dreadful judgments that the Almighty has commanded His Saints to “gather out from Babylon” in the last days; and He has promised that He will hold them in the “hollow of His hand,” safely guarded in the “tops of the mountains,” while the sorrows go forth among the rebellious nations who will not hearken to the voice of His inspired servants. These calamities must come to pass, and we be to those who slight the warning God has sent them! For as the prophet Isaiah tells us in the twenty-fourth chapter:—“Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word.” And we find that the quaking is not only to be in “divers places,” but that the earth itself is to be moved bodily, for he continues—“The foundations of the earth do shake, the earth is utterly broken down, the earth is clean dissolved, the earth is *moved* exceedingly. The earth shall *reel* to and fro like a drunkard, and shall be removed like a cottage.” He also gives us the reason in the words, “the transgression thereof shall be heavy upon it.” But the safety of God’s obedient and faithful people is assured in the closing words of the chapter, “the Lord of Hosts shall reign in *Mount Zion*, and in *Jerusalem*, and before his ancients gloriously.” But it will not merely be a change of localities that will save God’s people, for the day will come when they must stand by faith, and unless they are “pure-in-heart” they cannot abide the glory of the Lord, for we read that “the sinner and the hypocrite shall not stand.” In a revelation to the Prophet Joseph Smith we are informed that Zion is the PURE-IN-HEART. Consequently if we desire to stand when the earth is “moved,” and dwell securely when the wicked are overwhelmed by the judgments, we must purify our hearts of all uncleanness, “put on the whole armor of God,” and cleave unto righteousness in our lives, that we may gain power over the elements when they “shake the foundations of the earth,” and stand in triumph with the Lord when wickedness is overthrown. But notwithstanding that these events are the fulfillment of prophecy, we can but mourn with the sufferers who have fallen victims to this disaster. The Saints have no desire to condemn the unfortunate, who are among the first to succumb before the sweeping destruction of the “last days.” But on the contrary we say, it may be more tolerable for them in the day of judgment, than for those cities where the servants of God have sounded the Gospel, and it has fallen unheeded upon “stony ground.” To such in a future day the “voice of earthquakes” may sound forth its deadly warning, and in many notable instances will carry conviction to the conscience as well as deep sorrow to the heart. Let all take warning from the events which transpire around us, and while condoling with those who are smitten by Heaven’s decree, let us learn from God’s dealings with mankind, and thus be better prepared for those which may arise unlooked for in days to come.

SPECIAL NOTICE.—It is not legitimate for this Office to vary from instructions in the payment of drafts or monies; therefore, in EVERY CASE where payment is desired to be varied or changed, the one so desiring must have the sender of the draft or money instruct this Office accordingly, otherwise there is no safety in making the payment. We wish all the Conference Presidents, Traveling Elders, and Branch Presidents to so instruct the Saints and all concerned.

FIRST COMPANY STARTED.—At 11.45 on Saturday last the first company of this season's emigration, consisting of 186 souls, left Liverpool on the S.S. *Wyoming*, of the Guion Line, in charge of Elder David C. Dunbar. The following returning elders were in the company:—D. C. Dunbar, O. F. Hunter, Thos. Jack, James Low, W. W. Turner, W. W. Willey, John L. Jones, W. W. Jackson, Geo. M. Spencer, M. D. Rosenbaum, John Christensen; also Bishop David James and Sister Turner, wife of Elder W. W. Turner, visitors.

We are pleased to state that Elder Willey's health, which had been quite poor of late, has much improved. The rest of the brethren were feeling well and in good spirits. We wish the company a safe and pleasant voyage.

C O R R E S P O N D E N C E.

Faversham, Kent, April 6, 1881.
Editor MILLENNIAL STAR.

Dear Brother,—We avail ourselves of the present opportunity of writing you a few lines on the present condition of the Kent district, in the London Conference, the feeling of the Saints, and also our own determinations. We can truly say that at no time in our experience has the spirit of investigation been more manifest among the people than at the present, and it gives us much pleasure in our labors to find people who are willing to give an ear to the principles we advance.

During our last tour through the district we had the honor of baptizing eight persons, and re-baptizing two, into the new and everlasting covenant, who appear to be intelligent people, and promise to become good, faithful Latter-day Saints. We have also the names of several more given in for baptism, which ordinance we will attend to during our next tour.

The Saints are all alive to their duties, living their religion to the best of their ability. We have a Relief Society which is accomplishing much

good among the sisters, also a reading class which has a very good attendance, and is accomplishing much good, the brethren getting more fully informed on the principles of the Gospel, also instructed on the dealings of the Lord with his people in different ages of the world. It is a pleasure to us, and gives us much satisfaction in our labors, to see the Saints working with a will to help build up the kingdom of God on the earth.

Yesterday we held an evening meeting at Faversham, Presidents Carrington and Roskelley being present. Notwithstanding the short notice we gave of the meeting, we had a tolerably good attendance of the Saints and a few friends. A good feeling prevailed during the meeting. Pres. Carrington occupied the time in a very instructive discourse on the truths of the Gospel, and the benefits derived therefrom by all those who keep the covenants they have made at the waters of baptism. He exhorted the Saints to let their light so shine, that the world "may see their good works and glorify their Father which is in heaven."

The Lord has blessed us exceedingly in our labors, and we feel more determined than ever to go onward in the good work we are engaged in, and by faith and prayer become instrumental in the hands of our heavenly Father of accomplishing an honorable and praiseworthy mission.

Ever praying for your welfare, and all at the Office, we remain

Your brethren in the Gospel,
EDWARD KING,
JOS. A. JENNINGS.

Lichfield, April 7, 1881.

President Albert Carrington.

Dear Brother,—Upon my departure from these lands for my mountain home, after a satisfactory mission of nearly two years, I desire to express my gratitude and thankfulness to the Lord for the manifest blessings bestowed upon me while laboring in the vineyard; also for the associations of good and faithful elders with whom I have traveled and labored. I must say my health has been good. I left Salt Lake City April 30, 1879, arriving in Liverpool the 16th of May, and was appointed to labor in the Birmingham Conference, under the presidency of Elder E. M. Curtis.

The short time I have been on my mission I have had the pleasure of baptizing fifty-four, and re-baptizing five into the Church. I have got five more to baptize if I have time. I can say I have had the blessing of the Lord with me all the time, and I have tried to become a good workman in the great work that is before us to-day.

In contemplating the many pleasant associations enjoyed while traveling and ministering among the Saints, and of their many acts of hospitality bestowed upon me, my heart is filled with joy and with blessings for them. The good times enjoyed will be long remembered by me with sentiments of gratitude and joy. To all the Saints and kind friends I desire to tender my sincere thanks and grateful acknowledgments for all favors and kindnesses received, and I pray the Lord to bless them, and that the day may soon come when they will be gathered home to the land of the people of God.

I also thank Pres. Budge for the good fatherly counsel given me during his presidency, and to you, Pres. Carrington, I say, may the blessing of the Lord be with you, and with all who are laboring in the field.

Your brother in the Gospel,
WM. W. TURNER.

REPORT FROM BIRMINGHAM.

April 12th 1881.

President A. Carrington.

Dear Bro.,—As the last few weeks have developed encouraging results from the labors of the brethren in this Conference, I take great pleasure in reporting the progress made; realizing that anything of a cheering nature tends to increase the diligence, and otherwise strengthen the servants of God, who are endeavoring to promulgate the principles of eternal truth among those who have not yet come to the light of the Gospel of the Son of God. Since my last letter to the STAR we have added to the Church fifteen members;—four being baptized in the Northampton district and fourteen in the Stafford district, the latter number were baptized on the 3rd inst. in the public baths of Wolverhampton, which though contrary to custom, were kindly opened for us to attend to that sacred ordinance. The manager of those baths I must say, is a gentleman who has not allowed the evil reports that have been circulated about the Saints, to prejudice his mind against us, he was present during the baptisms (which were administered by Elder W. W. Turner) and paid that reverential respect that could hardly be expected of those who regard us as being in error. I assisted in confirming those who were baptized and afterwards attended the evening meeting of the Wolverhampton Saints. The room was perfectly crowded with both saints and strangers, who listened with marked attention to the remarks of myself and Elder Turner. Brother Edwin Brewster, President of that branch, tells me there is a quite a feeling of interest and a spirit of inquiry manifested by quite a number of people in that vicinity, regarding the principles of the Gospel taught by the Latter-day Saints, and that ere

long he expects further additions to the Church in that quarter. Encouraging reports from the Northampton and Hereford districts have reached me, and I am satisfied that the zealous and well directed labors of the brethren laboring in those districts will shortly result in others being brought into the fold and family of Christ. The work seems to have received fresh impetus, and the brethren evince a corresponding degree of interest and zeal in this part of the Lord's vineyard, which lead us to expect greater results in the future than have lately been achieved. Last Sunday evening we had the pleasure of listening to a powerful and interesting discourse by Elder W. W. Jackson delivered in

Hockley Chapel, and saints and strangers listened with unabated interest and attention to the end. Over twenty strangers were present. Brother Jackson, after bidding us an affectionate farewell, left here yesterday morning for Church Gresley. Judging from present indications, a large number of the saints in this conference will emigrate with the second company of the present season, of which I will notify you in detail in due time.

Ever praying for the welfare of Zion and the progress of the work of God upon the earth, I remain with kind love to all at the office,

Your brother in the Gospel,
JOSEPH GODDARD.

MINUTES OF THE LONDON CONFERENCE,

HELD AT ORSON'S ASSEMBLY ROOMS, 23, NEW ROAD, WHITECHAPEL, ON
SUNDAY APRIL 3, 1881.

Present from Utah—Apostle Albert Carrington, President of the European Mission; Elder Samuel Roskelley, Pres. of, and J. C. Bentley, T. C. Griggs, E. King, S. Tucker, Heber J. Romney, C. F. Wilcox, Frank H. Snow, Moroni F. Brown, G. Stringfellow, Richard H. Stringfellow, J. H. White and J. A. Jennings, traveling elders in the London Conference; also W. W. Jackson, Pres. of the Southampton Conference, Oscar F. Hunter, Pres. of the Nottingham Conference, and W. Wood, traveling elder in the Norwich Conference.

10.30.

Singing. Prayer by Pres. W. W. Jackson. Singing.

Pres. Roskelley announced that the morning meeting would be devoted to hearing reports from the branch presidents and the traveling elders, and transacting other business connected with the conference; the afternoon and evening meetings would be devoted to speaking, so that the president and elders might instruct the people as the Spirit should dictate and time permit. He then called upon the branch presidents to report their branches:

Elders Cornell reported the North London, Henry Garner the Whitechapel, and S. F. Ball the Lambeth, all of which were represented as being in an improved and good condition.

Elder Bentley said he could report his labors in connection with the North London district with pleasure; he could indeed say that the Spirit of God had been with him. The Saints in connection with that branch were striving to live their religion, and in their out-door preaching, tracting, and their week-night meetings, God had indeed blessed their labors.

Elder Griggs expressed his pleasure in being able to again meet in conference. He had for a short time after last conference traveled in the country districts, but for the last two or three months he had been called to labor in the Whitechapel district, and it had been the most pleasurable time of his mission—he had felt more at home. Since he had been laboring there, nine persons had been added by baptism. The district extended into three counties, and they had, in addition to their Sunday services, four week-night meetings, one at Old Ford, one at Whitechapel, one at Deptford, and one at Plaistow. He

had at all times been well received by the Saints, and there seemed a spirit of inquiry among strangers.

Elder Tucker said he felt well in this work, and in his labors in the Lambeth district; he also knew that the brethren and sisters there felt well, and were increasing in faith; they showed it by attending their meetings, paying their tithing and laying by for emigration. A spirit of inquiry was also manifested among the people, and there were a few ready for baptism.

Elder King said he could report well of his labors in the Kent district. The Saints were making progress there; the Faversham branch now numbers eighty-four members. They had organized a Relief Society, numbering twelve members, and since last conference thirteen had been added by baptism. They had also organized a new branch, called the Woodside Green Branch, numbering thirty-four members. The Saints are scattered very much, but a more faithful people he never had the pleasure to labor with.

Elder Jennings said he had enjoyed much satisfaction in laboring with brother King. He had enjoyed the Spirit of God, more so indeed than he had any idea of before coming on this mission. He could bear testimony that brother King's report was a true one. There was one thing he would like to add, and that was, that at Faversham they have established a reading class which meet every Monday evening, and read either from the Book of Mormon or the Bible, and then spoke upon the subjects of the reading.

Elder G. Stringfellow said since his arrival in England he had been laboring in Sussex, and had found the people poor in this world's goods, but rich in faith, with a desire to keep the commandments of God to the best of their ability. They were much scattered. He had spent much of his time in visiting those who were not in the Church, and, as far as he was able, teaching them the principles of the Gospel, and he could say he had been blessed with the Spirit of God in his labors.

Elder R. H. Stringfellow said he

had been laboring in company with brother G. Stringfellow in Sussex, and he felt he could endorse the report which had been given. He had found the Saints feeling well, with a desire to do all they could to sustain the work of God.

Elder H. J. Romney said it afforded him much pleasure to report his labors in Essex. There were only two branches in the district—viz., Terling and Grays. They now numbered about thirty-five members, but there seemed a prospect of some being added to the Church.

Elder J. H. White in reporting his labors in the Woolwich and Green Street Green Branches, said he could not say as some had said, for with but one or two exceptions the Saints were very cold; but yet he had a hope that with the help of the Spirit and the blessing of God a little fire could be infused into them, and a good work yet accomplished there. He had also labored a little while in the Lambeth district with brother Tucker, and there he had enjoyed his labors; and although he felt his weakness, he still could say the Lord had been with him and blessed him.

Elder C. F. Wilcox said he had been laboring for the past six months in the Berks and Wilts district, in company with brother Brown, and he could say the Lord had blessed him in his labors. During that time sixteen had been added to the Church, three having been re-baptized. The district now numbers 100 members. They had one fine branch in Newbury of twenty-five members, and he felt a great work would be done there this summer.

Elder M. F. Brown said he could endorse the report of brother Wilcox. He had indeed been blessed, for he knew the hand of God had been made manifest in his behalf.

Elder F. H. Snow reported his field of labor—the Herts and Beds district. The Saints were much scattered, the whole district only numbered fifty members, most of whom were females. Pres. Roskelley had paid him a visit a week ago, and had organized a Relief Society. He had been in the district five months, had traveled round a great deal, and in all

places had found the people much opposed to the Gospel, but the Saints were living their religion.

Elder W. Wood made a few brief remarks, and gave his experience while staying in London, and while laboring in his field of labor in the Norwich Conference.

Pres. Roskelley then presented the Authorities of the Church as now organized in Zion, also Apostle Albert Carrington as President of the European Mission, Samuel Roskelley as President of the London Conference, together with the traveling ministry and local priesthood, and Ephraim Adams as Conference Reporter, all of whom were unanimously sustained.

The statistical and financial reports of the conference were then read, and were unanimously accepted.

The reports of the following Relief Societies were also read and unanimously accepted: North London, Pres. Avis Cross; Whitechapel, Pres. Elizabeth Young; Lambeth, Pres. Susannah Beaching, and Faversham, Pres. Ann Cornford.

The report of the Whitechapel Sunday School, Superintendents John Marshall and Josiah Read, was then read, also the report of the North London Mutual Improvement Society, Pres. Joseph C. Bentley, which were accepted.

Singing. Benediction by Elder G. Stringfellow.

2.30

Singing. Prayer by Elder T. C. Griggs. Singing.

The Sacrament was then administered by Elders Cornell and Ball.

Pres. O. F. Hunter said it was a pleasure to him to meet the Saints here in London. He felt the position in which he was placed in standing before the congregation, and realized that it was necessary for him to have the Spirit of the Lord. He knew this work was of God, even the Gospel of our Lord and Savior Jesus Christ; he could bear testimony of this, and that these were the servants of God sent to warn the nations of the earth. It was for this that he and his brethren were here. If he had not known this was the work of God, he would not have been here, neither

would his brethren; but we know we are engaged in our Father's work, and we are willing to leave our homes and travel any distance that the Lord may require, and that, too, "without purse or scrip," and feel proud of the privilege. He knew that men by their own knowledge could not understand the principles of the Gospel, but it was the same Gospel preached by Jesus Christ. He would ask his hearers to apply the same test now as was necessary then; referred them to the last chapter of Mark, and inquired which out of the hundreds of churches would stand the test, and testify that the signs there mentioned "followed the believers" among them. Jesus said that when He left He would send the Holy Ghost, which should take of the things of the Father and reveal them unto men. He gave his disciples power to go forth and preach and administer in the ordinances of the Gospel. Showed how this power was manifest on the Day of Pentecost, and bore testimony to the restoration of the Gospel, and of the authority to preach and administer in the ordinances thereof in this our day, in fulfillment of the revelation given to St. John on the Isle of Patmos. He knew that many objected to what we preach, and some particularly to the principle of gathering. They wanted to know why we cannot serve God here? It was this—God had commanded it, so that His people might be preserved when judgments went forth among the nations, and it was as Isaiah had predicted. That prophet had said that there would be a time when the Saints would be gathered to the "tops of the mountains," and the Lord has brought it to pass. He concluded with a strong testimony that the Gospel as revealed to the Prophet Joseph Smith, and preached by the elders of this Church, was the Gospel of our Lord Jesus Christ.

Pres. Jackson said he esteemed it a great privilege to stand before such a congregation to speak a few words on behalf of the work of God, which has been commenced in these the last days. He could speak of the gifts of the Spirit, and the reception of those blessings that Christ promised to the

faithful. There was a passage of Scripture that came to his mind, one that was referred to by the ministers of the various denominations. It was this—"This is eternal life, to know Thee, the only true and wise God, and Jesus Christ whom Thou hast sent." He then, in an interesting manner, showed the difference between mere belief in the name of Jesus as was preached by the ministers of the day, and the revelations given by the Holy Ghost, whereby we can "know God, and Jesus Christ whom he has sent." He then spoke of the appearance of the Father and the Son to the young man—Joseph Smith; also of the ministrations of angels, and of the reception by him of the holy priesthood, which gave him the power to officiate in ordinances of the Church. He then declared that although the ministers of the day may say that all they do is in the name of Jesus, yet if they will not receive the Gospel, that when they shall stand before the judgment seat of God and then say, "Lord, we have done thus and so in thy name," He

will say, "Depart, I never knew you." In conclusion the speaker read from the 39th chapter of the Acts of the Apostles, and testified that through the administrations of Joseph Smith we had received the true spirit which would give those who possessed it a knowledge of the Father and the Son for themselves, and in the end "life eternal."

Singing. Benediction by Elder Wallis.

6.30

Singing. Prayer by Elder Bentley. Singing.

Pres. Carrington, in an interesting discourse of nearly two hours, showed forth the beauty, efficacy and perfection of the Gospel as revealed to the Prophet Joseph Smith, and bore testimony to the nobility of his character and life. In the latter part of his remarks he spoke of the workings of the Perpetual Emigrating Fund.

Singing. Benediction by Pres. Roskelley.

EPHRAIM ADAMS,
Clerk of Conference.

Moral strength is the highest kind of health, and inward purity the richest fountain of peace and joy.

Opportunity is much, and energy is much; but, unless we have wisdom to choose the one and direct the other, they will not bring us the advantages or the blessings that we fondly expect.

Entertainment which is given with genuine hospitality and heartiness means more than the mere feeding of the body; it means a royal interchange of the gifts of the soul. This is the highest compensation which the intelligent mind can bestow or receive.

All that is noble and heroic in humanity, all that is devoted and tender in friendship, all the courtesy and grace of refined society, all the respect and chivalry due to women, all the self-denial and generosity which make life beautiful, have their root in the family circle, and in its soil are best cultivated.

Recall at night not only your business transactions, but what you have said of those of whom you have spoken during the day, and weigh in the balance of conscience what you have uttered. If you have done full justice in all your remarks, it is well. If you have not, then seek the earliest opportunity to make amends, and carefully avoid a repetition of the wrong.

One of the grand secrets of success in life is to keep ahead in all ways possible. If you once fall behind, it may be very difficult to make up the headway lost. One who begins with putting aside some of his earnings, however small, and keeps it up for a number of years, is likely to become rich before he dies. One who inherits property, and goes on year by year spending a little more than his income, will become poor if he lives long enough. Living beyond their means has brought multitudes of persons to ruin in our generation.

POETRY

THE RESURRECTION DAY.

[SELECTED.]

When the day seems long and dreary,
When dark clouds o'erspread the sky;
When the soul is worn and weary
Almost willing then, to die;
Oh how sweet and bright the vision
Of the near Millennial ray,
Changing earth into Elysium—
Hail the resurrection day!

When the eye is red with weeping
And we breathe the heart-felt sigh
At the thought of loved ones sleeping
Far away—and yet so nigh!
Sweetly whispers then the Spirit—
“Mourner, wipe thy tears away;
Earth thy loved ones will re-visit
In the resurrection day.”

Oh how glad and sweet the meeting
On that bright celestial morn;
Friends long severed, fondly greeting
Friends with hearts forever warm!
Infants then, like cherubs shining
On their mothers' bosoms lay,
Round their necks their arms entwining—
Joyful resurrection day!

Wives and husbands re-united—
Nevermore asunder torn—
Nevermore their fond love blighted—
Nevermore their children mourn!
Wait we then in faith and meekness,
While on earth we longer stay;
Soon we'll taste life's bliss and sweetness
In the resurrection day.

J. H. MARTINEAU.

DIED.

BURTON.—In Newcastle-upon-Tyne, April 7, 1881 of consumption, Easter Burton, born May, 2nd, 1852, at Wooddolling, Norfolk, baptized August 3, 1877. Died in full faith of the Gospel.—“Deseret News please copy.”

MILLER.—At Nailsey, Somerset, Feb. 14, 1881, Benjamin Miller aged 88 years.

DANIELSON.—At Paradise, Utah, March 5, 1881, Carl Danielson, aged 71 years. He died in full hope of a glorious resurrection.

PITCHER.—At Hooper City, March 14, 1881, of heart disease and lung fever, Richard Pitcher. Deceased was born in Walmer, Kent England, in 1819, joined the church in the year 1847, and came to Zion in 1874. He located in Hooper and resided there until his death. He died in full fellowship and was noted during his life for his integrity and faithfulness.

RAWLINGS.—In the 20th Ward, Salt Lake City, March 26, Caroline E., wife of Joseph S. Rawlings, born April 17, 1840, at Maperton, Somersetshire, England. Deceased leaves a husband and four children to mourn her loss.—“News.”

GIFFORD.—Suddenly at her residence, near Weston, Oneida County, Idaho, March 21, 1881, after a lingering illness of several months, Caroline Gifford, beloved wife of Levi Gifford, aged 41 years and three months, in full faith of the Gospel. She embraced the Gospel in her youthful days, and emigrated to Utah in 1856, in Captain Martin's hand-cart company and has ever been a faithful Latter-day Saint. She leaves a husband and five children to mourn her loss.—“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 17, Vol. XLIII.

Monday, April 26, 1881.

Price One Penny

WISDOM.

"Happy is the man that findeth wisdom, and the man that getteth understanding."—Proverbs iii, 13.

Next to the gift of eternal life, and co-equal with "that faith by which the world's were framed," stands the gift of wisdom. More precious than rubies and better than fine gold, she brilliantly adorns the head of him who has sought her diligently. "She is the tree of life to them that lay hold upon her: and happy is every one that retaineth her." Probably no word or act of Solomon ever pleased the Lord so perfectly as his prayer for wisdom. When the choice was given him in the language, "Ask what I shall give thee," the king replied that he had been made ruler over a people "like the dust of the earth for multitude," and chose wisdom and knowledge that he might judge righteously among them. The approval of Heaven was plainly manifested in the following Scripture:

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my

people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

It will be noticed that the choice itself was a wise one. Many people, if they were permitted to select a blessing, would scarcely make the choice of Solomon; but the Lord added "riches, wealth and honor," in short he could scarcely withhold them, and Solomon evidently knew this, for he afterwards wrote, "I sought not riches, power or honor, but I prayed for wisdom, for I knew she was the mother of them all." And he also knew that these earthly surroundings would be of little use, unless God also gave us the ability to enjoy them. He declared on one occasion, "A man to whom God hath given riches, wealth and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stran-

ger eateth it; this is vanity." Those who obtain the wisdom of Heaven, possess the key to all things. They are on the road to eternal life; being "wise unto salvation," their aim is celestial glory. But they also, like Solomon, have the key to power, wealth and honor in this life, for wisdom will teach them to "seek first the kingdom of God and his righteousness," and to those who do this "all other things will be added."

Wisdom also brings health and long life, for she teaches sobriety, temperance, chastity, and all that goes to make life happy, useful and enduring. Read the Word of Wisdom, revealed through Joseph the Prophet. Whoso is wise shall "run and not be weary, shall walk and not faint." And we have the Lord's promise that we shall not be destroyed when the Avenger goes forth to smite the inhabitants of the earth.

INCIDENTS OF MISSIONARY LIFE

(From the Salt Lake "Juvenile Instructor.")

We are informed in the book of Doctrine and Covenants, sec. 42, verse 6, that the elders are to travel "two and two," and in sec. 84, verse 106 (latest edition) that the strong in spirit are to take with them the weak. That is, as I understand it, those that are experienced are to take with them the inexperienced.

Thus has it always transpired in my missionary labors.

The first mission I ever was called upon to perform was to the State of Virginia, in 1844. During that mission I traveled successively with Elders Sebert C. Shelton, Chapman Duncan and Robert Hamilton.

These elders had more experience than I had, consequently, it was very natural for me to depend upon them to do the preaching, allowing the burden of our labors to rest upon their shoulders. But if they had humored me, and allowed me to shirk my legitimate share of the work, I am satisfied that I would have failed to succeed on that mission.

They, however, took great pains to see that I should not neglect my share in all our labors. They put me forward, and not unfrequently managed to leave me to fill appointments alone, and sometimes to travel alone for a week or two at a time. This left me to depend upon God and His Spirit entirely, and I can truly testify that this course was very valuable to me. I was often very much surprised and encouraged at the assistance afforded me through the Spirit on these occasions.

Since that first mission I have been sent on many others, and have traveled with seventeen other elders at different times, most of whom were without experience. Among these were several more or less like I had been — backward, and inclined to shirk the responsibility of preaching.

I have had to resort to some pretty sharp management in breaking them in. A few of these instances I will relate.

When Elder Moses Thatcher was only between fifteen and sixteen years of age, he traveled with me as a missionary in California.

He was naturally inclined to modesty and diffidence, and said to me one day that he would black our boots, curry and saddle our horses, and do all that was to be done except the preaching, if I would do that part and excuse him.

Naturally I entertained a great amount of sympathy for him, on account of his extreme youth, also because I remembered my own shortcomings when out on my first mission, during which time nothing ever so frightened me as the thoughts of being called to arise and try to preach. I therefore favored him until I thought it unwise and an injury to him to indulge him farther.

Having been invited to visit and preach in a new locality, I asked Elder T. to take some tracts and visit the place, and see the trustees of the school house. If the liberty to preach in the house was granted, then he was

to proceed to notify the neighborhood of the meeting, distributing the pamphlets as he went. I also told him if anything happened to prevent my being there he was to fill the appointment.

At this he trembled, and with a face white with fear he begged me not to fail to be there, until I nearly repented of my intention.

He succeeded in obtaining the use of the house, and in notifying the people he came upon a quilting party of women and girls, who readily promised to be at the meeting, provided he (Elder T.) would preach.

He replied that his colleague would most likely do the preaching. But it turned out otherwise, and Elder T. was left to his fate; but he filled his appointment like a man.

Judging from the report that spread from that meeting, Elder T. preached as good a discourse then as at any time since, and probably with greater satisfaction to himself.

From that time forward he never failed to do his part in our labors, and I have no doubt that he looks back upon that achievement as one of the greatest of a very eventful and useful life.

Elder J. D. H. McAllister traveled with me in Arkansas, and for the first two months of our labors, when called upon to talk, would not occupy above five minutes, and often not half that time. It would then occur to him that the audience would rather hear some one else than him, after which he would not possess courage to try to talk longer, and would take his seat.

He would often say that he could not account for his being called on a mission. "What can I do? I do not even know that his latter-day work is true. My father has often borne testimony, but I do not know it to be true. He is a good man and I believe his testimony, but I do not know it to be true for myself."

However, an opportunity occurred that dispelled all these doubts, and and planted in the place thereof, facts and certainties.

I had taken a severe cold, and was so hoarse that I could not talk. A meeting was to be held, and at that

meeting some one would have to preach.

The only alternative was for him to attend and do the preaching. To do this he had to travel five or six miles across the "slasher," face a large congregation composed almost entirely of strangers, and that, too, alone.

I never, while in that country, heard the last of the praises heaped upon him by the people for the "best sermon" they had ever listened to. He had no difficulty in testifying to the divinity of the great latter-day work. The Holy Spirit rested upon him, and he could not keep back this testimony, which was as new to him as it was to those that heard him.

That day's work is no doubt remembered by him with the greatest pleasure of any event of his life, and will prove as profitable as any in his future career.

Elder H. K. Coray was the most bashful of all the young elders I had ever traveled with, and it was more than a year before he overcame this fault. I had almost despaired of his ever making a success as a missionary. But I am proud to say he did finally succeed, and during the last year of our labors together, through the blessings of the Holy Spirit, he became an able speaker, and our hearers listened to him in wrapt attention.

He has often said that the experience he gained during that mission was worth more to him than all the wealth of the world.

I could refer to the experiences of many other elders who have traveled with me, which were, in many instances, similar to those that I have related. Some of them have been so far discouraged that they would weep like a child; others would beg of me to release them and return home, who at brighter moments would charge me not to permit such a thing, as they did not wish to disgrace themselves or their parents.

I can think of nothing that would so blight a young elder's future usefulness and destiny as a failure to make a success of his mission, or any work that the priesthood may have set him apart to do. And I feel it my duty in this connection to bear my testimony to the truth contained in

the book of Doctrine and Covenants, that has never failed to be verified in my experience, and in that of all other elders whose labors have come within my observation. These promises are as follows :

"Any man that shall go and preach this Gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst." (sec. 84, verse 80).

"Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the same hour that portion that shall be meted unto every man." (verse 84.)

I have written the above incidents of missionary life and made these quotations in connection with them for the encouragement of young elders now on missions, and the thousands of boys and young men who may, and will yet have to take missions to the many nations of the earth.

H. G. B.

YOUNG WOMEN.

(From the Salt Lake "Contributor.")

What young women do, and do not do. What their mothers and grandmothers used to do. What the mothers of the future are likely to do, and to be. These are fruitful topics of conversation and criticism, and form the groundwork of many an article in the journals of the day. We are all very apt to indulge somewhat freely in the worship of the past, and "auld lang syne" somehow touches tenderly a fine-strung chord in the human heart; but we who are living and acting now, have really very much more occasion to make the present beautiful and attractive, than to gaze backward and rehearse over the sayings and doings of other periods, and long after the past. The work of women in that age was a part of the time, and a natural result of their surroundings and the state of society in which they lived. And ours to day is perhaps a step in advance, and what we are doing pertains to the present, and will have its bearing upon those who are to come after us, the next generation, as the doings of the past has upon us; strange if your posterity should glance backward with the same idol-worship of the age in which we are living, and with the workings of which some of us seem to be so dissatisfied. But this is said to be an age of idleness for women, comparatively speaking, there are so many facilities for lighten-

ing labor; and even our babies now-a-days not only have cradles but carriages, whereas but a short time ago we had always to carry them in our arms.

A long time ago in the days of our grandmothers every young lady was expected to know how to card and spin, if not to weave, in addition to her knowledge of all other household employments; and knitting was an indispensable requisite in any young girl's qualifications; it was the work that could always be relied upon in case all other work gave out. In fact it became proverbial, that no young woman should marry until she had a pillow-case full of stockings of her own spinning. Bed and table linen of one's own work were also essential. Spinning flax on a little wheel was considered in those primitive days the finishing off of a young lady's domestic accomplishments, and it is really an industry requiring skill. I well remember my grandfather telling me, "Ladies spun on the little wheel" (with great emphasis on the word ladies). I knew well what he meant, although everything of the kind was done in factories then; I had often seen the funny little wheel in the garret, and been told it belonged to my great-grandmother, and I remember, distinctly, when a little girl, of trying to convert it into a rocking horse, fancying the handful of flax

which still clung to the spindle was the mane. If I had not decided to write about what women do, and don't do, and used to do, and are going to do, I could tell you a long story about other interesting curiosities in that same garret, where I played with the little wheel for a horse, on which my foremothers had spun the very linen with which the family closets were filled; but withal I will say, that there were many relics of former days there, that gave me a particular love for garrets, which clings to me still. Now-a-days such things go to a second-hand store, a term I never really appreciated the practical meaning of until of late. But we will go back to the spinning and leave the garrets for another time. Our forefathers thought there could not be a more beautiful picture than a pretty woman, sitting carelessly at the little wheel spinning flax; drawing out the shining threads with taper fingers, while the dainty foot in openwork stocking and old-fashioned sandal, showing to the best advantage, rested on the treadle. I have heard it averred, that many a bashful, sunbrowned sweetheart, has been induced to declare his love and urge his suit, at sight of his innamorata spinning flax at the little wheel. More proposals of marriage have likely been made beside the spinning wheel than at the piano. Perhaps it is owing to the industrial tone of the occupation, for matrimony savors of labor. Men are not apt to look upon the piano as a desirable article of household furniture, or as any addition to domestic happiness; albeit many women earn their own living hardly enough too, by teaching instrumental music; and there are men who barely tolerate a piano in the house, because wife or daughter has entreated them to buy it. I have heard men make bold to say, even in this age of culture, they preferred to see women play upon the washboard; this is the class of men I mean who would use the money earned by the industrious, devoted wife to purchase cigars or tobacco. But lest we wander away from the theme of spinning, and spin out a long dissertation upon men and women's opinions of each other, we will go back to the spinning wheel, and the every day

pursuits of women; say what we will about the beauty and utility of the distaff and the spindle, this age of progress has left them far behind in the dim distance, and they only live in the recollection of our young ladies in connection with poetic legends and love stories. Many other once essential household labors are supplanted by the mechanical work of machinery of modern invention, until one wonders comparing the past with the present, how it is there is so much still left for woman's busy fingers to do, and that there seems to be so little time in which to perform the work of household.

Well, as young women can't spin, because forsooth there is no spinning to do, and as knitting is out of date, and sewing done up in a hurry on a machine, instead of wearing away one's self at it till midnight and past, women ought to have plenty of time to read, and go to bed early. It used to be common for the mother to do all the family sewing, and darning, and mending after papa and the children were in bed; this does not date far back; but there is little need of it now, and women, mothers especially, may save the vitality which used to be expended in fine hemming and stitching, etc., and it will possibly be a benefit to the future race. Not that one should be idle, but not over-worked as women necessarily have been in former times. Common sense tells us that young women, or we will say mothers, cannot hold out to work so many more hours than the day laborer; and yet this has often been the case. What is the result—the mother breaks down, grows prematurely old, or succumbs altogether, leaving her family to grow up without her tender, loving care, and the world calls it "a dispensation of divine providence." Let us be thankful, that some of the burdens of woman's life have been relieved by the spirit of progress; I am sure we have great reason to be. Who of us for instance, and more especially our daughters would like to cook over a fireplace as we did in the early days in Utah? Methinks I see some of those girls looking back thirty, or even twenty-five years, and see their mothers piling coals on the back-kettle

with baby (perchance the identical young lady) in her arms. Why it actually makes me all in a heat to think of it. That day is past, and now what? well what! one taken up from another century and set down in this, would wonder how we occupied our time; and yet we hear women every day saying, "I have so much to do." Well one's needs and wants increase as civilization reaches a higher state, and all that implies work to keep up with the times; still were we used to have to scrub floors, we now have carpets, and if we wear more ruffles and flounces, we do not half of the embroidering in lace, muslin and linen that our grandmothers did. We bake more cakes, and make more pastry, which is a very great drawback, for as a compensation, we get peevish and dyspeptic, and low-spirited in proportion. We ought to eat our fruit, without pastry to make us sick, and dispense with rich cakes altogether either for ourselves or company. That would be one step towards economy in health and expense, and we should have so much more time to read, instruct our children or exchange friendly intercourse with our neighbors.

In commencing this article I said, what young women do, and do not do; that was the first paragraph, and the last to be woven into the chapter. Well then it seems to me, that the young ladies of to-day do not appreciate their blessings. Not that I think they mean to be at all ungrateful, but their surroundings are so pleasant, and their associations so happy, in contrast with the past, that it is scarcely to be credited as real. The opportunities for gaining knowledge, the facilities for culture, the many comforts and embellishments for the home that beautify and give charm to domestic and social life, all these in detail add to their cup of blessings; and if they are wise and lay up treasures of wisdom and understanding, now in the days of their youth they may be much better qualified to fill the responsible positions of wife and mother, than those who have had so few advantages, and so many hardships to endure. Young ladies, believe me, you have work to do, which will require active exertion of brain and muscle; and

though you will perhaps not have the opportunity of spinning on the little wheel, you will find needful work lying all around you. Mothers ought to devote a goodly portion of the time in teaching their children by the fire-side, and in my very soul I pity that woman, who thinks the work, which must be left undone when she is gone, of more consequence than the moral or spiritual lessons she is capable of imparting to her offspring. The young women of to-day are well informed in regard to the light which has been given to them, there is scarcely anything in the power of woman to do, but they may succeed in accomplishing.

This is designated an age of refinement and culture; and a school education is attainable by all; certainly the superior advantages enjoyed must have a tendency to lift up and elevate, unless there is correspondingly strong counteracting influences, detracting and bearing downwards. Whatever forces of this kind may exist they ought not to affect in any great degree the Latter-day Saints, whose principles of faith, and knowledge of the truths of heaven, should lift them above the seducing allurements that hinder the onward and upward progression of society in the world. Then what conclusion shall we arrive at? Why, consequently that the condition of woman to-day is much better in every respect than in the days of our grandmothers, and that the women of the future, will, judging from the outlook of the present, far surpass us who are now upon the stage of action. Woman is learning to think, act and reason for herself, not to hang her conscience on another, or pin her faith to the sleeve of any one. Young girls are beginning to comprehend that employment, suited to the capacity of woman by which she may earn an independent living, is much more womanly, than depending upon some male relative for maintenance and support. Besides many women are suddenly left helpless and alone, by the death of husband or father, and how desolate under such circumstances will she be who has never been taught self-dependence. This is one of the lessons thoughtful women are

<p>learning to-day, and it will be a legacy better than wealth, for it will not take wings and fly away. Then success to the young lady of the age, if she cannot spin flax at the little wheel, she can</p>	<p>make a far prettier picture, with her intelligent face, when she sits with the crown of motherhood upon her thoughtful brow, caressing her first baby.</p>
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Amethyst.

F A R E W E L L S O N G .

TUNE.—Home, Sweet Home !"

From the land of my fathers,—the land of my birth,
I haste now to seek a blest part of the earth,
Where the Lord has appointed His children to flee,
To keep his commands and from evil be free.

CHORUS.—Home, home, sweet, sweet home;
I'm going to Zion, the Saints' blessed home.

Though 'tis hard that my kindred I now must forsake,
Yet I do it that I may of blessings partake
Which are laid up in store for the Saints of the Lord,
Who keep his most "precious and excellent Word."

CHORUS.—Home, home, etc.

The world is mistaken in saying that we
Are deluded and foolish, in that we do not see
The wisdom in staying in these sinful lands ;
For we know we're fulfilling the Lord's great commands !

CHORUS.—Home, home, etc.

We know that the hour is not far ahead,
When God will His judgments pour out, as He's said
By the mouths of his prophets, whom He did inspire,
To tell of the things that in time would transpire.

CHORUS.—Home, home etc.

We know that the "vials of wrath" will be poured
On those who've rejected the Word of the Lord ;
And the nations who do not this message obey,
Will soon by the judgments be wasted away.

CHORUS.—Home, home etc.

Not then for myself, O my country I grieve,
But for you, who in danger and sorrow, I leave,
To seek out a home in that God-favored land,
Where Saints will rejoice and in unity stand.

CHORUS.—Home, home, etc.

Oh ! yes, I am pleased that the time is so near,
To gather to Zion with Saints who are dear ;
And the Lord will I praise for his goodness to me,
In sparing my life, His deliverance to see !

CHORUS.—Home, home etc.

Liverpool, April 16, 1881.

HEARNETT.

The mere sentimental and slothful indulgence of feeling or emotion always wears out even its own capacity. Just as a muscle or an organ of the body that is never put to any use contracts, loses power, and finally withers up, so the sensitiveness that does not quicken thought and imagination, that does not teach any lesson or suggest any duty, gradually loses even its own power of impressibility.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 25, 1881.

PRETENDED REFORMERS.

We have received a small pamphlet, containing an editorial article published on Sunday, March 6, 1881, in a newspaper devoted to opposing the Church of Jesus Christ of Latter-day Saints in Utah. The article is one of the most striking evidences of the wickedness and malice which actuate the hypocritical pretended "Reformers" of the Saints, whether as editors, preachers, or "Regulators" of their morals. Under the heading of "What Utah Wants," it proceeds to quote the ideas of an "outsider" or "non-Mormon," concerning the influence of evil institutions—such as billiard halls, drinking saloons, and houses of ill-fame: and this would-be "Regulator," "Christianizer" or "Civilizer" therein advocates the existence of such diabolical institutions, in order to "liberate" the young "Mormon" population from what he terms their religious "slavery," and under which it is claimed, by such characters, they are suffering. He even exults with fiendish glee that some of the young "Mormons," whom he terms "hoodlums," are yielding to "Gentile" temptations introduced by the corrupt outside population into our fair city. He says: "I rejoice when I see young Mormon hoodlums playing billiards, getting drunk, running with bad women—anything to break the shackles they were born in, and that every so-called religious or virtuous influence only makes the stronger." What a reform! What a freedom! He denounces the other religious denominations as being bigoted and intolerant, and therefore unadapted to attract, and incapable of inducing these supposed "serfs" to leave the Church of their fathers; and thinks that nothing but the fascinations of evil will accomplish it, and consequently ought to be employed.

Speaking of the vices, this "reformer" even goes so far as to declare if the young do go to the bad, "it is better so," and "the sooner the better." The editor thinks that the greater happiness is not in restraining passion and practicing virtue, but he approvingly quotes from Taine's English Literature, showing that when a man gets "free" on the "Regulator's" plan, he begins "to love the present life, to vent the feelings, to satisfy heart and eyes, to set free boldly on all the roads of existence the pack of appetites and instincts," adding with pathos, "but we can't follow this charming picture further." The editorial closes with an exhortation to the people of Utah to "be men," etc., and to let people know that "nobody is so puissant as themselves," and infers that it is a small matter to give way to the appetites and what he

terms the "petty vices," compared with yielding credence to one who "presumes to speak in the name of the Almighty."

The pamphlet also contains a reply by a "Mormon," under the heading of "Reflections on the foregoing Editorial," in which the writer makes some very telling points on the subject of liberty, in connection with religious belief and practice. We publish the following portion of the reply for the benefit of our readers, and that the public may see who are the lawless, the vicious, and the profane. After reading they will be better able to judge whether it is the Latter-day Saint or the "civilizer" that shows the "cloven foot" in the Utah race. "By their fruits ye shall know them."

"To some debased minds, virtue and religion present but one aspect, that of restraint and slavery. To such the man who follows his better judgment is a slave; he only is a freeman who yields to the clamor of his passions. In their defiled thoughts the vicious alone are free. Among pure, honorable, and high-minded men it is quite the reverse. But men of the stamp of the writer of the foregoing editorial cannot realize, they cannot comprehend that men can be wholly free in the worship and the service of the Lord, or that there is no freedom in its rich fruition of health and happiness, joy and peace, contentment and love, comparable with the liberty of that man who freely worships at the altar of the true and living God. All other men, compared with him, are measurably slaves; slaves to false creeds and unsound doctrines; slaves to their own misused and excited passions, to the tyranny of evil habits, or to the conventionalities of a hollow, overstrained and corrupt civilization.

"What is the idea that such men have of liberty? To them, poor creatures, it is simply the unrestrained privilege of going to the devil by way of the flesh. Either the unhindered and unrestricted opportunity of poisoning their bodies and inflaming their minds with intoxicating draughts, of deadening their faculties with opium, or of defiling their earthly tabernacles with whoredoms; in fine, of becoming useless and pestiferous vagabonds on the face of the earth, seared in soul and rotten in body, a sorrow to their friends and a shame to society. Such is the only liberty, the only independence some men can comprehend.

"It is being urged, as shown in the editorial, that the best weapons with which to fight the union, the faith, the confidence, and the loyalty of the "Mormons" to their Church, are the billiard-hall, the gambling-den, the house of ill-fame and the groggery. What an admission! These are to be our schools of reform; under their disintegrating influences it is fondly hoped that a new era will dawn in Utah's happy valleys, "in which men shall dare to be men." Men! Great heavens! Men? What kind of men? Creatures who have ruined their lives with lasciviousness and strong drink, who have wasted their day of opportunities in idleness and gaming, who have debauched their neighbors' daughters and given their strength to harlots, whose steps lead down to hell; who are bodily and mentally fit for no useful occupation, prepared for no noble enterprise, acceptable in no virtuous society, but only fit for the freedom of the prison pen and the independence of the chain gang. Such would be the men of disenthralled and regenerated Utah. What a picture! What have become of its happy homes? Where are its peaceful

towns and villages? Whence have fled its skilfull thousands, laboring in honest toil for honest remuneration? Where are its schools, its colleges, its institutions of learning, and its houses for prayer? The mouldering walls are here, untenanted and unoccupied by busy student or devout worshiper at the throne of eternal grace. And they? They have all gone to the ever ready grave, the hospitable lazar-house, or the over-crowded jail; or, if they have not yet reached places such as these, their boisterous voices can be heard in ribald song, God-defying oath, or violent altercation, in and around the alluring haunts of vice so brazenly dedicated to a bastard liberty, which liberty indeed consists in opportunity to destroy the body and prepare the soul for endless misery. Yet we are notified that this so-called freedom is worth all this and more, if more were possible! "Never mind the excesses, win the freedom," is the watchword, as if, forsooth, liberty in this respect were even now restrained in Utah by physical endeavors, instead of simple moral suasion."

"But by the wide opening of the flood gates of iniquity, we are told, our youth will gain an experience so valuable that all risks will be as naught. We are graciously informed that, "at the very least they will be free." How, when or where are they free? What of the freedom of the drunkard? How much is the worth of the liberty of the harlot? And even were they free, which is an absurdity, what is the cost of this experience in vice and degradation to them individually? What is the cost to society? They pay for it in ruin of soul and body, in shame and disgrace, in disease and penury, in heart-burnings and heart-breakings, in suicide and murder, in infanticide and abortion, in a wasted life and an accusing conscience. Others foot the bill in increasing taxation and lessened income, in public debt and public bankruptcy, in widespread anarchy and general chaos, whilst the state is over-ridden by "marauders" who prefer "turbulent liberty to arbitrary order," and who, as "Reformers," "Regulators," "Ku Klux," "Road Agents," etc., enforce with strong hands. "at the expense of public security," their peculiar ideas of liberty, ideas now so aptly taught and vigorously advocated by the paper in question. Will you, my readers, introduce in your homes, to corrupt and destroy your families, the filthy, blood-thirsty sheets that advocate such infamies?

"Then, who are enriched? The saloon keeper, the professional gambler, the pimp and the other harpies who prey on the follies and misfortunes of mankind. *They* are enriched. Without doubt, such would thus reform Utah. Even now they rejoice when 'they see the Mormon hoodlums playing billiards, getting drunk, running with bad women,' etc. Of course they do; but they have not always the frankness to acknowledge it. And then some of their patrons, the sanctified howlers for freedom and progress, who blasphemously associate the name of Christ with their lives and efforts, publicly endorse these infamous propositions, and with inapt illustrations, false logic, and direct falsehood, endeavor to prove that all who worship God according to the dictates of their own consciences, who practice virtue and live godly lives, are slaves; slaves, simply because they will not bow down to them nor follow their filthy leading, but instead thereof listen to and obey the revelations that they know, beyond doubt or peradventure, are given of

God. Their would-be guides and masters worship only the false Christ within themselves, essence of all devilishness, and accept only as a 'revelator' their own unbridled passions, which must be gratified, no matter how. 'Let life, let virtue, let every thing be sacrificed but our liberty. Oh, preserve us that, that we may have fullest scope and opportunity to pander to our lusts, to destroy innocence, to rob those who differ from us in opinion, to traduce and lie about all who object to our course, who remind us of the hereafter, and warn us of our doom.' Such are the sentiments of the regulators and reformers of Utah, such their aims, such their avowed methods. Shall we fraternize with them, shall we encourage them, shall we patronize them, and then claim to be the friends of God and the supporters of His kingdom? Ye who have sons whom ye love, daughters whom ye cherish, children whom ye wish to see grow up to be wise, honest, virtuous, temperate and God-fearing, answer this question. Answer it not in word only, but in your acts. Not acts of violence, or words of recrimination, but by withdrawing from their contamination, by ceasing to sustain them in our midst, and by treating them as the lepers which they verily are!"

THE SECOND COMPANY.—The next company of this season's emigration will leave Liverpool on May 21st. The instructions already published in No. 13 of the STAR, are equally applicable to this and the other companies of the season. All parties interested will govern themselves accordingly.

LIVERPOOL CONFERENCE.—A conference will be held in the Assembly Rooms, Great George Street, Liverpool, on Sunday, May 1, 1881. Services to commence at 10.30 a.m., and 2.30 and 6.30 p.m.

President Carrington is expected to be present.

SHEFFIELD CONFERENCE.—A conference will be held in Sheffield on the 8th of May. Meetings will commence at 10 a.m., and at 2 and 6.30 p.m. The forenoon meeting will be held in No. 1, British Workman, Princess Street, off Attercliffe Road; and the afternoon and evening meetings in the lower room of the Albert Hall. President Carrington is expected to be present.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder Heber J. Romney, dated at Braintree, Essex, on the 19th inst., we learn that he is laboring energetically, preaching in the open air and visiting among the people. He had met with opposition from ministers and others, some of whom were greatly incensed at the principle of plural marriage, evidently forgetting that the best men referred to in Scripture were practical polygamists. It is a little surprising that ministers with the Bible in their hands, should repudiate the very men whom they hold up as paragons of perfection and examples of holiness. They should cease pointing to Abraham, Moses, David and Solomon as objects of veneration, if they cannot endorse their marriage system. But inconsistency seems to prevail, and in very deed the "wisdom of the wise" is fast perishing from the earth.

CORRESPONDENCE.

THE COMPANY AT QUEENSTOWN.

S.S. *Wyoming*, off Queenstown,
April 17, 1881.

Pres. Albert Carrington.

Dear Brother,—After leaving Liverpool at 11.30, Saturday morning, the welfare of the Saints, and their general comfort and happiness, were looked after. The Saints have been divided into two wards, with faithful and diligent elders appointed to see after their well-being. Brother W. W. Jackson has been sustained as chaplain, and brother James Lowe as captain of the guard. Elder Oscar F. Hunter is assisting Pres. David C. Dunbar in his position, and all things are working together for the good of the people. At the instance of Pres. Dunbar, a meeting was held on Saturday evening, to counsel and advise the Saints in the manner of their conduct and procedure during the journey. Valuable instruction was given by Pres. Dunbar, and Elders Hunter and Jackson, and the Spirit of the Lord rested upon the people. The Saints meet for prayers at 7 a.m. and 8 p.m., and are striving to be happy and comfortable. We are sailing along very nicely, with no sickness up to the present. We expect to reach Queenstown at 5 a.m.

Praying the choicest blessings to rest upon you and all His scattered people, that they may be speedily gathered, we remain

Your brethren in the Gospel,
DAVID C. DUNBAR, President,
JAMES H. WALLIS, Clerk.

INTERESTING LETTER FROM NOTTINGHAM.

Nottingham, March 30, 1881.

Pres. Albert Carrington.

Dear Brother,—As I am about to leave the British Isles and return to my mountain home, I desire to thank, through the STAR, the heads of the Mission for the good and fatherly counsel that I have received during my labors under their presidency, and the Saints for their kindness extended to me while in their midst.

I left home in the latter part of April, 1880, arrived in Liverpool on the 15th of May, and was assigned by Pres. Budge to labor in the Manchester Conference, where I labored for about ten months, in what is called the Pendlebury district, meeting with success, and baptizing a goodly number. From Manchester Conference I was called to labor in Norwich Conference, to succeed Pres. Walsh, where I labored about four months, being connected with good and faithful elders. I did not convert many, but did a great deal of warning by means of tracts and open-air meetings. Some places where we preached they had not heard the Gospel for over twenty years, and some villages that had never heard a servant of the Lord in their lives. I remember going from Yarmouth to Norwich in company with Elder Hyrum Bennion; we got off the right road and traveled about nine miles out of our way; came to the little village of Acle, and seeing a beautiful place to preach under a very large tree, we thought that we would like to hold forth. In going along the street delivering tracts from house to house, we asked the people if they had ever heard the Latter-day Saints preach, and they told us that no such faith had been preached in that town that they could remember of. Elder Bennion and myself made up our minds that we would go through the village from house to house, and tell the people that two elders from Salt Lake City would preach the Gospel to them that evening. We did not know where we were going to eat or sleep, and had walked about twelve miles; we had not gone to many houses inviting them to our meetings, before we were invited to come in and proffered a bed and food. After dinner we continued our labor of inviting the people, and when the time of our meeting came, many were ready and waiting to hear us. We were greatly blessed with the good Spirit in expounding the principles of the Gospel. We also gave out that we would preach again in the morning, and it being Sunday,

we had a good hearing. I give this little incident as one of many, to show how the Lord will open up the way and provide for his servants, if they will only magnify their callings and go forth trusting in Him.

While in this, the Nottingham Conference, I have met with success and have enjoyed my labors very much, and am greatly pleased with the progress that has been made by the elders in holding out-door meetings, visiting the houses of friends and instructing them by the fireside, teaching them necessary principles that should be obeyed that they might enter the kingdom of our God. In looking over my diary I find that I was present at about one hundred or more out-door meetings last summer. If we could not get a hearing in one part of the town, we would go to another part, realizing that the Gospel must be "preached as a witness unto all nations," that the end of wickedness might come. I have witnessed the gifts following the believers—speaking in tongues, prophesying, and the healing power, all of which were promised by our Savior should be with his Church.

I think, as a general rule, that the Saints feel middling well, and are on the improve. Quite a number have been added to the Church recently, and a good deal of investigation is being made at present. The elders in the districts are kept busy answering questions and filling invitations and appointments to preach among our friends. I find those of the Saints who are living their religion, paying their tithing, attending their meetings and prayers, and doing what they can for the furtherance of the work of God, are those who are rich in spirit, and the way is always opened up in their behalf.

I rejoice that I have had the privilege of coming on a mission, as I consider it one of the greatest blessings that can be conferred upon a young man. I have found the Lord always willing and ready to assist us in our duties. I will just say, in short, to the Saints—the quickest way of getting to Zion is to live your most holy religion.

Praying the Lord to bless and pro-

per your labors, and those of his servants throughout the Mission, I am,

Your brother in the Gospel,
OSCAR F. HUNTER.

LETTER FROM JERSEY.

St. Heliers, Jersey, April 6, 1881.

Pres. Albert Carrington.

Dear Brother,—I received your kind and fatherly letter, and thinking that a few lines from me might be of some interest before I start for our mountain home, I send you a short account of my labors.

I arrived in Liverpool, with twelve other missionaries, Nov. 7, 1879; was appointed to labor in the London Conference, for which I started the next day in company with Pres. Budge and Elder Nicholson, who went to attend the London Conference on the 9th. After conference I was appointed to labor in Berks, Wilts, Oxford and surrounding shires, where I labored with some success; and having joy and satisfaction in my labors, I have realized the promises of the servants of God unto me. While in that district I baptized eighteen persons. I also went through Bedfordshire, Hertfordshire and part of Buckinghamshire, in company with brother T. C. Griggs. We traveled through all the above-named shires many times, preaching wherever we could get hearers, with some little success. We baptized a few, then I went through the South Coast district with Elder J. C. Bentley, and on the arrival of other elders from Zion, I was called to labor in London, in the Whitechapel branch, where I held three or four meetings a week, delivering tracts from house to house. Many times I had the door shut in my face. After laboring here some time, I was called to take a special visit to the Channel Islands, to accompany Elder E. H. LeCheminant, then laboring there. Once there was a large branch in Jersey, but now there are only twenty-three members, many having emigrated to the land of Zion. Although few in number, they attend their meetings and are good people. They are praying to be delivered from Babylon. Here we adopted the system of tracting, call-

ing at every house as far as possible with the written word; also making it a point to call on all the teachers of the people—the ministers—but I am sorry to say I have not found one honest receiver of the truth among that class in all my travels. After laboring here about one month, I was taken very ill, and was confined to my bed for three weeks. The Saints, and some who did not belong to the Church, were very kind to me. They, as well as my brethren and sisters in the London Conference and elsewhere, called on the Lord to spare my life, and to-day I am a living witness that God heard and answered their prayers in my behalf.

I have traveled a little over four thousand miles on foot, and have made it a practice not to let a day pass without bearing my testimony to some one, and to as many as possible. I have also realized the promises of God's servants, that He would take care of His elders if they did their duty. I have never wanted a bed to sleep in, nor food to eat, but what it was forthcoming; and I take this opportunity to thank all who have administered to my wants, and especially in my sickness in Jersey. I also tender my acknowledgments to Pres. Roskelley for his kind and good counsel, and I can say, as one of old, that this Gospel is the power of God unto salvation to all who believe, obey, and live up to its requirements.

With kind regards to yourself and all at the Office, in which brother Le Cheminant joins, I remain

Your brother in the Gospel,

W. W. WILLEY.

REPORT FROM GLASGOW CONFERENCE.

Glasgow, April 13, 1881.

Pres. Albert Carrington.

Dear Brother,—Recently we have had cause to rejoice in several districts of this conference at the encouraging results of our labors. Pres. Gray reports an accession of seven members to the Glasgow branch within one week, and intimates that other fruit is fast ripening and will soon be gathered in, by the blessing of the Lord. The Partick district is especially promising. On Tuesday evening

we held another of those crowded little meetings which have done so much good during the winter season, and the hearty rejoicings of new members, the favorable behavior and encouraging declarations of visitors, and the usual warmth and interest of those who have grown grey in the cause, made me think that the work of the ministry, as trammelled as it seems to be with discouraging opposition, is opening up fountains of joy to refresh the laborers as they toil on in their work of gleaming.

Elder Alexander Burt has strengthened the Galston branch by adding one or two members, and expresses assurance that he has only begun what promises to be a continuous action. He states that a family near Ayr have applied for baptism, which, when performed, will warrant the organizing of a branch, as there are already several faithful members in that vicinity.

In Motherwell, Elder Brighton has baptized three persons, in addition to those reported in my last, and there is enough interest being taken by others to justify my saying that, although there are not sufficient facilities for organizing a branch at present, yet at a not very distant day the Saints in Motherwell will rejoice in greater numbers and probably in a branch government.

The Parkhead branch is making excellent progress; in fact, it has been transformed during the past six months, under the wise management of Pres. Henry Wilson.

I have taken great pleasure in introducing brother James Finlayson into the premises as my successor, and note with much satisfaction the energy with which he takes hold of affairs.

My labors in Scotland, like those in England and elsewhere, have given me joy and useful experience, which more than compensate me for all my little troubles, and in leaving these lands I feel to invoke the peace of Heaven upon the faithful Saints who have contributed to the comfort of many others as well as myself during our labors in their midst. I trust the counsel I have received from time to time, and the experience of the past, will enable me to prove still

further useful and faithful in future in the work of the Lord. I extend to the brethren with whom I have labored, my gratitude for their kind assistance in all measures adopted for the welfare of God's work.

Ever praying for the blessing of the Lord to be upon you and all the brethren and Saints, I am,

Your brother in the Gospel,
DAVID C. DUNBAR.

THE BOOK OF LIFE.

Every heart has hidden within its silent chambers, away from the gaze of the world, and even from sight of truest friends, a little record, on whose tablets is engraven, in a legible hand, the history of the past life; whether it be one of happiness and contentment, or one of grief and pain. Even the idle prattlings of the infant, the disappointed expectations of youth, and the foibles of matured years, are all faithfully recorded.

So, sitting alone one evening, with the light turned low, and the fire, which had long since lost its cheerful blaze, leaving nothing but glowing embers that cast their faint shadows into remote corners, making the room a fit resort for pleasant meditations, I closed my eyes upon the scene without, and took a glance at the heart within. Penetrating the most secret cells, I drew forth a tiny book, on the title page of which was inscribed: "The Book of Life, a faithful record of its owner." After turning over two or three pages, which were clean and white, the first writing presented itself. Upon examination, the writing proved to be the broken accents and unconnected speech of a mere child; but each syllable was so gilded with innocence that it made it interesting to read. A page further on, and the sentences were more connected, but blotted here and there with a tear, caused by the downfall of some little castle built in air. And in the next line it was forgotten, being hidden by the presence of another phantom. The few succeeding pages, were the same,

with here and there the expressed wish, "that I were a man." Further on, and everything is changed. The writing, the style, the actions. No longer a child, but youth surrounded by the temptations of the world.

The next that drew my attention was a short paragraph similar to an advertisement, written in this manner: "Irretrievably lost, between the hours of six and seven, a number of precious moments, which never can be recalled!" I also noticed other statements of a like nature and many pledges were written in which resolutions were made to abandon some besetting sin. But, alas! further on, and I was forced to read of the frailties of human nature; and how, in some unguarded moment, the resolutions made so strongly with self, were broken.

And thus did each leaf present a faithful account of the causes for the shedding of bitter tears, as also for the pleasant moments of my life. After conning over all the pages, I wrote the following resolution on the first blank leaf: "With the help of Him who knoweth the destiny of all, I will cause to be written nothing but pleasant lines in life's book, so that the history of the past will be a solace to the present, and a guide to the future!"

Then closing the book and putting it in its accustomed place, I aroused myself from my reverie with thankfulness for this once reviewing my career, which will serve as a stimulus for the future.—*Selected.*

No books are so legible as the lives of men, no characters so plain as their moral conduct.

Nine-tenths of the worry of life is borrowed for nothing. Do your part; never leave it undone. Be industrious; be prudent; be courageous. Then throw anxiety to the winds. Sufficient unto the day is the evil thereof; therefore do not borrow any for to-morrow.

Opportunities are very sensitive things; if you alight them on their first visit, you seldom see them again.

POETRY

THE LOOM OF LIFE

[SELECTED.]

All day, all night, I can hear the jar,
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.

Busily, ceaselessly, goes the loom,
In the light of day and the midnight's
gloom;
And the wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click!—there's a thread of love
woven in;
Click, click!—another of wrong and sin;
What a checkered thing this life will be
When we see it unrolled in eternity.

When shall this wonderful web be done?
In a thousand years, perhaps, or in one,
Or to-morrow! Who knoweth? Not you
nor I;

But the wheels turn on and the shuttles fly.

Ah! sad-eyed weavers! the years are slow;
But each one is nearer the end, I know;
And soon the last thread shall be woven in
God grant that it may be love, instead of
sin.

Are we spinners of good in this life-web say!
Do we furnish the weaver a thread each day?
It were better, then, O my friends to spin
A beautiful thread than a thread of sin!

DIED.

BARTON.—In No. 2 coal mine, Almy, Wyoming, March 3, 1881, by an explosion of fire damp, John Barton, aged 33 years.—"News."

STRINGFELLOW.—While on a visit to her daughter, Mrs. Hannah Rawlings, at Draperville, March 19, 1881, Lucy Stringfellow, aged 81 years. She was baptized into the Church thirty years ago, and emigrated to Utah in 1864. She leaves eight children to mourn her loss.

WARDLE.—At Midway, Wasatch county, Utah, Sister Fanny Wardle, daughter of Richard Rushton and Lettie Johnson; born November 24, 1822, at Leek, Staffordshire, England. She was baptized into the Church of Jesus Christ of Latter-day Saints in April, 1839; emigrated to Nauvoo in 1842, with her husband, Elder George Wardle; shared there in all the trials of the Saints; buried three of her children who died on account of exposure. In 1846 started for the west, her husband being one of the pioneers of 1847. In 1848 he went back to Winter Quarters, brought on his wife to Salt Lake, and since that time their home has been in Utah. Sister Wardle was the mother of eight sons and three daughters. She was a staunch and faithful Latter-day Saint, and died with a sure hope of a glorious resurrection.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD; ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 12, Vol. XLIII.

Monday, May 2, 1881.

Price One Penny

FIFTY-FIRST ANNUAL CONFERENCE.

(From the *Deseret News*.)

The Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Salt Lake City, on Sunday, April 3, 1881, at 10 o'clock a.m., as per call of the First Presidency.

Present on the Stand: Of the First Presidency—John Taylor, George Q. Cannon, and Jos. F. Smith.

Of the Twelve—Wilford Woodruff, Lorenzo Snow, Erastus Snow, Frank-
lin D. Richards, Brigham Young, Francis M. Lyman and John H. Smith; Counselor D. H. Wells.

Patriarch—John Smith.

Presidents of Seventies—Joseph Young, Horace S. Eldredge, John Van Cott and W. W. Taylor.

Of the Bishopric—Edward Hunter, Leonard W. Hardy and Robert T. Burton.

Besides Presidents of Stakes, Bishops and other leading men from nearly all the Stakes of Zion.

Conference called to order by President John Taylor.

Choir sang,

All praise to our redeeming Lord,
Who joins us by his grace.

Prayer by President Joseph F. Smith.

The choir sang,

Oh, my Father, thou that dwellest,
In the high and holy place.

President John Taylor: We have met this morning to attend to the duties and the responsibilities which devolve upon us at our Annual Conference. We thought that we would change the programme a little as regards time; and as it is the spring season of the year, when men are generally engaged with their labor, we thought by commencing our Conference to-day, it would give men an opportunity of being present without losing a day's labor in their fields. We have this morning a delightful time, very pleasant weather, and everything favorable for our assembling together. And whilst we are thus assembled, it is proper that we, as Saints of the Most High God, ought to have our hearts and feelings under the direction and inspiration of the Almighty, that we may seek for the good Spirit of the Lord to be with us, to guide us and to direct us in all

of our teachings, in all of our business transactions, in all of our counselling, and in the various duties and responsibilities which devolve upon us to attend to on this occasion.

This is the 51st anniversary of the organization of the Church of Jesus Christ of Latter-day Saints—or it will be next Wednesday morning—and when we reflect upon the circumstances with which we have been surrounded from that time until the present, we certainly must feel that we have cause to rejoice and to be grateful to the God of Israel for the many mercies and blessings which He has manifested toward us, and for His protecting care which has been over us in the midst of opposition, in the midst of calumny, and in the midst of reproach, having been assailed all the time by enemies to God and to His truth, the Lord has preserved us, and we will give to God the glory. And irrespective of the feelings and ideas and theories of men, we feel to rejoice and praise God our heavenly Father from the bottom of our hearts for the kindness and mercy which He has vouchsafed unto us; and whatever may be the feelings of man toward us, our feelings are—glory to God in the highest, and on earth peace and goodwill to men, even to all who love the truth everywhere, among all peoples in all the world. And whatever may be the feelings of others toward us, our feelings are nothing but kindness and mercy and salvation to the human family.

We are here to carry out the word and will and designs of God. We are here to help to build up His kingdom, to combat error, to advance principles of truth, to establish Zion, and to bring to pass things that have been spoken of by all the holy prophets since the world was. And in our teachings, in our administrations, in our selecting missionaries to go forth to the nations of the earth to proclaim the unsearchable riches of Christ, and in all the relations that we may have to do with, in our assembling together, we ask for the guidance of the good Spirit of God to be with us. And I say to Israel, God bless you and lead you in the paths of life, in the name of Jesus. Amen.

Apostle Wilford Woodruff reiterated the previous speaker's sentiment of gratitude to God, for the privilege of meeting with so many of the Saints and those bearing the holy priesthood in this the last dispensation. He could not but marvel when he meditated over the way in which the Saints had been protected and blessed from the beginning. Alluded to the example of the three Hebrews thrown into the fiery furnace for refusing to bow down before Nebuchadnezzar's image, and of their passing through the fiery ordeal unscathed, also to Daniel's cruel treatment and subsequent preservation. He never knew a man who gained anything by trying to shirk the duties which God expected of him. Instanced Jonah's experience. Although the Savior and his apostles were called upon to seal their testimony with their blood, they could not afford to turn away from the truth or shirk its responsibilities. Joseph and Hyrum Smith were also faithful unto death, and they could afford to die for, but not to desert the truth. It is for all the Latter-day Saints to cherish the memory of such noble examples, and to remember that they can afford to carry out the purposes of God even though death should ensue. But no man can afford to compromise with error or forsake the Gospel of God. If we are faithful, we will see the fulfillment of all the promises that God has made in respect to this age and dispensation. The revelations we have received in this day are from God, just as much as any that were ever given to man from the heavens, and just as truly as ancient revelations have been fulfilled to the letter, so true is it that not one jot or tittle of modern revelation will fall unfulfilled. God is over us and we need not fear. He will break every weapon formed against us, and though we have met with persecution in a measure, and even now the hands of the wicked are stretched out against us, God will deliver us from all our enemies. Why are we persecuted? It is said we believe in the principle of plural marriage. This is merely a pretext. If we compromised that principle we should have to renounce all—prophets,

apostles, bishops, laws and ordinances, and even our God. This we cannot afford to do. God will sustain us. He controls man, and he will watch over us henceforth and for ever. We need not fear man, nor renounce one principle of our religion for his sake. But fear God and keep his commandments, and we shall inherit eternal life in his celestial kingdom.

Apostle Lorenzo Snow said we could well afford to entertain goodwill and peace toward all mankind. It is for this that we have been called to the position we hold, and this is our mission upon the earth. Jesus came to earth to carry out his Father's will and to do the work of his Father. He, in turn, gave the same mission to his apostles. He glorified his Father, and he told his disciples they must do likewise. He told them they should be hated of all men for his sake. All that we receive of good comes from God, and no man can understand the ways of God but by the Spirit of God. Before the foundation of the world a system of communication between God and man was established, and in no other way can communication be received from him. The Jews could not, with all their understanding, know that Jesus, the Son of God, was in their midst. Jesus said then, "This is eternal life to know the true and living God, and Jesus Christ whom he hath sent." On one occasion, when Peter had answered him that he was "Christ, the Son of the living God," Jesus said: "Blessed art thou Simon bar-Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven;" and he also said, "Upon this rock (of revelation) I will build my Church, and the gates of hell shall not prevail against it." It is to be hoped all the Saints to-day are built upon this rock. It was the principle in ancient days, and it is the principle to-day, upon which the Church is founded—the principle of revelation from God. Through this came all our knowledge and intelligence concerning the things of God, and we receive through it the comforts of the Spirit which enable us to suffer persecution gladly, looking forward to our eternal exaltation, and ready to

suffer and sacrifice all things for the sake of the kingdom of God. By doing the works of God, we glorify God, even as Jesus did, and we know that if we do these works, we shall be rewarded by being raised to his presence and made sharers of his glory. We must be united and act as a unit in building up God's kingdom. If we refuse to do the works which will make us one, God will find some means to compel us to become one, for except we are one we are not his. In Missouri the Saints failed to consecrate all their property to the building up of God's kingdom, and they afterwards had to give it all up to the mob. Let us hope this will not be the case again; but let us keep God's commandments and seek to glorify him in all our acts.

Apostle F. D. Richards felt thankful for the peace in which we had been permitted to meet together; that the Gospel had been revealed to man in this day, and that so many had believed it. We have good reason to be grateful; while pestilence, war and famine accompany the human family in other nations, here we have health, peace and plenty. Yet we are sometimes prone to think we are hardly dealt with, and often we borrow trouble. Now God has promised to help us in real trouble, but He has never said He would help us to bear up under "borrowed trouble." We should trust in God. He will be ever near to guide, console and advise his faithful people. It belongs to us to keep the covenants we have made with the Lord and with each other, and the Lord has said it is his business to take care of his Saints. The hand of God has been over us from the beginning, and ever since our glorious retreat into these mountains we have prevailed. God has said, "I the Lord will forgive whom I will forgive, but it is for you (the Saints) to forgive all men." We must remember this and put it into practice in thought and action. Do we realize that we once lived in the spirit world, and had the picture of this world placed before us, and that we have been permitted to come here because we were faithful in a pre-existent state? We came here first as our

Savior did, to descend below all things, and by adopting the principles of righteousness to gradually ascend to our eternal exaltation. This is the only way by which man can be exalted. And although we are persecuted for preaching these principles, we cannot afford to relinquish them. But no member of the Church who has the spirit of his calling upon him, wishes anything but good to the human race. It is our constant prayer that the world may receive the Gospel and partake with us in its blessings.

The choir sang the anthem,

Sing to the Lord in joyful strains.

Benediction by President George Q. Cannon.

2 p.m.

The choir sang,

Mortals awake, let angels join,
And chant the solemn lay.

Prayer by Elder Erastus Snow.

The choir sang,

O Lord of Hosts, we now invoke
Thy Spirit most divine.

Elder Orson Pratt who has been prostrated by sickness for many weeks past, had so far recovered and gained sufficient strength as to be brought to the Conference, and took a seat with the apostles.

President John Taylor said owing to the magnitude of this immense audience, it was very desirable for as much silence to be maintained as possible, he therefore called on the Deacons to keep children from walking about, and to preserve as good order as could be maintained that the congregation might be able to hear the remarks of the speakers.

President George Q. Cannon addressed the assembly. Expressed his pleasure at meeting with the Saints in Conference, and invoked the Spirit of the Lord to his aid while speaking. He had been absent in Washington for 15 or 16 weeks, enjoyed excellent health and had never felt better under similar circumstances. There had been considerable said about the Saints of late in the Capital, but he had not been disturbed in his feelings for a second. There is an excitement in the warfare we are engaged in; the consciousness that we are on the win-

ning side, and that victory will eventually perch on our banners, renders the experience pleasurable. With the activity which prevails at home among the Saints, with the labors of the Home Missionaries, Improvement Associations, Relief Societies, Sunday schools, etc., and the sending of missionaries abroad to disseminate the principles of truth together with the building of Temples and other works, it is no wonder that opposition should be fierce and that there should be a great deal of talk and agitation about the "Mormons." We have been taught from the beginning that these things were to be. Year after year, as this work develops and the purposes of God unfold, do we see the striking fulfilment of the prophecies concerning us. Joseph Smith, a prophet of the living God, heralded as good and as evil throughout the world, is gradually being lifted up, and through this the name of God is being glorified. Many of the Prophet's predictions of 60 years ago, and up to the time of his death, have been fulfilled, and he has been proven to be a prophet. Not the Saints alone, but the inhabitants of the earth at large; they are doing in all their power to establish his claim as an inspired servant of God. How marvellous are the purposes and works of God! Using men, nations, governments, as seemeth Him good to effect His wonderful purposes! Those who have been brought up in this Church who can remember the dark and bitter past, know how little they once could see the accomplishment of these prophecies. They could only see them with the eye of faith. But the years that have ensued have brought to pass the things that seemed so unlikely to be fulfilled. When the work was in embryo, it excited hatred and called forth attention. A young and illiterate man testified that he had seen an angel from heaven, and that the old Gospel, its gifts and the everlasting priesthood were to be restored, and the Church of God established upon the earth. It aroused a fever of excitement. Men were stirred upon to persecute him, began to tell lies about him, and to blast his reputation. His family and himself were calumniated. Every word or act of his life was tortured

into evil, and charges were spread abroad respecting him which had not the least color or semblance of truth. Fifty years ago the Church was organized with but six members. It would seem that so insignificant a number of men might be permitted to pass unnoticed. But not so. It was heralded far and near that Joseph Smith had organized a Church, and everything was done to crush him. False charges were heralded by the press and pulpit, and every effort made to slander and destroy this youth and his associates. At the same time it was said that "Mormonism" was a delusion and would soon burst and disappear. But it did not. The elders went forth without purse or scrip, preaching by the Spirit and power of God, in the face of all the slanders circulated concerning them and the work continued to grow and spread. They went into Canada, crossed the ocean and sowed the seed of truth on foreign shores. It went from land to land until almost every nation heard the Gospel sound. The elders were persecuted, but they cared not, but continued to preach, for they knew that they had it to do. At home persecutions continued, even as the work increased. The Saints were charged with every crime of professing to receive revelations from God, and to enjoy the Spirit of God and the gifts of Christ's ancient Gospel. In Missouri, Gov. Boggs issued an exterminating order, and the Saints were driven out of the State, for death and apostacy were the only alternatives. In the midst of all this, Joseph Smith predicted that the Saints would become a great and mighty people, and throughout the persecutions they clung to these promises. They knew they were to be hated by all men for the sake of their religion, even as the ancient Saints were, but they had faith to endure through all and to-day they can see the fulfillment of their prophet's predictions. Hated and despised as he has been, the only result is that his persecutors have actually established his claim as a prophet of God. The Latter-day Saints knew this to-day and they know many other things yet remaining in the womb of time that are to be fulfilled. Our destiny is written in heaven, enrolled in the ar-

chives of eternity. God has spoken it and not one jot or tittle shall pass unfulfilled. While we are waiting for it on earth, myriads of angels and spirits of the unembodied and disembodied, are waiting and watching it with eagerness from the heavens. It is the work which has been predicted by the prophets of ancient days, the golden age foretold by the poets in their gorgeous picturings of futurity. But the people who are doing it, are accused of every crime and misdemeanor, and every effort is being made to blacken their reputation. Why is this? The Saints know why. The same agencies that were at work anciently—that ruined the reputation of Christ, that crucified Him, that murdered his apostles and the prophets, and did not stop until the Church of God had been taken from the earth, is at work now against the Latter-day Saints. It is marvelous that the world cannot see this. Here is a small handful of people, driven from their homes into an untrodden wilderness, yet still carrying in their hearts a love of liberty, of their country, its laws, and the principles of freedom; and instead of seeking alliance with Mexico, whose territory they occupied, or with Great Britain, their neighbor on the north, or with any other power, they asked to be admitted as a State into the Union. Did they not show by this their patriotism and their love of liberty? And by their virtue, truth, temperance, kindness and hospitality which they have shown from the beginning, have they not manifested a desire to serve God and love their fellowmen? Why is all this outcry and spirit of persecution raised against us. Because it is to be. The warfare must go on—God on one side and Satan on the other. Satan has been at work since the beginning to gain the victory, and it would almost seem sometimes that he has been successful. But eventually the victory is with God and his people. It is the destiny of the Saints to uphold the principles of liberty, of right, and to sustain the constitutional government. We are the nucleus of a nation upon which this duty will yet devolve. We are now pleading for them, while efforts are being made to rob us of our rights.

We want the liberty to serve God, and we wish all people to have the same liberty. Liberty of conscience, liberty of thought, speech and action, so long as it does not infringe upon anyone's rights, is our motto and our perpetual desire. This is Gospel; the Gospel of humanity; and it is as good a Gospel as could be preached. The speaker closed with a fervent prayer for the good of Israel.

The choir sang the anthem,

How beautiful upon the mountains.

Benediction by Apostle Brigham Young.

SECOND DAY.

Monday, 10 a.m.

Conference convened as per adjournment.

The choir sang,

Praise ye the Lord, 'tis good to raise,
Your hearts and voices in his praise.

Prayer by President Wilford Woodruff.

The choir sang,

May we who know the joyful sound,
Still practice what we know.

Elder Joseph F. Smith spoke of the multitude of the youth of Zion that are growing up in our midst; said it was nothing but reasonable to expect that they would be better qualified to carry on the great work of God, and accomplish a more staunch and vigorous labor, than their fathers have done, on account of their being free from the many false traditions that have been handed down from generations past. It is astonishing to think of the great number from the beginning to the present, who have embraced the Gospel and then have fallen away. Even of the first Twelve Apostles who had been ordained to that high and holy calling nearly one-half had apostatized from the faith within two or three years of their ordination. The trials and temptations to which they were exposed were more than they were able to endure, and therefore they fell by the way and turned from the truth. So with many of the members of the Church who embraced the faith, and were then overcome by the allurements of the world and the influence of the Evil One. After speaking at length on the apostasy that had taken

place from the ranks of the priesthood and from the members of the Church, he said he believed that in the future there would be far less apostasy than in the past. It had grown less as the ranks of the Quorum of the Twelve had been filled up from time to time. And as the Church progressed, the Saints would become more and more firm and faithful. Notwithstanding the numbers that have apostatized from this Church, there are a greater number of good, faithful Saints at the present time than there ever was before. The facilities now in our midst for the instruction of our youth, and the good influence of their faithful parents by example and precepts, would tend to preserve them in the path of righteousness and truth. He strongly denounced the practice of some parents who send their children to be taught by those whose mission here was to draw away our youth from the faith of the Gospel, and set them in direct opposition to the work of God. It was not the principle of polygamy that those who are fighting against this work were so much opposed to, that was only used as a pretext for their hatred and enmity to the work of God. Those who make the loudest clamor against us on account of polygamy, are the more deeply steeped in the vilest practices of the age, and against which the curse and displeasure of God are arrayed. He repeated it was not polygamy that the world are opposed to, but simply the organization of the priesthood, as was recently remarked by a visitor to President Taylor. It is the power of God that they are opposed to. It is the grand principle of revelation that God has established in these days. If they could break the link between the heavens and the earth that had been severed so long, and which the Lord had restored, they would care nothing for our polygamy. The speaker showed the iniquity of modern Christendom with its secret sins, and the purity of celestial marriage as revealed from heaven, and cited the former as evidence that the pretence that the reason for opposition to the latter was because it was licentious, was the rankest hypocrisy. He then

made a powerful appeal to parents not to place their children under the care of those whose object was to lead them away from the faith of their fathers and mothers, and denounced the sin of such a course, the result of which would be seen in time and eternity, and sink the guilty to shame and punishment, which they would receive instead of the exaltation they expected, for God had made us responsible for our children until they reached the years of accountability.

President John Taylor: With regard to the principles that have been advanced here this morning, they are things that demand our most serious consideration. We, as Latter-day Saints, profess to have come out of the world, gathered together to the land of Zion for the purpose of fulfilling the word, the will and the law of God. We are living in an eventful age, at a time when God has decreed to have a controversy with the nations, wherein he has determined to gather his people together, and wherein he has made manifest to them his will, his law, his Gospel, as it existed in other ages when God revealed himself to the human family. And living as we are in this day and age of the world, having been gathered into the fold of God, having received the holy priesthood, and being placed in communication with the Lord, it behooves us as Saints to study and ponder well the path of our feet, to comprehend the position we occupy and our relationship to God, to each other, to our families, to the Church and the kingdom of God and to the world, that we may act wisely, intelligently, and understandingly, and that in all of our doings we may be under the guidance and influence of the Spirit of the living God, that we may walk in the paths of life and under the guidance and direction of the Almighty, carrying out the great and sacred principles he has committed to our care. When men do this they will not apostatize as has been referred to; when men fear God and humble themselves before him and place themselves under His influence and control, and seek the guidance of the Holy Spirit of God, they will not apostatize; but when men, under the cloak of the

Gospel, introduce pernicious practices and permit themselves to be governed by wrong influences, then they place themselves in a position to be led captive by the devil at his own will. Hence the necessity of the Saints being humble and prayerful and diligent in the performance of their duties, and in seeking to magnify their callings and to honor their God. Especially are those duties more incumbent upon men in authority than upon others, and so far from men being puffed up in pride or with any ostentatious feelings because of any position they may occupy in the Church and kingdom of God, all that a good man will seek to do will be to know the mind of his heavenly Father and to do it, and to seek to prove himself worthy to be accepted of God and the holy angels, and be esteemed by all good, and honorable and upright men. We have a reason given us here (Book of Doctrine and Covenants) why men apostatize. I will read it:

"Behold there are many called, but few are chosen. And why are they not chosen? (here is the reason) Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens will withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints and to fight against God. We have learned by sad experience, that it is the nature and disposition of nearly all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion."

[CONTINUED ON PAGE 283.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 2, 1881.

THE DEPARTED FAITH.

It is a notable fact that notwithstanding the "much speaking" indulged in by the "Christian" world on the subject of faith, there is scarcely any of that "faith which was once delivered to the Saints," discernible among them. Besides the painful absence of the power which accompanied the ancient church through faith, as shown forth in healings, tongues, prophecyings, and the administrations of the Holy Spirit in its multiplied forms and operations, we find the churches professing Christianity are to-day entirely opposed to such manifestations. Not only do they fail themselves to seek and obtain these standard evidences of the truth, that the Church may be edified thereby, but they go so far as to repudiate them altogether, even when testified of by others, denying that such blessings can now be enjoyed by man. And the individual who comes before the public, and proclaims his belief in the present existence of such gifts, is at once regarded by the religious world as deluded; and if he state that he is in possession of some of them himself, he is almost universally denounced as an impostor and a knave. It is next to impossible in this "enlightened" age, to introduce a prophet or an apostle, or even refer to them, without meeting with a sneer of contempt or a smile of derision. The person who converses upon the outpourings of the Holy Spirit, the visitation of angels, the witnessing of spiritual gifts, and the manifestations of God's power and providences in his own experience, or that of the Church to which he belongs, is at once set down by the Bible-loving, Christ-professing religionists of the day as a fanatic. And when asked why such an opinion should be formed of those who possess these gifts now, while we implicitly believe in the power of the prophets, apostles, and saints of old, such people at once get angry, call it presumptuous, denounce such things as either "done away" or as emanating "from the devil," and regard the advocates and followers of such a creed as "unchristian," and in many instances, especially if they are preachers, use their influence in various ways to silence the inspired servants of God in their ministry. If this opposition were met with among the heathen nations, or among the Jews who have never believed in the Savior, there would be some consistency in their course; but that a nation professing Christianity, having an established church based on a belief in the Savior's teachings and promises, and using the New Testament in their public services, should repudiate the very manifestations for which

Christ's Church was so noted, is one of the glaring inconsistencies of the "last days," when the Apostle Paul tells us "they shall have a form of godliness, *but deny the power thereof.*"

How are we to account for this condition of the religious mind? We can form no other conclusion than the one so often reiterated,—they have apostatized from the primitive Church, they have ceased to exercise and cultivate "the faith once delivered to the Saints," and it has departed; in its absence they walk in darkness and comprehend not the light of God's truth. Many are even afraid to call upon the Lord for that light by which they may know truth from error. But they prefer to disbelieve our testimony, to oppose, to revile, to slander and misrepresent us, and in other ways "fight against God," rather than to humble themselves before the Lord, and seek Him who is the Fountain of all wisdom, and the Author of all truth.

The Latter-day Saints, although denounced as unchristian, stand alone to-day in maintaining the faith of the ancient Church. They testify of God's goodness in our day. And speaking as a body, we know that He lives, for some have seen Him. Angels have visited us and ministered unto many. The Holy Ghost has come upon us and we have felt its sweet influence, and noted its powerful operations. The gifts are enjoyed in our midst. Communication is restored between the Heavens and the earth, and man need no longer walk in the darkness of tradition, nor wander in the labyrinth of mistaken creeds. The faith of the ancients dwells in our hearts, we trust the God of Israel, and we know He will bring us through triumphant! We call upon all men everywhere to repent, and partake with us of these heavenly blessings, for the promise is to all who obey the Heavenly message. And we say to the "Christian" world, in all meekness and in all sincerity,—be consistent, be candid with yourselves, be humble before God. "Read the Scriptures, for in them ye think ye have eternal life, and they are they which testify of these things." For the day cometh when, even among the Saints themselves, none but those who have the faith of the ancients can stand. It will then be useless to trust to the faith of others long since departed from our midst, but each must have faith for himself, and must exercise it in all righteousness, that he may be preserved when the wicked shall fear, and the unbelieving be cut off from the presence of the Lord forever!

ITEMS ON PRIESTHOOD.—We have received a copy of an excellent pamphlet with the foregoing title, presented to the Latter-day Saints by President John Taylor. It is a collation of the principal passages in the Bible and Book of Doctrine and Covenants on the subject of the Aaronic or Levitical priesthood, and also touches on the authority of the Melchisedec. Besides being an authorized epitome of Scriptural passages and modern revelations on this important subject, it is valuable as a work of reference, containing as it does much historical data on the ministry of Moses and Aaron, and the government of God's chosen people before the days of Christ. The views therein contained were submitted to the Council of the Twelve Apostles, and received their sanction; and were also unanimously accepted by a large body of the priesthood assembled at a meeting during the Semi-Annual Conference held in Salt Lake City, October 9, 1880. We feel certain that

"Items on Priesthood" will afford great pleasure to all the Saints who may be privileged to read it, besides presenting to the minds of the officers of the lesser priesthood their correct position in the Church of Jesus Christ.

ARRIVED.—The S.S. *Wyoming*, with the first company of Saints, arrived at New York on Tuesday, May 26th, at 2 p.m.

NORWICH CONFERENCE.—A conference will be held on Sunday, May 15, 1881, at the Latter-day Saints' Church, Chapel Street, Lowestoft, Suffolk. Meetings will commence at 10.30 a.m., and at 2.30 and 6.30 p.m.

President Carrington is expected to be present.

RELEASES.—The following named Elders are released to return home with the May 21st company: Joseph R. Mathews, President of, and Enoch Lewis and David R. Davis, Traveling Elders in the Welsh Conference; Henry Margetts, President of the Sheffield Conference; John M. Moody, jun., Traveling Elder in the Norwich Conference; A. M. Buchanan, Traveling Elder in the Dundee Conference; W. C. McGregor, Traveling Elder in the Glasgow Conference; and James Burningham, President of the Southampton Conference. When Pres. Burningham leaves for home, the Southampton Conference will be discontinued, and its Branches and Traveling Elders added to the London Conference, in accordance with instructions written to Pres. Burningham, which he is to carry out in conjunction with Pres. Roskelley.

APPOINTMENTS.—John Evans, Traveling Elder in the Welsh Conference, is appointed to succeed Joseph R. Mathews in the Presidency of that Conference; William Cooper, Traveling Elder in the Sheffield Conference, is appointed to succeed Henry Margetts in the Presidency of that Conference; Joseph S. Tingey, Traveling Elder in the Newcastle Conference, is appointed Traveling Elder in the Birmingham Conference; and W. S. Harris, Traveling Elder in the Bristol Conference, is appointed Traveling Elder in the Sheffield Conference; Elders Tingey and Harris are expected to go to their new fields at their earliest convenience.

ABSTRACT OF CORRESPONDENCE.

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We have had the privilege of perusing a letter from brother Seth A. Langton, one of the elders laboring in Virginia, U.S., in which an interesting experience is given. He says "we preached in a strange neighborhood where they had never before seen or heard a 'Mormon.' We made our first appointment at a free church, but a Methodist minister who had an appointment about six miles from there, neglected his own meeting to come and prevent us from preaching. He said he would keep us out by the help of the Lord, and if he could not do it, 'the neighborhood would help him.' Accordingly he preached and we listened to him. He warned the people to be careful who they went to hear, as they might be 'led away by some delusion,' if they were not 'very careful.' After he closed I arose on the steps outside, and

asked if there was any objection to our speaking there and then, to which the preacher replied, 'this is a 'Christian' church, and this is a 'Christian' people, and I expect to hold the church by law, for we don't want any but Christians to preach in it.' I thanked him, and then asked all who would stop and hear us preach from a log-pile that stood near, to raise their right hands. Nearly every hand was raised, and the clerical gentleman went off perfectly shocked, at seeing those who he had boasted would back him in his violent measures, befriend the objects of his pious wrath. We have held several meetings in the neighborhood, and the people seemed much pleased. I think by the way the 'wolves howl' there must be some sheep there."

By letter from Elder Wm. Wood, dated at Lowestoft, on April 25, 1881, we learn that he has returned to his field of labor. Concerning his visit to London, he says, "I can say my labors among my relatives have resulted in good, as I had the pleasure of baptizing one young lady on the 17th, as well as leaving a good feeling among my brothers and sisters towards us as a people. So much is this the case that the elders have liberty to call at any time. Although in years past they were prejudiced against the Saints, lately, through hearing the truth concerning them, their feelings have entirely changed. I feel perfectly satisfied that I have borne a faithful testimony to them, and however it may result they are left without excuse. I found brother Grant well and busy. He has appointed me to watch over the interests of the work here, so I will have something to do while my ankle has an opportunity to completely recover. It is now fourteen weeks since the accident occurred which threw me among my relatives, with the results stated. I have quite a number of tracts from brother Grant, and with the blessing of God I intend to give Lowestoft a thorough warning."

FIFTY-FIRST ANNUAL CONFERENCE

[CONTINUED FROM PAGE 279.]

Hear it you Elders of Israel, you Presidents of Stakes, you Bishops and you men in authority, and you Elders everywhere! This is the reason why men have departed from the truth and have apostatized.

"Hence many are called but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile."

This is the reason why so many have stumbled, and I will say still further that unless the elders of Israel

realize their position, whether they be presidents of stakes, or whether they be the Twelve, or the First Presidency, or whether they be Bishops, or whether they hold any office of authority in the Church and kingdom of God—no matter what position they may occupy, if they go to work to seek to aggrandise themselves at the expense of the Church and kingdom of God, the Spirit of God will be withdrawn from them and they will be left as others have been left to "kick against the pricks" and to fight against God, and they will find their way to perdition instead of to the celestial kingdom of God. When we have great rights, great intelligence and great blessings conferred upon us, the more need we have of being watchful

and prayerful and diligent in the observance of our duties, and to feel that we are the representatives of God on the earth, the mouthpieces of Jehovah, to proclaim the will of God to men and to act as shepherds in Israel, and feel interested in the welfare of the people and the building up Zion of our God. When we entertain feelings of another nature our minds become beclouded, we get led astray, as others have been led astray in former ages and other circumstances. This is a new thing. We can trace it back to eternity, and we can follow it also with the times to come. The Scriptures tell us that the angels who kept not their first estate, but rebelled against God and violated His law were cast out. How many of them? One-third of them we are told. Who were they? The children of our Father as we are. Were they cast out? Yes, we are told they were, and we believe it. Why were they cast out? Well, I will go a little further on this point and show the reason :

When the plans of God in relation to this earth on which we live were presented before the intelligences of heaven, there were many there who thought, as some men frequently think now, that they knew the proper course to pursue better than God our Heavenly Father knew ; and hence we read of Satan presenting himself before the Lord and saying, "Father, I will be thy Son." And what will you do? "I will redeem every soul of man, that there shall not one be lost"—just as people are trying to do now-a-days, as Brother Joseph F., has been telling us, and they would like to redeem your children, and redeem you, yes, and corrupt you and lead you astray—for we are told the devil was a liar from the beginning ; and he keeps it up pretty well yet. The Lord then turned to his well beloved Son and said, "Father, thy will be done." You have presented before us your plans, your ideas and views which are calculated to exalt and ennoble mankind ; and believing in your intelligence and in your good motives, and in the instruction that comes from you, I shall be subject to you and your law. Father, thy will be done,"

while Satan said that he would go and save every soul, and then asked the Father to give him his honor. That is, in effect, "O Lord, thou art all powerful and great and magnanimous, bestow upon me thy power that I then, in thy name, may bring about the destruction of thy people." Just as people now want to get in many instances the honor of the people and of the Priesthood to bring about their own purposes and to lead us down into the path that leads to death. What did the Lord do? He knew the designs of the enemy and the course which he would pursue. He wanted to do away with the free agency of men—like men do to-day in this broad republic, to deprive men of their liberty and their rights, God, being our helper, we will try to sustain from this time henceforth. [Amen, by the congregation.] And because he sought to take away their liberty, their free agency, going contrary to the law of God, he was cast out, and those also who clung to him, even one-third of the angels of heaven, before they had their bodies.

What followed after? There is a big field before me and I have not time to enter into the question ; but I will briefly touch upon a few principles.

Man came to the earth, and when man came, Satan came also. You know the history in regard to this. God gave man a law, and Satan began to try to pervert that law ; this was one of the first things he did. In process of time there were two men born—Cain and Abel, and many others besides ; but these were representative men. One placed himself under the influence of God ; the other under the influences of the devil, and he became the father of liars and deceivers, and was instructed by the enemy of all righteous to introduce murder and bloodshed and confusion, which we read of as having descended from Cain, passing through the different ages, and to many people of this age and continent ; and it is now spreading among the nations of the earth in every form of terrorism and secret organizations ; and murder, bloodshed and destruction are in their hearts. They hatch cocatrice eggs,

and weave the spider's web; and those that eat of the eggs die; and the eggs that are hatched break forth into vipers. We see this spirit in the earth; and that spirit would like to find a footing among us; and nothing but our adherence to God and His laws, our fidelity to truth and our integrity to correct principles, will preserve us from these infamies that are spreading themselves abroad in the world. And if we would secure to ourselves eternal lives and possess thrones and principalities and powers in the eternal worlds, it is for us to obey the Lord our God, to keep his commandments and square our lives according to the principles that God has revealed, be in communion with each other and with the holy priesthood on the earth, with God and the holy priesthood in the heavens, that we may be one with the Saints of God, one with the apostles and prophets and presidency, one with the ancient apostles and prophets and men of God, one with God our heavenly Father and with Jesus the Mediator.

I would like to talk an hour or two on this subject if I had the time and strength to do it, but the time has expired.

Brethren, let us be for God, for truth, for righteousness, and watch over ourselves and our families that God has placed within our power and under our direction, and do not let us throw them into the hands of the destroyer as has been referred to, but let us cleave to the truth and honor our God and God will bless us and sustain us and exalt us in time and throughout all the eternities to come. And about the plans and contrivances of men, they may rage and imagine vain things, yet God has them and us in his charge and he will say to all as he did to the waters of the mighty ocean, "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." And the principles of eternal truth shall roll forward and continue to progress, until loud anthems will be proclaimed upon the earth, and glory and honor and might and majesty and dominion be ascribed to God that sitteth upon the throne and unto the Lamb forever. Amen.

The choir sang an anthem:

Make a joyful noise unto the Lord.

Conference adjourned till 2 p. m.

Benediction by Elder E. Snow.

CORRESPONDENCE.

LETTER FROM NOTTINGHAM CONFERENCE.

Pinxton, April 26, 1881.

President Albert Carrington.

Dear Brother,—As some time has elapsed since this district has been reported, I have no doubt that you would like to hear of its condition. This field, for a considerable length of time, has been considered a healthy one, and at present the prospects are, I think, as favorable as they heretofore have been. There are six branches in the district, and before long I believe it is the intention of Pres. Cooper to divide several of them. Besides the six branches, there are numerous villages in which there are no Saints, and in some I learn that the Gospel has not been preached for

twenty or thirty years, consequently a new generation has grown up, and they are not so bound down by prejudice as their fathers, who have heard the Gospel reiterated so many times. Again, in many places I find a kind feeling existing towards the Saints (although there may have been no Saints in their midst for many years), because those that emigrated left a good reputation behind them. I have had persons say to me, "Well, there must be something in your religion, because Mr. C—, who was a 'Mormon,' was a good man, and a 'tree is known by its fruit.'" The district in which brother John Lee Jones has been laboring, and which formerly belonged to this, has been, since his release, added to this, and considered a portion of the Hucknall

district. Since the 27th of last month three have been added to the Hucksall branch, four to the Eastwood branch, three to the Mansfield branch, and one to the South Normanton branch. The Belper branch, which has been on a stand still for six months, is looking up and beginning to show signs of life. Three have given in their names for baptism, and I hope, ere long, to be able to report more additions in this quarter. The Eastwood branch has made the most rapid progress, and promises to be one of the most flourishing branches in the conference. Most of the additions to this last-named branch are from New Brinsley, a small town in which there was a branch thirty years ago. Great credit is due to the president, George Clifton, who has worked and is now working energetically for the spread of the Gospel of Christ. The South Normanton Branch is also in a thriving condition; great interest is manifested by the people, and crowded houses is the result of their interest. Pres. Martin, in connection with the rest of the priesthood, is laboring assiduously for the dissemination of the truth.

I have been traveling with brother Z. P. Terry since the last Nottingham Conference, and we, assisted by the Saints at times, held several out-door meetings. Brother Terry is now in Lincolnshire, and brother J. J. Giles and myself are traveling together. Brother J. I. Robinson, late of the Bristol Conference, has been in Mansfield a few days, and on Sunday we held two meetings, which were well attended and a good spirit prevailed.

May God bless and prosper you in all your labors, I remain,

Your brother in the Gospel,
W. H. KING.

REPORT FROM SWITZERLAND.

Bern, April 25, 1881.

President A. Carrington.

Dear Brother,—Your favor of the 18th inst., has been thankfully received, and we have been happy to learn the departure of our friends with your first company and under so favorable circumstances. Since our last communication we have received in-

teresting reports from Wurtemberg, where Elder C. Schramm is laboring with much success, and has baptized a goodly number of well-to-do and intelligent people. After holding on the 10th inst., three well attended meetings, we organized on the day following the Stuttgart branch, numbering 15 members. Six persons have joined the church since, and several more have expressed the desire to obey. Most of the Saints of that branch have been connected with the Baptist and Methodist churches, but failed to find what they were looking for until they were led to investigate Mormonism.

It was in Wurtemberg that a certain Mr. Hoffmann started twenty and some years ago the so-called Jerusalemite sect, of which Elder Lorenzo Snow made mention in one of his letters from Palestine. The members of that sect, after years of preparation, emigrated to Palestine, having in view to help rebuild Jerusalem and to bring to pass the accomplishment of prophecy. They utterly failed to attain their end and the most of them came home poor and discouraged. Another sect arose of late in that country, which also believe in a gathering, and have come to the conclusion that the vales of Caucasus are the place of refuge for the last days. Some of its members have tried it to their satisfaction, but at the expense of much of their property and at the cost of some lives. The idea begins now to prevail however, that the Lord alone knows the place and will reveal it in due time.

Elder Schramm writes in his last communication that there is a foundation laid now in Wurtemberg. The religious press is trying to influence the minds of the people against us by slanderous reports, but they miss their aim and increase our members.

Elder Graehl has baptized some few honest people in Geneva who are faithfully trying to serve God. We held Sunday before last a well attended meeting after which three persons made application for baptism.

There are also in Lausanne a few persons who are convinced of the truth of the doctrine of the restored Gospel and will shortly be baptized.

Elder Schnettler has met with little

encouragement among his relatives in Oberschlesien. Elder Stauffer is at present engaged in East Switzerland getting acquainted with the Saints before the departure of Elders Heppeler and Oberhansli who with Elder Bryner and I, expect to go home with the 21st of May company. Elder Bryners health is better and we think with him that it is the best he can do to go home, as this climate is not congenial to his health. Elder J. Alder is becoming well posted on the Mission affairs and will be able, with the efficient aid of Elder Cannon, to take charge of the publication of the *Stern*. I can say that I leave the interest of this Mission in their hands with the

conviction that the change will be for the best, and that the choicest blessings of heaven will attend their labors in these lands.

I feel very thankful to God for his protection, and the many blessings he has bestowed upon his servants engaged in this Mission, but regret to have been unable to do better towards the conversion of the inhabitants of these countries, and especially the people of my dear old fatherland.

With kind regards to yourself, and brothers Stayner and Martineau, in which all here join, I remain,

Your brother in the Gospel,

S. L. BALLIF.

MODESTY.

Modesty is a virtue. It cannot be assumed, but belongs to those who possess it as a part of their natures. Its value cannot be compared with the inferior gifts of beauty and wealth; even wisdom itself, the greatest of all gifts, fails to elicit just appreciation when it is not arrayed in the snowy robes of modesty. Modest people are beautiful, no matter what their features may be.

The ignorant may think the words modesty and bashfulness are of the same meaning, but this is a great mistake; modesty may go hand in hand with dignity and learning, while bash-

fulness is caused by ignorance, or is the effect of imperfect training.

Many will agree that a maiden's beauty consists in her modesty, but they will pause to reflect, before acknowledging, that it is quite as admirable in a young man. Yet it is so. True principles of modesty will not prevent young men from acquiring knowledge, wisdom, influence and power; but, on the contrary, if they attain to all these, their modesty will command for them respect, which will make them all the more respected.—*Selected.*

Few people are benefited by sarcasm, but oftener driven further in the wrong way. In teaching always be kind and patient, full of love and wisdom.

DOING AND BEING.—Although it is a serious question with every one what he will do, it is even a more weighty and important one what he will be. What a man is underlies and determines all that he does, and, more than this, it decides the character of that large and wide-spread influence which continually emanates from his very presence. And what he is greatly depends upon what he looks at. No one is able wholly to control the influences that shape him—many of them are beyond his reach to withstand—but every one may choose which of them he will encourage, which he will cling to, upon which he will lay the emphasis of his life, upon which he will allow his thoughts to dwell. The influence of companionship, for instance, is a most potent one. We can never escape it. But we can select for our more intimate friends those who command our respect and are worthy of our confidence. There are some persons to whom we instinctively look up, and others upon whom we as naturally look down. Those whom we place within our constant view we grow to resemble, and so it comes to pass that "a man is known by the company he keeps."

POETRY

THREE PRICELESS GEMS:

VIRTUE, LOVE AND TRUTH.

[SELECTED.]

The worth of virtue can never be told ;
 It is far more precious than glittering gold.
 Creating expressions of exquisite grace,
 Bathing in beauty the human face,
 It frameth a conscience pure as the snow,
 And grandly with honor adorns the brow ;
 Under its aspect unspeakably sweet,
 Health, contentment and happiness meet.

True love is a prize that cannot be bought :
 Its price is not found in the range of thought.
 Uniting our hearts in the bonds of joy,
 Which time cannot sever, nor death destroy,
 The pure quintessence of heaven's delight,
 It cometh to us from the realms of light ;
 It looked with compassion on fallen man,
 And prompted redemption's wondrous plan.

And thou, unsullied, imperial truth,
 That shinest forever in fadeless youth,
 That no bribe can purchase, nor falsehood stain,
 No hand imprison with dungeon chain !
 The martyr's fire can't injure thee,
 Nor hinder thine ultimate destiny ;
 Thou only foundation forever sure,
 Who buildeth on thee may rest secure !

DIED.

BERRY.—Of bronchitis and liver complaint, on April 17, 1881, John Berry, late president of the Pendlebury Branch, in full faith of the Gospel. He was beloved by all the Saints who knew him.—Utah papers please copy.

INFORMATION WANTED.—Alma Davies, son of William and Mary Davies, of Old Furness Bottom, near Blakeney, Gloucestershire, wishes to know the whereabouts of his Aunt, Ann Wilks, who emigrated from Cheltenham to Utah in 1855. Address—Alma Davies, 45, Vale Terrace, Old Tredegar, Monmouthshire, South Wales.—Utah papers please copy.

INFORMATION WANTED.—Wanted to know the whereabouts of Samuel Edwards, who emigrated to Utah in the year 1852 or 1853, from Tipton, Staffordshire. Address—Thomas Woodall, 442 Wardley Lane, Swinton, near Manchester, Lancashire, England.—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
 LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 19, Vol. XLIII.

Monday, May 9, 1881.

Price One Penny

FIFTY-FIRST ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 285.]

SECOND DAY.

Monday, 2 p.m.

Choir sang,

Praise to God, immortal praise,
For the love that crowns our days.

Prayer by President Angus M. Cannon.

Choir sang,

The Lord my pasture shall prepare,
And feed me with a shepherd's care.

President George Q. Cannon then read the statistical reports of the various Stakes of Zion.

Apostle Erastus Snow said the Gospel as expounded by the Savior and his apostles was a perfect law of liberty. All the revelations that God ever gave to man in ancient or modern times tended to true freedom. Nothing connected with the Gospel of Christ has the tendency to restrain men of their liberty. These doctrines have attempted to draw a line between liberty and licentiousness; between liberty and oppression. Oppression and slavery are the result of sin, and violations of the principles of the everlasting Gospel, either by

the ruled, by the rulers, or both—and generally by both. True freedom of mind and body, and the enjoyment of human liberty, rest upon human integrity and virtue, and the observance of those principles of truth upon which all liberty is founded. There are some people who think they are always in bondage unless they are all the time trying to get into trouble; some seem never to be happy unless perfectly miserable. Oppression and slavery are in no way connected with the Gospel of Jesus Christ. The Nihilists of Russia, the Socialists of France, and the "Liberals" of Utah are "panting for liberty," but to obtain their ends (which would certainly be anarchy and destruction) they would assassinate the representatives of government, kill the king, dethrone Jehovah. The same restless spirit that agitates such people has existed in former ages of the world, and their course is related in Bible history, and also their sad fate is made manifest by the displeasure of the Almighty against their rebellious course. "The powers that

be are ordained of God," and a monarchical, or republican, or other form of government, is far better than no government, or the rule of those who most clamor for freedom with their mouths, but are tyrants in their hearts, and are destroyers of good regulations and wholesome restraints. The oppression of a king is preferable to the oppression of a mob, where every man's will is his own law.

The speaker made a wise and discriminating contrast between the government of God and the condition of anarchy that is being aimed at by freedom-shouters in different nations of the earth. He then spoke of the power and efficacy of the priesthood in the settlement of difficulties by pacific measures, on the principle of amicable adjustment. There are no officials on the face of the earth who are so easily approached for the purpose of listening to and affording counsel and aid to those needing it, as the various authorities and officials in the Church and kingdom of God, and there are no people who understand liberty better than the Latter-day Saints, for they have learned it in the Gospel. He could bear testimony to the fact that there are no better social and family regulations anywhere, nor any more true liberty, than can be found in many of our polygamous households, and that they were far superior to those that existed in many places in so-called Christendom. In a political sense we are complained of because we will vote for our friends, and give our sanction to those whom we know will make a wise and proper use of the power and means placed in their hands, and will not vote for our enemies who seek place and power for their own aggrandizement and personal ends. Some people's ideas of liberty seem to be independence of law—hostility to union, order and peace. Our regenerators would make it appear that unless we go to the polls and vote their ticket, we are oppressed and priest-ridden. Yes, we do vote with the priesthood; we would indeed be foolish to vote for our enemies; then let us vote for our friends. Everybody acquainted with the Territory knows that the municipal, county and terri-

torial offices of Utah are more justly and equitably managed, the taxes are less, and the wants of the people are more judiciously cared for than in any other State or Territory in the United States. We have not one defaulter in office here for ten in any other State. There are some who have heard so much of this twaddle about being priest-ridden, that they think unless they vote with their enemies they will be put down as "Mormon" slaves; but reflecting men see through these things. There are people who, instead of beginning to better the world by purifying their own hearts and homes, try to serve God like the devil, by turning their attention abroad, and thus create anarchy. It is like the idiot who, because he is himself houseless, and is compelled to sleep on the steps of the nabob, will put the torch to the nabob's palace and destroy it. Fools can destroy, but it takes wise men to build up. When the time comes that the extremists of the land sweep through the country with the violence of a tornado, God will interpose his arm, and the Saints of God will rally around the Constitution, and form a nucleus around which men and women of virtue, intelligence and love of order will gather and carry out the purposes of God in promoting peace and true liberty. He directed some plain and pointed remarks against those who are opposed to order and good government, and showed that all law, human and divine, should tend to the maintenance of human rights and the welfare of all mankind.

Elder John Nicholson said he considered it the greatest privilege that could be enjoyed to be identified with the great work of the Lord established in our day, by revelation from heaven. The divine character of the work had been manifested to him personally, by the Spirit of God, so that he was enabled to bear witness to its divine authenticity. The promise made in connection with the preaching of this Gospel of the kingdom, that each obedient believer should receive an unerring individual witness of its truthfulness, was one of the characteristic features that strongly distinguished it from all other systems

claiming to be religious and saving. The speaker said that since he last had the pleasure of attending a General Conference of the Church, he had spent over two years on a mission to Great Britain, where he had rejoiced in proclaiming the Gospel among the people of the world. While engaged in that labor, he had taken pleasure in observing the evidences of the development of the work of God in the progress of the exponents of its principles. He had labored in the ministry previous to coming to the gathering place, and was then, nearly twenty years ago, acquainted with the condition of the elders. Comparison was largely in favor, as a whole, of those now sent out. The young men, born and reared in the Church, were, as a rule, manifesting much devotion, and fearlessly proclaimed the Gospel among the people. The speaker bore testimony to the divine character of the mission of Joseph Smith, regarding whose claims to being a prophet there was more abundant and striking evidence than in the case of any other man laying claim to prophetic inspiration that he knew anything about.

President Geo. Q. Cannon then read the financial reports of the Logan and Manti Temples.

President Jos. F. Smith gave out notices that the elders called on a mission to Europe, who were expected to leave on the 12th of April, will not now leave until the 19th. Also that a meeting of the Young Men's and Young Ladies' Mutual Improvement Associations would be held in the Assembly Hall in the evening at 7 o'clock.

The choir and congregation sang,
Guide us, O thou Great Jehovah,
Saints unto the promised land.

Conference was adjourned until 10 o'clock on Tuesday morning.

Benediction by Counselor D. H. Wells.

THIRD DAY.

Tuesday, 10 o'clock a.m.

The choir sang,
The great and glorious Gospel light
Has ushered forth unto my sight.
Prayer by Elder John H. Smith.

The choir sang,

Come listen to a Prophet's voice,
And hear the word of God.

Apostle F. M. Lyman heartily endorsed the sentiments advanced by previous speakers during this conference. We have a message of life and salvation to preach to the children of men, and God requires this service at our hands. We must, as a people, practice as well as believe what God has revealed for our salvation; we will be responsible to God for a faithful performance of all the duties required at our hands. God has inspired his servants to go abroad and preach the Gospel which we have received, and thousands have been gathered from the nations of the earth. In leaving our homes we have necessarily to make what appeared to be many sacrifices, but in reality we have made an excellent exchange, for our apparent loss has proved to us a great gain. We have gained power to obtain blessings connected with the Gospel which we never could have enjoyed had we remained where the Gospel first found us. God has taught us how to get free for our former sins, how to receive forgiveness therefor, how to escape condemnation, how to escape eternal woe, how to obtain wives and children and associations that will endure forever, with eternal lives, eternal riches and glory and exaltation in the presence of God. But in order to secure these great and inestimable blessings, we must live for them, and regulate our lives according to the laws which God has given us, or we shall not attain to these glorious blessings. The speaker then dwelt on the conditions that are necessary to obtain the exaltation we are seeking—namely, by complying with the ordinances of the Gospel, faith in God, purity of motive, and honesty of heart being essential requisites to obtain the forgiveness of sins and the reception of the Holy Ghost. And after persons are initiated as members of the Church, in order to receive and enjoy the favor and blessings of God, they must continue to observe every requirement of the Gospel. Let us be sure we take every step aright, and take no step that is wrong. Let us press forward with

energy and zeal to do the will of God, and understand that every commandment is essential; that honesty, temperance, virtue, truth, purity and integrity are as essential as faith, or baptism, or paying tithes, or any other rule or requirement. There is no real pleasure in doing wrong, but there is a blight that comes upon the soul from committing sin. Our religion forbids us from breaking either the laws of God or of man. We ought to be the most law-abiding people on the face of the earth. We have every liberty in the Gospel to do all the good we can while we are in the world, but we have not the liberty to do wrong, either to ourselves, our families or our neighbors. True we have our agency, and can act as we choose, but the law of God does not give us the right to do wrong. We are a Christian community; we believe in God and in Jesus Christ, and they have a perfect right to give us laws and to lay down certain rules and duties that must be observed by us in order to secure the blessings that are promised. God has told us that this work will endure forever, and our bodies and spirits will endure throughout eternity. It is necessary to cultivate all the powers of our being. The spiritual and moral and intellectual powers and faculties should be developed and cultured side by side with our physical faculties. Joseph Smith was a prophet of God, and the Lord tutored and instructed him for years before he entrusted him with the priesthood, and the work that God required him to do; and the Lord is giving us his word as fast as we are able to receive it. We should be apt scholars, and learn to live by every word that proceeds from Him. After an earnest appeal to all present to live faithful to the truth, in order to secure the blessings of the Gospel, he prayed that God would continue to inspire his servants during the remainder of the conference.

Apostle Brigham Young felt pleased with the Spirit that has animated this Conference, and if the Latter-day Saints would strictly observe and carry out the counsels that are given them, there would be less need for so much

preaching by the Elders. We as a people know that God led us to these mountains. We know that he raised up the prophet Joseph Smith. In preaching to those who assemble at these conferences the elders know they are addressing those who understand what God requires. They are not an ignorant people, but knowing the law of God is one thing, and the doing of it is another. The fact is we do not live strictly according to the light that we have received. He desired himself eternal life in the presence of God, and if he failed to obtain it, it would be his own fault, in not strictly observing the laws of God, and so with his brethren and sisters. He had recently visited the settlements south, and he was delighted to notice their growth, for they were fast filling up in numbers, and he verily believed they were also growing in faith. He was satisfied that sooner or later we as a people must observe some of the statutes of the Lord that now lie as a dead letter in our books, for God has decreed that His people must be united. What course the Lord will adopt to make us one he did not know, whether by letting loose upon us our enemies or some other way, it did not matter, for he felt confident that the time would come when we would either, become united together by common consent, or be scourged until we obeyed the revelations that had been given. God has permitted us to go hither or thither, to go to the mines, to engage in railroads and other enterprises, in our own way, irrespective of each other. But there is no safety for us except in being united. The centre Stake in Jackson County will never be built up until we become one. The redemption of Zion which has to be accomplished, and the city of the New Jerusalem that has to be built, will have to be done quickly if accomplished within the limit of time prophesied by the prophet Joseph, and if we did not make more progress the work might devolve upon the Lamanites. He also spoke of the condition of many of the co-operative institutions which he had observed during his visit through the settlements. He spoke on the principle of consecration, and urged the adoption of correct

Habits of life to secure the blessing and protection of our heavenly Father. President George Q. Cannon said many topics had been touched upon during this conference, and he hoped the brethren would remember them and carry them out when they reached their various fields of labor. The subject of education was one he felt deeply interested in, for no people on the earth should be stronger supporters of true education than the Latter-day Saints. The sending of elders abroad, to combat error, the laying out of colonies and many other important positions that the elders of this Church have to occupy, demand the most thorough and elevated education to fit and qualify them for these duties. He felt delighted to notice a growing taste and increasing desire to improve, as was noticeable among other things in the large audiences that attended the two previous evening meetings, one in connection with Sunday Schools, the other in connection with the Young Men's and Young Ladies' Mutual Improvement Associations, also in the demand for libraries and works of instruction throughout the settlements. It is necessary that we make good selections of books, and teach our children that they must not take for granted that everything they read in books is necessarily true and correct. They should be taught to weigh for themselves the principles they read, and as a guard to throw around them, let them be instructed in the great cardinal truths of the Gospel and he had no fears for the result. For our children naturally are as well developed and capable of refined culture as any children on the face of the earth. He also urged upon parents to fit and qualify their children to fill honorable positions of life by giving them an education, instead of hoarding up means to leave behind them to be squandered and quarreled about. Young men should not give way to timidity and fear because of their early education having been neglected. They should set about with a determination to improve, for no one was too old to learn, and no one is justified in settling down under the impression that he cannot acquire a knowledge of anything, or acquire

any branch of education that would prove a benefit and blessing to him. He related a little of the history of an able member of Congress now about forty years of age who when twenty nine years old could not read, but had since acquired a good education and served his people several years in the State Legislature.

There are many bright intellects now to be found in very obscure families in this Territory, and they will, by and by, display talent that will astound their parents. Therefore I say to parents give the boys and girls every facility for acquiring an education, not confining them to books, but teach them how to labor and earn a living, not to have their minds so filled with book learning as to feel ashamed to take hold of a plow or to do any other kind of manual labor. He thanked God that intelligence was diffused like the free air, not confined to any family or line; that God was establishing no dynasty, no special family arrangement, but his gifts were free to all and were diffused among the people. He called on the brethren to train up their boys to usefulness as well as intellectual acquirements, and on the sisters to have their daughters not only well instructed in the ordinary routine of school education, but in habits of industry and honorable labor. Let our children be taught to depend upon their own exertions for the attainment of a livelihood, and not to expect others to provide it for them. He deplored the disposition in this country to depend on the State for an education and then for a living, and would have all educated and sustained in honorable independence.

The choir sang the anthem

"Come, let us go up to the Mountain of Lord."

Benediction by Elder F. D. Richards.

2. p. m.

The choir sang,
Come, dearest Lord, descend and dwell,
By faith and love, in every breast.

Prayer by Apostle Lorenzo Snow.

The choir sang,
How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word.

Apostle John H. Smith said he was not ashamed of the Gospel of Christ, because he knew it to be the power of God unto salvation. He felt truly thankful for the pleasure of being here at this conference, to listen to such words as were calculated to build us up in our most holy faith. The present surrounding circumstances of the Saints remind us of the great contrast with their condition nearly fifty years ago, when persecutions were so severe. The early experience of the Saints was of the most trying character. We are now permitted to worship and dwell in peace. Our opportunities for education in the past were of a very limited character. It was so with him personally. He never had the advantages in his early life that are surrounding our youth at the present time. He believed that God our heavenly Father intended to make his people the best educated of any of his creatures. It was necessary that we improve and advance step by step in human progress, that we may be better prepared to carry on the great work of God that he laid upon our shoulders. The door for our advancement in letters is now open, and there is no excuse for anyone to grow up in ignorance. Very much of course depends upon the mother's influence, for when a mother is determined to have her sons and daughters grow up in the knowledge of letters, and a knowledge of the truth, they will certainly do so, and grow up to be honored among mankind. He never heard an elder in this Church advocate any principle of wrong doing, but from his youth up he had listened to their teachings, and knew that all their counsels and instructions were of a character that would elevate and ennoble and advance mankind in the scale of being. God has designed that his people should be among the best and noblest of his creatures. Let us therefore be zealous in self-culture and good works, and establish for ourselves a reputation that will enable us to stand erect, before our fellows, without fear. It is our mission to publish the Gospel from land to land and also to be useful at home, for we are called to be saviors of men, and use an influence that will lead the

youth away from sin and evil, and elevate them to be fit companions for the highest intelligences. He strongly recommended parents to inspire their children with love and confidence, so that in all their sayings and doings there is no one to whom they can appeal so quickly and safely for council, and to whom they can confide their secret desires and thoughts, and confess their follies and sins, than their own parents. He concluded by praying that God may guide us into the truth, and make us what he designs us to be as his sons and daughters, and the saviors of our race.

President Geo. Q. Cannon then read an epitome of receipts and disbursements of tithing for the year 1880. On motion, the report was referred to the auditing committee. He also read an account of receipts and disbursements of the Perpetual Emigrating Fund. This report having been audited by a committee appointed for that purpose, it was formally accepted by the Conference.

The Relief Society report was then read and was also accepted as follows:

Officers of the Relief Societies — Eliza R. Snow Smith, President; Zina D. Young and Elizabeth A. Whitney, Counselors; Sarah M. Kimball, Secretary; M. I. Horne, Treasurer.

Stake superintendents who have sent in their reports: Bear Lake, Julia P. Linsey; Davis, Sarah Holmes; Juab, Amelia Goldsborough; Kanab, Elizabeth Nuttall; Willard, B. M. Pratt; Morgan, Lydia Riche; Parowan, Ellen W. Lunt; Salt Lake, M. I. Horne; St. George, Minerva W. Snow; Summit, Sarah S. Richards; Tooele, Mary Ann Hunter; Utah, Margeret T. Smoot; Weber, Jane S. Richards; Sevier, Elizabeth Bean.

Box Elder reported, but the name of the superintendent does not appear.

The following Stakes not reported: Beaver, Cache, Wasatch, Arizona, Little Colorado and Eastern Arizona.

Total of teachers, 1,630; members, 9,650; officers and members, 12,288; meetings held, 1,532; average attendance, 3,834.

Woman's Exponent taken, 960.

On hand at date of last report:

Cash, \$3,352.21; property, \$24,099.23; wheat, 9,859 bushels.

RECEIPTS—In cash, \$3,279.28; in property, \$3,513.20; in wheat 670 bushels.

DISBURSEMENTS — To the poor, \$3,468.31; emigration, \$210.43; temples, \$1,214.11; home industries, \$689.97; books, \$143.13; missionary, \$98.70; buildings, \$1,617.47; Indians, \$66.45.

Totals on hand in cash, property and wheat, \$36,822.24.

President Cannon passed a high encomium on the neat and comprehensive report the ladies had presented, and also on the labors that the sisters have so zealously performed, and considered there can be no one at all acquainted with the good being accomplished by them but must highly appreciate them.

The Sunday School Union annual report was then read and accepted as follows:

Sunday School Statistical Report:

No. of schools reported, 274; No. of schools not reported, 10; No. of male officers and teachers, 3,220; No. of

female officers and teachers, 2,101; total number of officers and teachers, 5,321; average attendance of officers and teachers, 3,722; No. of male pupils, 15,921; No. of female pupils, 16,565; total number of pupils, 32,486; average attendance of pupils, 22,778; total number of officers, teachers and pupils, 37,807; No. of theological classes, 171; No. of Bible and Testament classes, 986; No. of Book of Mormon classes, 373; No. of Doctrine and Covenant classes, 182; No. of *Juvenile Instructor* classes, 181; No. of Catechism classes, 156; No. of miscellaneous classes, 1,397; total number of classes, 3,445; No. of books in library, 20,580; amount of funds on hand at end of last year, \$1,170.87; amount of funds collected, \$6,670.69; amount of funds disbursed, \$6,287.07; amounts of funds in treasury, \$1,484.66.

Officers of the Deseret Sunday School Union: George Q. Cannon, General Superintendent; George Goddard, 1st Assistant; Levi W. Richards, Secretary; George Reynolds, Treasurer.

[TO BE CONTINUED.]

A GATHERING SONG FOR THE SAINTS.

TUNE—"In the Cross."

In the land of Zion fair,
Ephraim's chosen valley,
Saints of God, your home is there,
To Zion you must rally!

CHORUS—Soon we'll cross, soon we'll cross,
O'er the mighty waters;
And we'll live in righteousness,—
Fair Zion's sons and daughters!

Let us true and faithful be
Midst all our distresses,
Soon we shall deliverance see.
God his people blesses!

Chorus—Soon we'll cross, etc.

Father, hear thy children cry;—
How we long to gather,
For thy chosen vales we sigh,
Help us, Oh our Father!

Chorus—Soon we'll cross, etc.

We have waited long for thee
And thy word rely on,
From this land O help us flee
To thy chosen Zion!

Chorus—Soon we'll cross, etc.

All our covenants we will keep,
And from sin we'll sever;
Father, see thy people weep,
While we praise thee ever.

Chorus—Soon we'll cross, etc.

All thy ways with joy we seek,
Ever to thee clinging;
Hear us now, the poor and weak,
Praises to thee singing!

Chorus—Soon we'll cross, etc.

From thy law we will not swerve!
Bless our firm endeavor!
None but thee will Zion serve,
In righteous works forever!

Chorus—Soon we'll cross, etc.

God doth hear his faithful Saints,
As they raise their voices.
He will answer their complaints
Till ev'ry heart rejoices!

Chorus—Soon we'll cross, etc.
C. W. S.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 9, 1881.

CAUSES OF APOSTASY.

SINCE the organization of the Church of Jesus Christ in our day, as well as during its existence in ancient days, many of its members have lost their "first love" for the Gospel, and in time seceded from its principles. Varied and numerous have been the causes for this apostasy. We do not purpose entering now into all of the reasons for the withdrawal of the Holy Spirit, as many of them are well known. It is pretty generally understood in the Church, even among the youngest members, that all classes of immorality and dishonesty will, unless speedily repented of, lead to darkness of the mind and consequent denial of the faith. But there are other causes which, although not so marked in their immediate effects, will in time, if permitted to operate, result in the final overthrow of our faith in God's Work.

One of these is pride, which in different persons assumes different forms, according to the circumstances and general disposition of the individual. It is found among the poor as well as the rich, and is manifested in false notions of various kinds, in outward show, and in pretended antecedents of supposed renown or position, while perhaps the gratification of this class of pride is sapping the very foundation of candor and honesty which in themselves are far greater treasures than even a good name, and with which outward appearances should never be compared for a moment. Others again are egotistical. Possessed of intelligence which should lead to better things, and develop virtues of real merit, they suffer themselves to entertain a pride of personal appearance, or of supposed mental superiority; while some encourage a feeling of self-righteousness. These are dangerous symptoms of a growing apostasy. We find such people inclined to criticise severely, and in some cases unmercifully, nearly every act and saying of their brethren, putting the very worst construction upon the weaknesses exhibited by others. Not only does this spirit lead them to disdain their associates, and perhaps their inferiors in the mental scale, but it urges at last to general fault-finding, to attacking the motives and objects of those whom God has placed to lead, to preside or to counsel in His kingdom; and thus in time they lose faith in the inspired utterances of the servants of God, because of weaknesses to which all who are human may be subject, or even of supposed evil motives, which it is most uncharitable, to say the least, to imagine or surmise. People who are proud manifest a "hollowness" in all they say and do which they vainly attempt to conceal, but which is glaringly perceptible to observers

and men of experience in the Church. Even their expressions designed to show or indicate humility carry with them the conviction of pride. Like Uriah Heep, they pride themselves in being "so umble," that they disgust where they aim to fascinate. Real humility is a great principle of the Gospel, but any imitation of this gem of virtues is a worthless bauble, no matter how brightly it may be polished or how elegantly it may be set. One of the most effectual means of acquiring real humility is to catechise ourselves, to criticise our own actions,—our own course. St. Paul in his Epistle to the Romans, chap. 2, verses 21—23, gives a beautiful and telling lesson in the following language: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" And then again in verses 28 and 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." In fact, let the Spirit of the Lord search our own inward parts, and cleanse us every whit, and we feel bold to say that during the process of cleansing, we shall all be humble; for we shall be too much absorbed in our own follies, imperfections, traditions and sins of omission and commission,—too much occupied with the "beams" in our own eyes to trouble much about the "motes" in the eyes of our brethren.

Another fruitful cause of apostasy is the non-compliance with the law of tithing, to which we have made reference from time to time in our editorial pages. No member of the Church can reasonably expect to prosper spiritually, who wilfully month after month neglects his tithing. And there is no better indication of the enjoyment of God's Holy Spirit than the prompt and punctual payment of our tithing. *None* are too poor to pay one-tenth of what they earn, for we have the direct promise of the Almighty in the book of Malachi, that He will "pour out blessings on those who pay their tithes and offerings, *till they have not room to contain them.*" And why should the poor, of whom the Church in these lands is so largely composed, deem themselves unworthy of the blessings which flow both spiritually and temporally to all who obey this gracious law? Those who slight this requirement are not justified before God or his servants, and we call on them to repent and "seek first the kingdom of God and his righteousness," that "all other things may be added," and that they may rejoice in the blessings of the Spirit of peace which rest upon the faithful and obedient. Particularly should leading men in the branches set a worthy example in this regard, that new life may be infused into the members, and thus all grow together in faith and good works.

Let the evils above mentioned be at once corrected, and as quickly as others are shown labor to eradicate them, for by so doing, at least some of the causes of apostasy will be removed from our hearts and lives, and we shall stand firmer in the truth, and be less likely to waver in the midst of trial, and be better able to resist temptation when "doubts and fears" take hold upon the mind.

ARRIVED.—At 4.15 a.m., on Saturday last, Elders A. N. Macfarlane, Rodney Hiram and Benjamin E. Rich, missionaries from Utah, arrived in Liverpool by the S.S. *Abyssinia*, of the Guion Line. Also on Wednesday last, by the S. S. *Atlas* from Boston, Elder William Butler, Missionary to Europe. The brethren were all in good health and spirits.

CORRESPONDENCE.

INTERESTING LETTER FROM MANCHESTER CONFERENCE.

Tyldesley, May 3, 1881.

President Albert Carrington.

Dear Brother,—A few lines from me, at this time, may not be uninteresting to the readers of the STAR.

I came into this conference in the first part of November last; I have labored from that time until the present, with all the energy that my Father in heaven has given me, for the salvation of souls and the building up of the kingdom of God, and I am happy to say, not without success. The Lord has blessed the labors of myself and my brethren in this district.

The Pendlebury branch is large and prosperous. We are baptizing and adding to our numbers almost every week. This branch numbers 73 souls, and still the work of the Lord is onward. I am very sorry to say that brother James Berry, the late president of this branch, has passed behind the veil; he was a father to his people and faithful until death.

Our beloved president, Thomas X. Smith, and myself hired the Temperance Hall at Tyldesley for three months, and we are getting up a lively interest in this place. I was invited to take tea with a friend by the name of Roberts, who does not belong to this Church, and the family came together to see me. I faith-

fully laid down to them the principles of the Gospel, which they believed, I called on them the next day, and found them rejoicing in the Lord. They brought to me an infant in arms, with a crippled arm and hand, whom the doctor told them could not be cured. I took the child's arm in my hands, and blessed it in the name of the Lord. Two weeks from that time I came back to Tyldesley, and called to see the same family, and the child could move its fingers and use its arm. Two weeks before this, the hand and arm were nothing but skin and bone, but now they are fully developed.

I have baptized a very promising young man of this family, with a prospect of all the family joining at an early day. At the same time I baptized two from Pendlebury. So you see that the work of the Lord is onward. We have a large field of labor before us, and I think much good will be done here before long. My health has much improved. I know the blessing of the Lord will attend the labors of his faithful elders; if they will live so that they can be in continual possession of the Holy Ghost.

May the choicest of Heaven's blessings rest upon you and the brethren in the Office, is the prayer of

Your brother in the Gospel,
ISAAC DUFFIN.

A laugh raised at the expense of a well-meaning person is highly injudicious, and in many cases rarely forgotten. The ridiculing of another person's words and ideas is a most uncharitable and hurtful practice, for, when long forgotten by the speaker, his remarks rankle in the mind of the victim.

The best gifts—those that we should covet above all others did we comprehend their value—are not those which may or may not chance to come to us, but those which must inevitably follow us when we are good and true, faithful and wise. The worst calamities are not those which may come upon us unawares, but those which follow from conscious wrong-doing.

MINUTES OF THE LIVERPOOL CONFERENCE,
HELD IN THE ASSEMBLY ROOMS, GREAT GEORGE STREET, SUNDAY, MAY 1, 1881.

Present from Utah—Apostle Albert Carrington, President of the European Mission; Elders C. W. Stayner, L. R. Martineau and C. B. Felt, from the Liverpool Office; Jno. Donaldson, president of, and R. F. Goold, Wm. R. Jones, Wm. Probert, jun., and David Cook, traveling elders in the Liverpool Conference, and Thos. X. Smith, President of the Manchester Conference.

10.30 a.m.

Singing. Prayer by Elder Goold. Singing.

Sacrament was administered by Elders Goold and Anderson.

Pres. Donaldson made some preliminary remarks, introducing the business of the conference, and called upon the traveling elders to report their respective districts.

Elder Goold reported the Liverpool and Runcorn district. The Saints were feeling well and striving to do right. Although prospects were unpromising for some time, Elders Jones and Vickers, followed by himself, had been blessed in introducing the Gospel where there were no Saints. In the town of Warrington, friends had been raised up for them, who not only gave them a "cup of cold water," but opened their houses for meetings, resulting in the recent additions to the Church of several new members.

Elder Probert reported a lively feeling in his—the Wigan district. Since the meetings held at Skelmersdale, considerable inquiry had sprung up, and he, with brother Jones, had been able to hold many conversations with strangers upon the principles of the Gospel, and had dispelled much prejudice.

Elder Cook took pleasure in stating that a spirit of unity prevails among the Saints in the Darwen district. Many tracts had been distributed, and it was intended to soon commence holding open-air meetings.

Pres. Donaldson then submitted the reports of the conference, and presented the general authorities of

the Church, of the Mission, and of the conference, who were unanimously sustained by the uplifted hand. He then gave some advice to the Saints, and preached a brief but interesting discourse upon the first principles of the Gospel; quoted the words of our Lord to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God;" also other passages of Scripture showing the necessity and mode of baptism. Closed by bearing a powerful testimony to the divinity of the principles revealed to the Prophet Joseph Smith, and taught by the Latter-day Saints.

Singing. Benediction by Elder C. B. Felt.

2.30 p.m.

Singing. Prayer by Elder W. R. Jones. Singing.

Elder Scott Anderson addressed the congregation. Previous to joining this Church, he felt sure that the Lord had a plan of salvation for the inhabitants of the earth. He listened to the elders preaching the Gospel, compared what he heard with the Scriptures, carefully weighed the arguments and principles advanced, and became convinced that the true plan of salvation was possessed and proclaimed by the Latter-day Saints. Referred to the statement made by the Protestants, that for 800 years the people were "steeped in the most abominable idolatry." Is not this a proof that the Gospel was not among them—that it was taken from the earth? Did Martin Luther, or the other Reformers, restore it? True, they reformed many of the evils then existing, but they did not claim to have received a call from Heaven; yet we read that the Gospel was to be restored by "an Angel flying through the midst of Heaven." Who, then, gave the ministers of to-day the authority which they assume? "No man taketh this honor unto himself, but he that is called of God, as was Aaron." If they had not re-

ceived it from the angel spoken of in Revelations, then they did not possess it. He bore a strong testimony that the Church of Christ is on the earth to-day, and that the Gospel was true as preached by the Latter-day Saints.

Elder Martineau bore testimony to the truth of the words spoken by brother Anderson. The God we worship is a God of order, yet the world to-day is simply a religious chaos. Where there is no order, God is not manifested. We believe that our Savior meant what he said, and that his apostles spoke plain truths. As we heard this morning from brother Donaldson, God is unchangeable. We read in the Scriptures that the Lord set in his Church "some apostles, and some prophets," etc., and as the world to-day claim that the canon of Scripture is full, that the Lord no longer reveals his will unto man, if there is nothing in the Scriptures doing away with these things, they are, by their own arguments, still necessary, and should be in existence in the Church. For man to do the will of God he must know it. He could not be a consistent worshiper in ignorance and blindness, consequently must have revelation.

Elder Stayner desired not only the attention, but also the prayers of every honest heart present, that he might be able to speak under the inspiration of the Holy Ghost. We do not want to make converts who will merely confess Christ with their lips, but those who will also practice his teachings in their lives, and become imbued with his Spirit, which he promised would be poured out upon those who obeyed the Gospel in sincerity. We find ourselves in the same position as the Saints of other ages—attacked and maligned, and all manner of evil spoken of us. Such was the case even with our Lord and Savior. One of the charges brought against us is, that we substitute Joseph Smith for Jesus Christ. As well might ancient Israel be accused of disbelieving in God, because Moses was their prophet and leader; or we might as reasonably say the ancient people discarded the Deity, because the prophet Elijah ministered unto them, and gave them His word. It

is because we believe in the Savior that we accept his servants sent to warn the people of the coming of the Messiah, and to organize his Church upon the foundation of apostles and prophets. Another charge is that we substitute the Book of Mormon for the Bible. This also is untrue! What is the Bible? Records which were kept by inspired men who lived on the Eastern Hemisphere at various periods of the world's history. These records were finally collated by a council for the purpose, bound together and given to the world as the Bible. These records contain only the history of God's dealings with the people in the eastern part of the world. What is the Book of Mormon? It is a record of the people upon the American Continent—the Western Hemisphere—teaching the same Gospel as contained in the Bible, and which was written by inspired men whose ancestors went from Jerusalem 500 years before Christ, and translated in this generation from the ancient plates into the English language, by the power of God. He then gave an interesting account of the colonization of America, and showed that the Book of Mormon plainly revealed the origin of the American Indians,—a question which had perplexed the world for centuries. Where was the inconsistency in believing this? There was greater inconsistency in thinking that while Christ had died for all the world, he had only revealed the Gospel to one-half of it. He also touched on other principles, and bore testimony to the condition of the Saints in Zion, and showed how false rumors were originated against them, and their effects among the people.

Singing. Benediction by Elder Probert.

6.30 p. m.

Singing. Prayer by Elder Schofield. Singing.

President Smith exhorted the Saints to keep the Covenants which they had made, saying, if we do we shall have the Spirit to guide us into all truth. Jesus, 40 days after his resurrection, left his disciples, promising to send them the Holy Ghost—the Comforter,

which he did upon the day of Pentecost, when the first Gospel sermon after the ascension of our Lord was preached. Showed that that same sermon was applicable in this day. Quoted largely from the Bible, sustaining the first principles of the Gospel. Appealed to all present to read the Scriptures, "for these are they which testify of me."

Apostle Carrington spoke concerning the Lord's great latter-day work, men's

agency, the gathering, the comprehensiveness of the great plan of salvation, and the blessings enjoyed by those who observe its principles.

Singing. Benediction by President Donaldson.

The attendance throughout the day was moderately good, and the Saints left feeling they had enjoyed a rich treat.

C. B. FELT, Clerk.

THE LAST OF THE THREE WITNESSES.

When the Book of Mormon was translated by the gift and power of God, the divine promise was made to Joseph Smith the Prophet that three witnesses should be permitted to see the plates and receive a manifestation from God concerning the record, that they might be able to bear testimony concerning this work to all nations. This promise was fulfilled, and Oliver Cowdery, David Whitmer and Martin Harris were the persons chosen to receive that revelation. Their testimony, as published to the world and translated into different languages, is as follows :

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken ; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us ; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates ; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings

thereon ; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true ; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it ; wherefore to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

In the history of Joseph Smith an account of the circumstances and manner of this manifestation is given, and this has been corroborated many times by each of the witnesses, to the effect that in answer to their prayers, an angel of God appeared before them and turned over the plates leaf by leaf, so that they saw the hieroglyphics there inscribed, and the voice of God spoke to them from the heavens, bearing testimony that the record was correctly translated. At first they received no answer to their prayers, and Martin Harris withdrew himself from the circle ; on his departure, the manifestation was received by Joseph Smith, Oliver Cowdery and David

Whitmer. The Prophet then went to where Martin Harris was praying alone, and joined with him in supplication to God, and the vision was repeated, to Martin Harris's perfect satisfaction and great joy.

These three persons, after some years' membership in the Church, were severally excommunicated for disaffection or transgression. Their disconnection with the Church has been cited as evidence against the Book of Mormon. To us it is very strong proof in its favor. If there had been any collusion between Joseph Smith and them, he would not have dared to withdraw fellowship from them, for fear of exposure. And after they were cut off from the Church, their testimony concerning the Book of Mormon and this divine manifestation to them remained the same. It never wavered, never changed. Among friends or among foes, they maintained their integrity so far as this was concerned, and nothing could induce them to retract a syllable.

Oliver Cowdery returned repentant to the fold, again lifted up his voice in defence of the truth, and died still testifying to the divinity of the Book of Mormon and the witness he had received. At this time the Church was in the midst of difficulties, having been driven from civilization and not having yet established itself in the midst of the mountains. Martin Harris re-joined the Church, and came to Utah, where, before his decease, he also lifted up his voice in many places, clinging to his original testimony. David Whitmer is still living, and so far as we can learn has never faltered nor been shaken in his attestations of the same facts. He is not connected with the Church, does not endorse the doctrine of plurality of wives, nor some other principles introduced by the Prophet Joseph, under divine commands, but has repeatedly testified to the angelic vision as at first, up to a very recent date.

A copy of the *Richmond Conservator*, of March 25, has been handed to us by Brother Samuel Russell; who is acquainted with David Whitmer and with the persons whose names are given below. It contains a statement by the last of the three

witnesses which will be interesting to our readers, and we reproduce it with the exception of some paragraphs not directly bearing on the subject of the manifestation, and which contain remarks that we have not the space now to discuss. Following is the "notice:"

Unto all Nations, Kindred, Tongues and People, unto whom these present's shall come :

It having been represented by one John Murphy, of Polo, Caldwell County, Missouri that I, in a conversation with him last summer, denied my testimony as one of the three witnesses of the "Book of Mormon."

To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement :

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published.

"He that hath an ear to hear, let him hear;" it was no delusion; what is written is written, and he that readeth let him understand.

"And if any man doubt, should he not carefully and honestly read and understand the same before presuming to sit in judgment and condemning the light, which shineth in darkness, and sheweth the way of eternal life as pointed out by the unerring hand of God."

In the Spirit of Christ, who hath said : "Follow thou me, for I am the life, the light and the way," I submit this statement to the world. God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

My sincere desire is that the world

may be benefited by this plain and simple statement of the truth.

And all the honor to the Father, the Son, and the Holy Ghost, which is our God. Amen!

DAVID WHITMER, SR.

Richmond, Mo., March 19, 1881.

We, the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, Sr., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of highest integrity, and of undoubted truth and veracity.

Given at Richmond, Mo., this March 20, A. D. 1881.

A. W. Doniphan.

Geo. W. Dunn, Judge of the Fifth Judicial Circuit.

T. D. Woodson, President of Ray Co. Savings Bank.

J. T. Child, editor of *Conservator*.

H. C. Garner, Cashier of Ray Co. Savings Bank.

W. A. Holman, County Treasurer.

J. S. Hughes, Banker, Richmond.

D. P. Whitmer, Attorney-at-law.

Jas. W. Black, Attorney-at-law.

L. C. Cantwell, Postmaster, Richmond.

Geo. I. Wasson, Mayor.

James A. Davis, County Collector.

C. J. Hughes, Probate Judge and Presiding Justice of Ray County Court.

Geo. W. Trigg, County Clerk.

W. W. Mosby, M. D.

Thos. McGinnis, ex-Sheriff, Ray County.

J. P. Quesenberry, Merchant.

W. R. Holman, Furniture Merchant.

Lewis Slaughter, Recorder of Deeds.

Geo. W. Buchanan, M. D.

A. K. Rayburn.

The *Conservator* makes the following editorial comments on the "notice":

"Elsewhere we publish a letter from David Whitmer, Sr., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in

reply to some unwarranted aspirations made upon him.

There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon, (a *fac simile* of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the son of Mary to warrant such an attack on him, come from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements and will leave futurity to solve the problem that he was but a passing witness of its fulfillment."

These testimonies to the character of David Whitmer, strengthen the record that he bears of the Book which is a stumbling block to this generation but a joy to the humble seeker after divine truth. It will be remembered that Apostle Orson Pratt and Joseph F. Smith visited the aged witness to the Book of Mormon, while on their latest mission to the East, and again received his testimony, their account of the visit and conversation being given to the public on their return, through the *Deseret News*.

We are pleased to give place to Mr. Whitmer's vindication, and honor him for his fidelity to the truth, while we regret his blindness to the further manifestations of the power of God and revelations of light and knowledge for the salvation of mankind. The Book of Mormon is a divine work and the testimony of the three witnesses will assuredly confront the people who reject it, when they stand before the bar of eternal judgment.—*Deseret News*.

POETRY

PILGRIMS.

—O—

[SELECTED.]

There's but the meager crust, love,
 There's but the measured cup,
 On scanty fare we breakfast,
 On scanty fare we sup;
 Yet be not thou discouraged,
 Nor falter on the way,
 Since Wealth is for a life, love,
 And Want is for a day.

Our robes are hoddend gray, love,
 Ah, would that thine were white,
 And shot with gleams of silver
 And rich with golden light,
 Yet care not thou for raiment,
 But climb, as pilgrims may,
 Since Ease is for a life, love,
 And Toil is for a day.

Our shelter oft is rude, love,
 We feel the chilling dew,
 And shiver in the darkness
 Which silent stars peep through
 Yet shall we reach our palace,
 And there in gladness stay,
 Since Home is for a life, love,
 And Travel for a day.

The heart may sometimes ache, love,
 The eyes grow dim with tears,
 Slow glide the hours of sorrow,
 Slow beats the pulse of fears.
 Yet, patience with the evil,
 For though the good delay,
 Still Joy is for a life, love,
 And Pain is for a day.

Information wanted by Charles Stevenson, 12 Albert street, Loughborough, Leicestershire, of the whereabouts of his brother James, who was living in Springville, Utah, when last heard from. Utah papers please copy.

ADDRESS.—The present address of the Conference President of Newcastle, is W. R. Webb, No. 35, Pitt St, Newcastle-on-Tyne.

DIED.

LAWS.—At Johnson, Kane County, Utah, March 28, 1881, Mary, wife of Benjamin Laws, after many years' sickness. She was born at Brandon, Suffolk, England, March 24, 1830. She was a kind wife, a loving mother and a faithful member of the Church. She leaves a husband and two sons.—"News."

RICE.—At St. Albans, Herts., January 25, 1881, Eliza Rice, born August 27, 1803, baptized in Shropshire, England. Was a faithful Latter-day Saint.

WIDE.—At Payson, April 5, 1881, Francis M. infant son of Barry and Hannah M. Wide, of lung fever and croup, aged 1 year and 8 months.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
 LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 16.

No. 20, Vol. XLIII.

Monday, May 16, 1881.

Price One Penny

FIFTY-FIRST ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 295.]

President John Taylor : In reading over these statements, there are some things it may be necessary to mention. It would take too much time to give before this conference a detailed account of all the receipts and disbursements of the Trustee-in-Trust. We have, however, an Auditing Committee, which was duly appointed by the conference for the purpose of examining all the income and expenditure, and comparing and investigating all these matters. We have to look to them for their action in regard to these details, and a vote has already been taken on the subject. However, it is proper you should know these things. And I would state that although I act as Trustee-in-Trust, still the Auditing Committee, I presume, know more of the details of these things than I do, because they come more especially under their supervision.

In regard to the operations of the Perpetual Emigration Fund Company, we remitted, as you know, at the jubilee, quite a large amount, leaving a debt, also, of a very large

amount. I find the statement is not here. However, I suppose it amounts, in general terms, to some \$700,000 or \$800,000 yet due to that fund, and having remitted a like amount, we do expect the brethren who are owing this fund will try now to meet their obligations in order that we may have a better showing than we have to-day. We certainly ought to be ashamed, as a people, of our negligence in regard to this thing. Out of this \$800,000, we have only received about \$8,000 within the last six months—that is, about the one-hundredth part. It is rather a poor showing for Latter-day Saints who profess to be honest, and I think we ought to attend to these matters. This money has been laid out to assist people in coming to this land, and their promises to pay have been received. We have authorized the Bishops and Presidents of the several Stakes to remit a certain amount of this indebtedness, and we do expect that those who are owing a balance will be honorable enough to attend to it, otherwise it places it out of our power, without calling

upon those who have hitherto subscribed, to help us to meet obligations, and that would hardly be an act of justice. We therefore call upon those brethren who are owing the Emigration Fund to attend to it, in order that the funds of the company may be relieved, and that we may be able to give assistance to those who desire to emigrate to this country, for there are others, besides you, who ought to receive the benefit of this fund, and those who do not pay their indebtedness are depriving them of this privilege. Excuse me if I talk plainly upon this subject. It is a subject of importance, and men ought to meet their indebtedness; but when men do not attempt to meet obligations that are due to the poor, they become delinquent before their brethren and before their God. We do not have jubilees, you know, every year, they only come once in fifty years, therefore these things ought to be attended to. I speak thus in behalf of the poor in Europe. Their cries come to me from time to time, and to the Perpetual Emigration Fund Company, saying, "Cannot you assist us?" Why yes, we could help you bountifully if your brethren who have received assistance would only be honest and meet their obligations, and we would do it very gladly, with a willing heart, and with good feelings.

In regard to the labors of the Relief Society, they are certainly very creditable and very praiseworthy, and I felt unwilling that these sisters should not be made mention of, for they are doing a very creditable labor in Israel. It seems to be the peculiar province of the sisters to act in this capacity, and I do not know but they put to blush a little even some of us brethren. We act, it is true, pretty liberally in many instances, and in some not very; but the sisters have been very liberal and generous, and have accomplished the object they have had in view, which has been to look after the poor, the needy, the destitute, the sick and the afflicted, and to administer to their wants. And I suppose they are about the best kind of teachers that our bishops have to assist them in their several wards. I think the bishops would

give that testimony. They are very efficient in assisting them in their various wards, and they make splendid teachers in going round and looking after the welfare especially of their sisters, for they can sympathize and know their requirements better than men do sometimes. And, then, these sisters are producing a very good moral influence in their teachings. We have many pure, high minded ladies who go forth among the people, and travel from place to place as missionaries, teaching, instructing, guiding, blessing and benefiting the people; and I say, God bless the sisters for their labors, and I say to them, continue in your good work, and God will continue to bless you and your children after you, and many thousands will yet rise and call you blessed. Seek to instill into your daughters, as you are doing, and into your sons, the principles of chastity and virtue and honor, that while men without principle and without honor, and contrary to truth are maligning you, you may stand forth, and your children with you, as the protectors and maintainers of virtue, and keep your daughters from the contaminating influence of those abominable wretches, characters who are seeking to introduce iniquity in our midst, and to destroy your virtue. There are numbers of these men, and they publish unblushingly in their papers that they would rather your sons and your daughters were drunkards and prostitutes and debauchees, than be subject to the "tyranny" we exercise over you. Do you want their tender mercies? Do you want to wallow in their corruption? Do you want to be besmeared with their infamy? God forbid! [Amen by the congregation.] God forbid! I say "my soul enter not thou into their secret, and with them mine honor be not thou united." They are too low, too degraded for honorable men and women to have anything to do with, and I call upon the elders and upon the fathers of this people, and upon the sisters and mothers of this people, to protect their sons and daughters from those loathsome lepers that have come among you who profess to be the advocates of freedom, forsooth, and

equal rights—just as much as the devil is." The devil is a pretended advocate of "freedom and of the rights of men," but we don't want to place ourselves under his tender mercies nor theirs.

I am pleased to listen to the statements that have been made in regard to our Sunday Schools, and I would say that there is not a more honorable employment in which our elders, our sisters and our brethren can be engaged than in training up our children in the ways of life, and I am happy to find that there are nearly 33,000 of our children that are under their influence, who are teaching them the Bible, the Book of Mormon, the Doctrine and Covenants, and the revelations of God; who are teaching them morality and purity and virtue, and training them up in the fear of God. Continue to do it, and you will have a generation that will rise up and bless you, and bless mankind in spite of themselves, and in spite of the corruption with which we are surrounded. God bless all men and all women who seek to promote good and pure, virtuous, holy and honorable principles, and the curse of God will rest upon those who take a contrary course. These things do not always appear at once, but these things will follow as sure as God reigns in the heavens. Then, in regard to the views, ideas and notions of those outside, many of whom are consistent and thoughtful, but a great many of whom are corrupt and led by improper and corrupt principles—in regard to their ideas, we ask very little odds of them. We will try to pursue the even tenor of our way; we will cleave to God, to truth, to righteousness; we will stand as saviors upon Mount Zion, and bless all who will receive the truth, will maintain the principles of liberty, equality and brotherhood among all peoples, and we will oppose fraud, and corruption and illiberality and degradation in every form, and bondage in every shape, and we will pray to the Almighty to help us carry out these principles, which are in the interests of humanity, so far as he gives us strength and power to do it. But to barter

away the principles that God has committed us—never, no never, no never! and let all the congregation say "Amen." [The vast assemblage responded as with one voice, "Amen."] God bless you, and lead you in the paths of truth. Amen.

Conference adjourned till Wednesday, at 10 a.m.

The choir and congregation sang,
We thank thee, O God, for a Prophet.

Benediction by Apostle Erastus Snow.

A priesthood meeting was held in the Assembly Hall, at 7 p.m., at which the speakers were Presidents George Q. Cannon, Willford Woodruff and John Taylor. Much excellent instruction was imparted, many financial transactions were explained, and the whole proceedings were eminently satisfactory to those who had the privilege of being present.

FOURTH DAY.

Wednesday, 10 a.m.

Conference called to order by President Geo. Q. Cannon.

The choir sang,

My God the spring of all my joys,
The life of my delight.

Prayer by Elder Wm. B. Preston.

The choir sang,

Come follow me, the Savior said,
Then let us in His footsteps tread.

Elder William Budge rejoiced very much in having the privilege of standing up before the present congregation to make a few remarks. He had been absent three years, which made the present opportunity more precious to him. He had been engaged with a large number of faithful elders in preaching the Gospel in the old country. His experience abroad had confirmed the truth and the power of the Gospel on his mind. A great change had taken place in the old world among the professing "Christians" since he was there before—there is less confidence among them in the churches to which they belong, and in each other—a trust or confidence is reposed in scarcely any kind of creed or society. They have systems of religion, but they are simply forms. He rejoiced therefore in

the Gospel of Jesus Christ, which brings solid comfort and joy to the believer, which is in striking contrast to the empty and powerless forms of the religions of the age. He spoke of the abject slavery and poverty among the masses of the people abroad, and the excessive wealth of the favored and aristocratic class. He then spoke of the labors of the elders who are now sent out to warn the nations and calling people to repentance. He felt truly thankful for the aid and counsel of the First Presidency which he received while abroad, and for the faithful elders they had sent out to assist him in the preaching of the Gospel. He bore testimony that this is the work of God. His kingdom is set up, his servants hold his priesthood, and no power on earth can stay its progress; it will increase in power and might as it has done, but more abundantly. He rejoiced in this work, which he knew to be divine, and prayed that God would continue to inspire all his servants to build up his kingdom on the earth.

President George Q. Cannon read a partial report of the Primary Associations of the Territory. The officers are: Louie Felt, President; M. M. Barratt and Clara M. Cannon, Counselors; Lelia F. Freeze, Secretary; Minnie Felt, Treasurer. The report was adopted by unanimous vote. Also a report of the appropriation that was voted for at our last Conference in aid of the poor.

President John Taylor said in listening to the report it would be seen the majority of the Stakes had fulfilled their obligations, but some had not done so, and all who were in favor of those delinquent Stakes filling their obligation were called upon to raise their right hands. (There was a unanimous vote.) It was also motioned and carried that the report so far as corrected be adopted.

President George Q. Cannon then read a report of the amount of back tithing, which the Church had agreed to remit, which was also adopted by unanimous vote.

A report of the Emigrating Fund Company was also read, together with the amount remitted.

President John Taylor made a few remarks on the subject of the amounts which had accumulated on the books as back or delinquent tithing, and which by vote of last Conference the Church had agreed to cancel a portion of, so that their tithing record could be clear and plain, and he hoped in the future, there would be no more delinquencies allowed to accumulate. He did not approve of promissory notes being given. Some people seemed to think when their notes were given, the debt was paid. He wished them to honor the law as given by the Lord, and live up to it. He also desired the Saints to pay every honest obligation they enter into, and thus secure a reputation for honor and integrity and uprightness of character. The report of the Emigration Fund Company was then adopted as read.

Apostle F. D. Richards arose to make some explanations of the report of the P. E. Fund. He spoke of the poverty-stricken circumstances of many of the poor in the old country, and also the indebtedness to the Fund of many of those who have been helped to this country, and these facts should stimulate those who are owing to make every effort to meet these obligations as early as possible, and should also act as an incentive to the Presidents of Stakes and Bishops to use their influence in having these debts gathered in. In cases where misfortune, sickness, or poverty prevented the Saints from paying their indebtedness to the Fund, the public stretches forth its hand to their relief that they may be free from the burthen that was hanging over them, but those who were able were expected to settle their obligations.

Apostle Erastus Snow thought a more thorough wakening up among the local Lesser Priesthood should be promoted and encouraged, in looking after, and giving personal attention to the collection of those debts, and not exclusively leaving them rest on shoulders of the P. E. Fund Committee. He also made some remarks on the subject of tithing, and the reports on the Bishops' schedule, by which appeared that many of the Saints pay no tithing at all, and others only a moiety of a tithe. Under

these circumstances what duties devolved upon the authorities of each Stake? He thought it was imperative on them to teach the people the law of the Lord, and the great blessings that will flow to them through their obedience and to instruct them in the spirit of meekness and forbearance, not by constraint, but labor to increase faith in their hearts, that when they obey the law they may do it understandingly and not in the fear of man. He then gave some excellent instruction to the various officers of the priesthood in the Stakes of Zion. Over 30 years have passed since he and Brother F. D. Richards and others had commenced to labor in establishing the P. E. Fund and bringing out the first companies under its auspices, and during that period not one individual had ever been oppressed in the collection of its dues. He begged, however, that there might be more vigilance used in the future towards the payment of P. E. Fund debts, that a better showing may be made by another Conference.

The choir sang the anthem,
Hearken unto me.

Conference adjourned until two o'clock p. m.

Benediction by Patriarch John Smith.

MISSIONARIES.

The following elders were called to go on missions and were sustained by the vote of the Conference.

Elders who have been called since last Conference, and are now in their fields of labor:

SOUTHERN STATES.

John W. Taylor, 14th Ward, city.
Charles John Brain, 20th Ward, city.
Willard Cushing Burton, 15th Ward, city.
Benjamin L. Bowen, Tooele.
Elam W. McBride, Grantsville.
Samuel Holbrook, Paradise.
Thomas W. Smith, Pahreah.

UNITED STATES.

Jefferson Wilcox, Millville.

NEW ZEALAND.

William M. Bromley, Springville.
Nicholas H. Goosbeck, "

John Solomon Ferris, Marysvalle.

SANDWICH ISLANDS.

Henry Alberto Woolley, 13th Ward, city.
Samuel Edwin Woolley, Grantsville.
James Hamilton Gardner, West Jordan.

ITALY.

Salvatore Carrao, 18th Ward.

Missionaries for April Conference 1881:

GREAT BRITAIN.

Abraham Halladay, Provo.
Wm. H. Apperley, Logan.
Rodney Hillam, 10th Ward, city.
Joseph Wadley, Pleasant Grove.
A. N. MacFarlane, 21st Ward, city.
Alfred Alder, Kaysville.
William Butler, Marriotts.
Joseph Greaves, Logan.
Henry W. Brown, South Cottonwood.
Alexander Perry, Willard.
John Stoddard, Wellsville.
Wm. W. Hunter, American Fork.
David McKay, Huntsville.
Robert MacFarland, West Weber.
Jos. E. Tanner, Payson.
Franklin B. Woolley, St. George.
Charles Wilkinson, Leeds.
Charles H. Greenwell, West Weber.
David J. Evans, North Ogden.
David M. Evans, 7th Ward, City.

SCANDINAVIA.

Joseph R. Sinvall, Paris.
J. M. Christensen, Moroni.
Lars P. Christensen, Richfield.
Jens Peter Jensen, Hyrum.
John Johnson, Ovid.
Oluf C. Larsen, Ephraim.
Hans Jorgensen, Pleasant Grove.
James Jacobson, Fountain Green.
Rasmus Christofferson, Lynne.
James Jorgensen, Moroni.
Anders Larsen, Washington.
Peter Sundwall, Fairview.
Andrew Eliason, Logan.
Frederick Peterson, Grantsville.
Solomon Peterson, Santaquin.
Soren C. Petersen, Elsinore.
H. O. Magleby, Monroe.
Rasmus Olsen, Draper.
Niels Heilesen, Glenwood.
Tiller Israelsen, Hyrum.

UNITED STATES.

Sylvester Bradford, Spanish Fork.
John N. Thueson, Monroe.
Joseph T. Doxford, "
James Mellor, Jr., Fayette.
Joseph E. Mullet, 19th Ward, City.
George W. Bradley, Moroni.

George O. Noble, South Bountiful.
 John B. Thatcher, Logan.
 D. M. Stevens, Ogden.
 James O. Stevens, "
 James L. Jensen, Bear River City.
 Denmark Jensen, Honeyville.
 Jens Frandsen, Huntsville.
 James Godfrey, South Cottonwood.
 Wm. Barker, Mound Fort.
 Thomas J. Steed, Farmington.
 John A. Wakeham, Riverdale.
 Eli A. Folland, 16th Ward.
 Christian Wallentine, Paris.

SOUTHERN STATES.

James T. Hammond, Logan.
 Adam Emrey, Midway.
 Alphonzo H. Snow, Brigham.
 Joshua Taylor, 13th Ward, Salt Lake City.
 William Asper, 19th " "
 Wm. D. Hendricks, Lewiston.
 Samuel Oldham, Paradise.
 John S. Carpenter, Glendale.
 John E. Carlisle, Logan.
 Thomas H. Merrill, Richmond.
 Jedediah Goff, West Jordan.
 Oscar M. Fullmer, Providence.
 George C. Parkinson, Franklin.
 Joseph W. Thatcher, jr., Logan.
 Richard A. Robinson, Paragonah.

GERMANY.

John Hasler, Mount Pleasant.
 James Beus, Hooper.

HOLLAND.

Ephraim T. Myers, Ogden.

Missionaries to Arizona.

FROM PROVO CITY.

Daniel Vincent, Jr.
 Thomas T. Holdaway.
 Joseph Almy Holdaway.
 George Billings.
 John P. Rochlesberger.
 Franklin Scott.
 William Stradding.
 Joel W. White, of Kington.
 Joel W. White, Jr., "
 Jos. T. White, "
 August Mineer, "
 John H. Heep, "
 Cyrus Farl, "
 Andrew Mineer, "
 David Thomas, "
 John Springthorpe, "
 Isaac Thomas, of Kanosh.

FROM SPRINGVILLE.

James Hall,
 George Marcock,
 Charles Bird.

FROM SPANISH FORK.

Erick Larsen.
 Robert Holmes.
 Joseph L. Hales.
 Andrew Jensen.

FROM SALEM.

John F. Shields.

FROM PAYSON.

Henry Butler.
 Jeremiah Bingham, Jr.

FROM SPRING LAKE.

D. C. Babbitt.

FROM GOSHEN.

George Williams.

FROM LEHL.

G. Sorensen.
 Otto Hudson.
 John B. Peterson.

FROM PLEASANT GROVE.

Neils C. H. Heiselt.
 Henson Heiselt.

FROM AMERICAN FORK.

Charles Green.
 Joseph Forbes.

FROM WASATCH STAKE.

Charles Love, Midway.
 Thomas Murdock, Heber City.
 C. Davis, Midway.
 C. Bergner, "
 Orson Lance, "

FROM WEBER STAKE.

Wm. Stimpson, Riverdale.
 Robert Baird, Lynne.
 James Baird, "
 James W. Walker, Lynne.
 Thomas Allen, Ogden.
 Sanford Bingham, jr., Ogden.
 W. B. Hutchins, Lynne.
 Thomas S. Browning, Ogden.
 Allen Henry, Ogden.
 Joseph Taylor, Harrisville.
 Moroni Taylor, "
 James H. Taylor, "
 W. H. Gagan, "
 Heber Taylor, "
 Robert Moffet, Eden.
 E. N. Freeman, Weber County.
 Willard Farr, "
 S. H. Higginbotham, Ogden.
 F. D. Higginbotham, "
 Wm. Moffett, "
 Joseph A. Moffett, Eden.
 Lamoni Taylor, Harrisville.
 Frederick Frorer, Eden.

FROM SANPETE STAKE.

J. A. Lambson, Ephraim, North Ward.
 Henry Oviatt, " " South "
 Rudolph N. Bennett, Mount Pleasant,
 North Ward.
 Thos. Coats, Mount Pleasant, South
 Ward.
 Jens Larsen, Manti, North Ward.
 Peter R. Peterson, Manti, South Ward.
 Henry Fowles, Fairview.

— Olsen, Moroni.

Andrew J. Aagreen, Fountain Green.
 Hans Adolph Thompson, Spring City.
 Simon Hansen, Mayfield.
 Andrew Fjeldsted, Gunnison.

Miles P. Romney, St. George.

O. C. Ormsby was added to list of missionaries to Europe.

[TO BE CONTINUED.]

OUR SPIRITUAL SURROUNDINGS.

(From the Salt Lake Woman's Exponent.)

That we are more or less influenced by spiritual powers, either good or bad, scarcely any one will deny. That Satan and his host are seeking whom they may destroy we learn from the Bible. And this is done by them influencing persons to do wrong, hence it is by our own acts we are condemned. We read of Mary Magdalene being possessed of seven devils, and of evil spirits being cast out of many others. Then we each have our guardian angels to watch and protect us, and these, P. P. Pratt says, "are our kindred—our fathers who have died and risen again in former ages." Angels are sometimes resurrected beings—persons who once lived on this earth, but have passed to the higher spheres. Spirits are persons who have died and not yet been resurrected, or received their immortal bodies. History informs us that both have often returned to earth and made themselves known to many people. From the Bible we learn that angels appeared to Abraham, Lot, Hagar, Jacob, Balaam, Elijah, Joshua, Daniel and others, and many angel visits are recorded in the New Testament, to Zachariah, St. Peter, Joseph and Mary and St. John, and in the Book of Mormon we read of angels appearing to Alma, Amulek, Nephi and Lehi, and in this age messengers have appeared openly to Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris. These messengers had some important business to transact, or message to deliver. The

Book of Mormon says one of the gifts of God is "beholding of angels and ministering spirits." The Bible tells us one of the gifts is the discerning of spirits. From Wilford Woodruff, through the *Deseret News*, we learn that he has, in dreams that seemed almost real, seen and conversed with Joseph Smith many times since his death, and that last winter he "had many such interviews with President Young, Heber C. Kimball, George A. Smith, Jedediah M. Grant, and many others" who were dead. P. P. Pratt speaks in some of his writings of receiving a visit while in prison from his dead wife. How often do we feel at times an unseen assistance, some power enlightening our minds and making things clear to our understanding, and assisting us in something we are doing, when, should we try to accomplish the same object at another time, unaided, we would make a comparative failure. That such is rendered may be proved by the following: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come;" and it was certainly by no mortal power that the "wall [of Jericho] fell flat."

* * *
 ANN FELLOWS.

A sweet temper is to the household what sunshine is to trees and flowers.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 16, 1881.

A FEW WORDS ON THE OTHER SIDE.

It is so rare that men are sufficiently upright and independent to speak the truth concerning the Latter-day Saints, and still more so for any paper to publish such statement, that we cannot refrain from mentioning the candid and unprejudiced report of Salt Lake City given by Mr. Timothy Coop, J.P., of Wigan, who returned home recently from an extensive tour in the interest of Christian schools. Mr. Coop is the head of a large establishment in Wigan, and employs a thousand work people, by whom he is much esteemed and respected. On his return from his trip, which included New York, Cincinnati, Salt Lake City, and San Francisco in the United States, the Sandwich Islands, Auckland New Zealand, Melbourne Australia, Adelaide, Ceylon and other points of interest, his employees met in the Public Hall, Wigan, and presented him with an illuminated address of welcome; and in his reply, which was a descriptive lecture on his travels, Mr. Coop made very favorable mention of our people as he found them in his journey across the continent. A brief synopsis of his remarks appears in the *Wigan Observer* of the 16th ult., from which we extract for the benefit of our readers the following on Salt Lake City:—

“From Cincinnati he went to St. Louis, and then to Salt Lake City, the Mormon city. A few years ago it was a barren tract of country, and now was one of the most beautiful cities in America. The streets were three times as wide as King-street, in Wigan, and the buildings were grand designs of architecture. The tabernacle was in the shape of an egg, everything internally was comfortable and substantial, and possessed of the best acoustic properties he ever knew. It would be at least twelve times as large as the hall in which they were then assembled, and would seat 12,000 people, and often 15,000 were accommodated. In cases of fires there were twenty doors for purposes of egress, so that the whole congregation could be cleared out in a minute and a half. The people of the city were building another cathedral in granite marble, and they had 500 stonemasons at work. It was surprising how a people like this had been able to raise such structures, but he found that it all depended on organization of a thorough character, and they were also very true to their principle of faith.”

Mr. Coop's comments on the Saints were not confined to the above paragraph, but this synopsis gives an idea of the gentleman's favorable impressions

regarding the principal city reared by the Latter-day Saints in the mountains' Will our friends be as ready to believe the honest statement of a gentleman of means and influence *in favor* of the "Mormon" people,—one who has been among them, as they are to accept every floating rumor and wicked misrepresentation circulated by people without standing in any community, and who in many instances have never been fifty miles away from their own homes. Some of these people would have the world believe that the Saints are semi-savages, living in the rudest of huts, and suffering their children to grow up in squalor, ignorance and vice. But here is one of the intelligent people who, with eyes and a fair quantity of brains in their heads, go for the purpose of seeing the people in their mountain home, return, and with pleasure describe the prosperity, thrift, industry, system and general progressive character of the Saints, the beauty of their city, the elegance of their buildings, and the peace and happiness which prevail in their midst; thus endorsing the statements of the elders who are continually laboring, without money and without price, to subvert prejudice and establish facts in the minds of the people in these lands, concerning the members of the Church of Christ, who are building up the Zion of God on the American continent. Why do people so daintily strain at the gnat of truth, and greedily swallow the camel of falsehood? In short, so much is anything favorable discredited, that it has become unpopular to speak the truth concerning the Saints, and newspaper correspondents, for their own personal safety, almost invariably mix large doses of rank abuse, stale innuendoes, sarcastic epithets and bombastic repudiation of "Mormon" doctrines, with any fair statement their conscience or reputation may require should be made concerning the "Mormons," lest their fairness or favorable inclinations should sour the public mind against them, and they be classed as "sympathizers," or friends of that much hated people. When, therefore, we see a man who has the courage to stand up boldly and tell the truth, and is not afraid of the consequences, he at once wins our respect and we honor him as a man of truth. Personally we are unacquainted with Mr. Coop, but respect him as an unprejudiced gentleman of veracity, and join in bidding him welcome to his home in Britain.

MISSIONARIES ARRIVED.—Twenty-nine missionaries from Utah, in charge of Elder John Stoddard, arrived on Friday evening last at 9 p.m., by S.S. *Wyoming*, of the Guion Line. Twelve of the number were for Scandinavia, two for Switzerland, and the remainder for Great Britain. There were also four ladies and one child, who accompanied the party. The voyage across the ocean was excellent, and the health of the company was good on their arrival in Liverpool.

APPOINTMENTS OF TRAVELING ELDERS.—William Butler and Abraham Halladay, in the Birmingham Conference; Rodney Hillam, in the Leeds; Benjamin E. Rich, Manchester; Joseph Wadley and Alfred Alder, Bristol; John Stoddard, Robert McFarland, David McKay and Alexander Perry, Glasgow; David M. Evans, Liverpool; Charles H. Greenwell and Franklin B. Woolley, Nottingham; Joseph Greaves, Sheffield; David J. Evans, Wales.

BIRMINGHAM CONFERENCE.—A conference will be held in Egyptian Hall, Snow Hill, Birmingham, on Sunday, May 29th. Meetings will convene at 10.30 a.m., and 2.30 and 6.30 p.m. President Carrington and others will be present. On Monday, May 30th, a Concert will be held in Hockley Chapel, Hunter's Vale, off Farm Street, commencing at 7.30 p.m.

CORRESPONDENCE.

THE COMPANY AT NEW YORK.

New York, April 26, 1881.

President A. Carrington.

Dear Brother, — After leaving Queenstown at 9 o'clock on Sunday morning, the 17th inst., we had very fine weather up till Wednesday afternoon, making good time with fair wind and smooth sea, the sun also being our welcome and pleasant companion. On Wednesday afternoon, however, head winds set in, and, as a consequence, we encountered heavy seas, the vessel rolling and pitching considerably. Of course this necessarily occasioned considerable seasickness on board, and most of the Saints confined themselves to their berths; but this did not last long. On Saturday morning the wind changed and the sea became more calm, and, as a result, the Saints appeared more frequently on deck, and with much more pleasant countenances.

Their general health has been and is good, but it is our sad duty to report one death—that of brother Wm. Bailey, from the Tupton Branch of the Sheffield Conference, who died of consumption, and was buried in the sea about 400 miles from New York, as we were not permitted to carry him to land. He was a young man about twenty-two years of age, and died in full faith of the Gospel.

We have held several interesting

meetings on board with the Saints, administering the Sacrament to the people, and imparting words of encouragement and consolation. We also had a very enjoyable time in a concert held two nights ago among our people, several of the officers of the ship, as well as some of the passengers, being present.

We landed here about five o'clock this afternoon, being met by Elder Wm. C. Staines. The voyage throughout has been generally very prosperous.

The brethren and Saints desire kind remembrances to yourself and all in the Mission, and our prayers ascend night and morning to the Lord God of Sabaoth, that he will speedily open up the way whereby his faithful Saints may gather up to Zion, and rejoice more fully in the eternal truth of life and salvation.

Praying the revelations of God to continually guide you in all your labors, we remain,

Your brethren in the Gospel,

DAVID C. DUNBAR, President,
JAMES H. WALLIS, Clerk.

P.S.—6 p.m., April 27th. We are now safe on the cars, all ready for our journey overland. We expect to start in half an hour. All the company are well.

D. C. D.
J. H. W.

MISSIONARY INCIDENTS.

(From the Salt Lake "Juvenile Instructor.")

There are no people on the earth, that we are acquainted with, who exercise so much faith in God our heavenly Father as do the Latter-day Saints. No other people seek for his protecting care as they do. Nor are there any people to whom his protection is oftener extended or made

manifest more visibly than unto this people.

Especially has this been the case with hundreds of our elders, when traveling and preaching the Gospel. A few of these instances of divine protection in my own experience I wish to relate.

While on my way to Nauvoo, Illinois, in the month of June, 1845, going down the Ohio River, the steamer I was aboard of ran aground on the "Flint Island Bar," just above Evansville, Indiana.

I remained on the boat for thirty-six hours; and the water in the river being very low, and getting lower every day, and, seeing no prospect of our getting past this bar, I concluded to go ashore and work a few days, as I understood laborers were in demand in Evansville. The captain of the steamer aground, accordingly, refunded me a just proportion of the passage money I had paid him.

I procured work for one week, at the end of which time the river began to rise. Being very anxious to pursue my journey, I went aboard the first boat that landed at Evansville, which I learned was going as far up the Mississippi River as Galena. I made arrangements with the clerk for passage to Nauvoo, but did not pay him at the time, as he said the boat would not leave for two hours.

I was never more desirous to pursue my journey than I was on this occasion, yet soon after going aboard a feeling of aversion to going on that steamer took possession of me. Instead of a sensation of joy, an indefinable dread, or foreboding of coming evil was exercising an influence over me, that increased in its power every moment, until I could resist no longer, and, snatching up my trunk, I fled with it to shore, just as the deck hands stopped to haul in the gangway, and the boat moved off.

I put my trunk down on the bank of the river, and sat down on it, too weak to stand on my feet longer.

This was a new experience to me, then. What did it mean? One thing was certain, I felt as if I had just escaped from some great calamity to a place of safety.

Two days after this I took passage

on another steamer for St. Louis, where in due time I arrived in safety. As I walked ashore I met a newsboy crying his morning paper, and the items of news it contained, the most prominent of which was an account of the ill-fated steamer that I had made my escape from at Evansville on the Ohio River. I purchased the paper, and found that the boat had been snagged in the Mississippi River, below St. Louis, in the night, and sunk, with a loss of nearly all that were on board.

The mysterious feeling that impelled me to leave that boat was cleared up to my satisfaction. There remained not the shadow of a doubt that Providence had interposed between me and the great danger.

The thanks, gratitude and joy that filled my whole being on this occasion, I will not try to describe.

On another occasion, when on a mission in the State of California, in the year 1857, it became necessary for me to make a visit from the north end to the south end of the San Francisco Bay.

There were two ways open to me to make this trip. One was to take the steamer and go by water from Petaluma to San Jose, the place I wished to visit. The other was by land, on horseback, around the east side of the bay, by way of Vallejo and Benicia.

I had stayed over Monday night at the house of a Mr. H——, who was preparing to move south with his family, and who prevailed on me to accompany him around by land. He offered to feed both myself and horse as far south as I desired to go, thus relieving me of any expense.

Mr. H—— had taken great pains to tell me of a Mr. O——, who was very favorably inclined to our people and doctrines. He thought that I ought, by all means, to visit him, and that I could do so on the coming Friday evening, and join him (Mr. H——) on Saturday morning at Vallejo, on the proposed trip.

This all appeared to me to be right enough, as Mr. O—— lived nearly in a direct line from Petaluma (the place I would start from on Friday) and Vallejo.

Mr. O—— had often invited me to make him a visit, and I therefore promised Mr. H—— that I would accept of his kind offer, and meet him at Vallejo as proposed.

On the Friday following, I took dinner at A. J. Mayfield's, near Petaluma. Soon afterwards I caught and saddled my horse, when I began to feel opposed to going to Mr. O——'s.

I remarked to Mr. Mayfield that I was tempted to give up my visit, at which he and wife (who were both great friends of ours) began to insist that I must not fail to visit Mr. O—— and family, as they were very anxious for me to do so. His acquaintance and friendship, they said, would be a great advantage to me, as he was a man of wealth and great influence.

Having nothing to offer as an excuse for not going, I mounted my horse and rode away.

The distance was about four miles; and, as I proceeded, the same mysterious influence was brought to bear upon me that had saved my life on the other occasion just related.

This aversion grew and increased upon me until I came in sight of Mr. O——'s house, which was located in a beautiful vale, some half a mile away. From this point I could proceed no farther, or, to say the least, it seemed madness to do so.

So powerfully was I impressed that some impending evil awaited me if I went farther, that I turned my horse about and started back on a gallop, which I did not break until I arrived at Mr. Mayfield's again, feeling all the time as if I was fleeing from some great calamity.

The explanation I gave this family did not seem to satisfy them. I could see they thought me a little inclined to lunacy. However, next morning all was made plain enough.

Having given up my trip round the bay, I went, in company with Mr.

Mayfield, to Petaluma, to take steamer and make my trip by water.

We had been in town but a few minutes when we met with Mr. O—— who had come in to get out a warrant and an officer to arrest Mr. H——, whom I was to have met that same morning at Vallejo.

Mr. O—— had been robbed the night before of eight thousand dollars in gold, and he charged H—— with being the guilty party, which afterwards proved to be true.

If I had not been prevented by a kind Providence, I would doubtless have been arrested at Benicia with him, as his accomplice.

The reader can easily perceive the dilemma this would have placed me in. And no doubt this family would have done all in their power to fasten the guilt upon me, in order to save themselves.

As soon as Mr. Mayfield and I were alone, he exclaimed, "O, I know now why you could not visit Mr. O——'s last evening."

That family no longer regarded me as being superstitious.

As in the other case I considered this a wonderful escape from a terrible snare, and was full of gratitude, giving thanks to Almighty God for the same.

Since then I have given more heed to the still small voice of the Spirit, and, consequently, have escaped many snares and evils that I might otherwise have fallen into.

Many other incidents I might relate of a similar nature. And there are thousands of our people who could testify to a great many marvelous deliverances, many of them more wonderful than those I have given in this sketch. Therefore I advise the youth of Zion to seek always for the guidance of the Holy Spirit, and for our Heavenly Father's kind and protecting care to be extended over them.

H. G. B.

POVERTY AND ECONOMY AS APPLIED TO YOUNG MEN.

—o—

I am not at all sure that poverty is any great injury to a student, at least in these days, when the appliances of education are so cheap, and the road

to knowledge has been cleared of most of the tolls. In the first place, it is a great stimulus to labor; so great a stimulus that Pythagoras said:—

"Ability and necessity dwell near each other." Almost all our great thinkers and workers have been poor men—(I use the word "poor," of course, as an antithesis to "rich," and not in the sense of "indigent")—Locke and Newton, Milton and Shakespeare, Spencer and Wordsworth. Dr. Johnson owed much of his force and character to his poverty, which, indeed, in his case, approximated closely to want. He used to tell how Richard Savage and himself often walked the streets until four in the morning, conversing upon things human and divine, until they could endure the pangs of hunger no longer, and proceeded to breakfast on fourpence-halfpenny between them. Second, poverty aids the discipline of the heart. It teaches endurance and sympathy; we learn to feel for others through what we ourselves suffer. And third, it takes from us the means of yielding to the coarser temptations, and urges us to seek our pleasures in the study of Nature and the companionship of books. On the other hand, poverty has a hardening and narrowing effect upon certain characters, and exposes a man to much painful contumely, and many sharp rubs against the world's sharp angles. But it is only oppressive in its burden, only demoralizing in its influence, when it is the result of prolonged indebtedness, when it is the delirium of a fever of dissipation and extravagance. It is possible, I think, to make a distinction, and say that the honorable poverty in which one is nurtured, as Ferguson was, and Franklin, and George Stephenson, strengthens and inspires; but that the squalid poverty into which excess plunges a man, as it plunged Sheridan and Theodore Hook, weakens and degrades. But whether you enter upon your race, my friend, in the poor man's cloth of frieze or the rich man's cloth of gold, form at the outset a habit of economy, accustom yourself to the strict measure of thrift, and cry to the demon of debt:—"Get thee behind me Satan!"

Four primary "causes" may be distinguished as issuing in this one fatal "effect" of debt—namely, dress, gambling, ostentation, expensive amusements. No man who has once resolutely seized upon the idea of self-

culture will allow himself to be beguiled into either of these snares.

Dress for example; a really small sum will enable you to maintain a becoming and respectable appearance, even though you should be unable to practice the wonderful asceticism of a Scotch student known to the present writer, whose bill for clothes did not exceed £5 per annum. Self-respect demands that we shall attire ourselves in garments which will not attract notice by their vulgarity or coarseness; but this is the sole consideration that need regulate our toilet. Leave the fops and fribbles of fashionable society to have a conceit about coats, a taste in trousers, a wit that discriminates in waistcoats; you and I, my friend, have deeper interests to study, higher objects to pursue. Simplicity, cleanliness, neatness, these are our canons of dress, and, adhere we to them ever so closely, they will not run us into debt. But what shall we say of gambling? On a large scale we may suppose it to be out of reach of the young student. Happily the doors are closed to him of those appropriately called "hells" where so many lives and fortunes have been hopelessly wrecked. But the gambling spirit, once aroused, finds means of indulgence almost everywhere, and it must be the student's task to repress its primary exhibition. Let him make a solemn resolution never to meddle with wagers or games of chance. Let him eschew the slightest connection with horse-racing, and steadfastly set his face against every variety of speculation. The curse of our age is the inordinate desire to grow rich rapidly, to make money without working honestly for it; but whether you dabble in the transactions of the Stock Exchange or invest in "bogus" companies, you are as surely sowing the wind to reap the whirlwind as if you staked your all on the chances of "rouge et noir." Morning and evening the gates of Mammon are thrown open to entice alike the unscrupulous and the unwary. In the mad race for wealth men throw aside their keen sense of honor and women their natural delicacy. Alas for the student if he too be seized with the prevailing fever! He may then say farewell to

all hope of self-culture, all thought of plain living and high thinking." "The excess," says an eloquent writer, "to which this master-passion is carried prevents our just and natural estimate of happiness. It cannot be otherwise when that which is but a means is elevated into the greatest of ends; when that which gives command over some physical comforts becomes the objects of intenser desire than all blessings intellectual and moral, and we live to get rich instead of getting rich that we may live. The mere lapse of years is not life; to eat and drink and sleep; to be exposed to darkness and to light; to pace round in the mill of habit and turn the wheel of wealth; to make reason our bookkeeper and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust, are the true nourishment of our natural being. But these things, which penetrate to the very core and marrow of existence, the votaries of riches are apt to fly; they like not anything that touches the central and immortal consciousness; they hurry away from occasions of sympathy into the snug retreat of self, escape from life into the pretended cares for a livelihood; and die at length busy as ever in preparing the means of living." A third cause of debt I have stated to be ostentation; the silly ambition of appearing something that we really are not, of outshining our companions, of surpassing them in their lavishness, of going beyond them in their excesses. I have known the lives of not a few young men overclouded at the outset by their submission to this most frivolous, of temptations. They mixed perhaps in what is called good society;

their companions were better able than themselves to dress well and live expensively; but instead of manfully relying on their character and conduct to secure respect, they attempted to meet their "friends" on their own grounds, and to claim equality with them on the score that they spent as much as, or even more than they did—the strangest standard for a man's moral and intellectual measurement that ever was set up! Brown expects Jones and Thomson to admire him because he lives at a rate he cannot afford! But this ostentation is vulgar as well as dishonest. No true gentleman demands the suffrages of his fellows on false pretences; no true gentleman affects to be other than he really is. Society not unjustly ridicules the parvenu in every class; the man who hopes to make "a position" by putting forward external and adventitious circumstances as his "letters of recommendation." The satire of Thackeray is never more keen than when it is directed against such professions. Lastly, an indulgence in expensive amusements is a frequent cause of debt. But you will say that young men must have recreation. True; but the recreation that eventually dips them deep into mental anguish can never be worth the cost. Where there's a will there's a way, and a man may take his pleasures cheaply if he be a true disciple of thrift. A game at cricket is both cheaper and more wholesome than a game at billiards. An hour's stroll on Hampstead Heath or in Bushy Park is both cheaper and more wholesome than "an oyster-supper." I have often wished that some one with the requisite knowledge would compile a guide to the cheap amusements which are open to the people; it might be made, I think, both useful and interesting. A man's tastes, however, so far as they are honest and decent, must necessarily be consulted in the choice of recreation; and the simple duty of the moralist is to insist upon the advantage of economy, which, in Johnson's sonorous language, is the parent of integrity, of liberty, and of ease, and the beauteous sister of temperance, of cheerfulness and health.—*From Adams' Plain Living and High Thinking.*

WHO ARE CLEANSED BY THE BLOOD OF CHRIST?

BY ELDER JOHN COOPER.

The Latter-day Saints are sometimes accused by the so-called Christian world, of not believing in the atonement by the blood of Christ; and whilst the world so accuse them, we find, on investigation and comparison, that they are the only people who really and effectually believe in the redeeming efficacy of the blood of the Savior. In searching the Scriptures of divine truth, we find the Apostle John in his epistle, chap. i, verse 7, makes use of the following language: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." When we read this epistle, we find that John was addressing members of the Church who had obeyed the first principles of the Gospel, and over whom the apostle had the watch-care; and in teaching them their duties, told them that they, in connection with himself and all the rest of the Church, if they would walk in the light of truth and according to the instructions contained in the Gospel, then the "blood of Christ would cleanse them from all sin."

Now this is exactly what the Latter-day Saints have taught to the world of mankind, are now teaching, and will continue to teach until the end, and in doing so demonstrate to the world that they are the only people, who believe and practice those principles which insure to all mankind that freedom from sin, which was purchased by the blood of Jesus Christ. We understand that the mission of the Savior, according to the Scriptures, was in the first place to redeem the world from the original sin of our first parents. Corinthians xv. 21, 22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." This is one of the great principles of the doctrines of Christ as taught by the Latter-day Saints, and they not only teach this, but all the other principles inculcated by

Him as necessary to believe and obey. Christ also laid the foundation by which we can obtain forgiveness of individual sins, through obedience to certain requirements. He taught faith in Himself as the Son of God, and as the Mediator with the Father, and in the Holy Ghost, the Comforter, also repentance of individual sins, with baptism by immersion in water for the remission of the same. According to John iii. 5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And also the gift of the Holy Ghost, by the laying on of the hands of the apostles and servants of God, is shown in the Acts viii. 14-17: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." After the people had obeyed these principles, and were taught to add to their faith, virtue, knowledge, temperance, brotherly kindness, charity, and to endure faithfully to the end of their lives, living by every precept of the Gospel, carrying out the same in their lives, and walking in the light of the Spirit of truth, then the blood of Christ "cleansed them from all sin."

Jesus said, "If ye love me ye will keep my commandments." In order to show that we believe in Christ, in his life, death and resurrection, we must keep his laws and commandments, practicing the same in our lives, showing by our works that we are not only "believers of the word, but doers of it too." If we carry out the principles of the Gospel in our lives, as laid down by the Savior and taught by his disciples, both in the ancient Church and at the present day, then we shall

walk in the light as God is in the light, then "the blood of Jesus Christ his Son will cleanse us from all sin," and we shall become each day better prepared to meet the Lord at his coming, and to dwell in purity in his heavenly kingdom.

POETRY

—O—
SPRING.

[SELECTED.]

A bird came flying over the hills,
Over bare forests and ice-bound rills;
He sang a song so glad and true,
It floated up to the sky of blue,
And down where the young buds waiting lay
For the wooing sun to come that way.

Then he darted down to a brown old tree,
And sang it the news right merrily:
"The grasses will grow and the flowers and
bloom,
For spring is coming, is coming soon!
The sunbeams bright will warmer grow,
The rivers and rills will faster flow;
Be glad I be glad for the news I bring,
And welcome the coming of beautiful spring."

A few snow-flakes that lingering slept
Where the warm sunshine but seldom crept,
Waked up at the notes of the wild song-bird,

Trembling with fear as the song they heard;
Then clung to old earth, and weeping they
lay,
Their home, to the last, on her bosom of clay.

Hark! there's a stirring among the trees,
And a breath of flowers in the whispering
breeze;
It comes to us from the balmy south,
With fragrant kisses in its mouth—
Its touch is as soft and warm to me
As an infant's dimpled palm could be.

See! o'er the hills in the morning bright,
There's a deeper glow and a rosier light!
And a fair, sweet show of the coming queen,
Along the mountain side is seen.
Bloom bright, ye flowers, ye wild birds
sing!
All hail, she comes, the beautiful spring!

DIED.

BAYLIS.—In Loxley, near Wellsbourne, Warwickshire, England, May 1, 1881, of asthma, Elder William Baylis, aged 71 years.

THIRIOT.—Of diptheria, in the Twenty-first Ward, Salt Lake City, Emily Alice, daughter of Joseph and Alice Thiriot, of Park City, aged 8 years and 8 days.—"S. L. Herald."

GALLACHER.—April 17, of inflammatory rheumatism, a son of John and Annie Gallacher, aged 3 years, 6 months and 8 days.—"S. L. Herald."

SAVAGE.—In Payson, Utah, April 7, 1881, Sarah Savage, wife of Henry Savage, aged 60 years and 7 days. Deceased was formerly of Whitechapel Branch, London, England, and died in the faith of the Gospel and with a full assurance of a glorious resurrection.—"News."

ASHBY.—At the residence of Nathaniel Ashby, St. George, April 13, 1881, Joseph Mark, son of Richard H. and Ester Ann Busby Ashby, of Leeds; born December 21, 1873.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 21, Vol. XLIII.

Monday, May 23, 1881.

Price One Penny

FIFTY-FIRST ANNUAL CONFERENCE.

[CONCLUDED FROM PAGE 311.]

FOURTH DAY.

Wednesday, 2 p.m.

Conference called to order by President John Taylor.

The choir sang.

All hail the glorious day,
By prophets long foretold.

Prayer by Apostle Brigham Young.

The choir sang,

Praise ye the Lord, my heart shall join,
In work so pleasant, so divine.

President Joseph F. Smith: I am requested to make a few remarks. I consider it very important for all Latter-day Saints to seek to obtain a correct knowledge in relation to family government. We are peculiar in our associations in the family circle. We are brought into relations with each other in this respect in a manner entirely different to the most of the civilized world; as husbands, we are called to be the heads of our families and to set them an example in all things. There can be no permanent happiness and prosperity in the midst of the families of Zion without purity at home; and on the part, at least, of

the head of the family, there should be manifested wisdom, good judgment, strict justice and impartiality. I believe it to be necessary for men to be just, to be righteous, to be honorable, and to be truthful with their wives and with their children; for the relationship of the husband to the wife, or to the wives, and to the children, is destined not only to continue while we remain in the flesh, but it is a relationship which is destined in the order of the priesthood and the kingdom of God, to continue throughout the countless ages of eternity. And it looks to me as though it were very necessary we should make as few mistakes and errors in the matter of the government of our families as possible, so that we may have the fewer of these unpleasant things to regret in eternity, when we shall look with a perfect clearness upon all our follies and shortcomings. A man, in order to maintain the confidence of his family, the affections of his wives and of his children, must be virtuous, honorable and honest with his family, and be

kind and merciful in his government at home. Any man that will seek to govern his family with an iron rod, or without mercy, or forgiveness, or kindness in his heart, will not succeed, he will have trouble, he will have difficulty, and more than likely will bring disgrace upon himself and more or less upon the principles which he essays to carry out. Not that any principle which is pure and honorable before God can suffer from the wickedness, the ignorance, or the follies of any man or of any people. A principle that is pure, that is righteous, that is God-given unto us, can never be changed from its true character by the acts of men. That which God has given us is of Him, and is good, and nothing can make it otherwise. Nevertheless we can bring disgrace, discredit and dishonor upon ourselves by dishonoring those principles which God has revealed for our comfort and happiness, and the prosperity of the kingdom of God in the dispensation of the fulness of times. There is nothing that is of greater importance to the Latter-day Saints than to become thoroughly acquainted with those principles which emanate from God and from the fountains of truth, respecting the righteous government of the family circle; that wives may have confidence in the husband; that husbands may have perfect confidence in their wives; that affection may reign in the hearts of children toward their parents, and parents toward their children; that we may be united and bound together by those bonds of affection and love which are destined to continue throughout the ages of eternity, and the ages of eternity, and which can never be broken asunder. More especially ought these principles to be observed by those who have entered into the relation of plural marriage; for if a man takes unto himself wives and then mistreats them, neglects them, or shows partiality towards any one branch of his family, he brings dishonor upon that family, and, so far as it appears to the eyes of the world, disgrace upon the cause of Zion and upon the principles which God has revealed. Therefore, husbands, love your wives; wives, love your husbands. Husbands, be true to your

wives, for they have as much right to demand of you purity and virtue and honesty and honor, as you possibly can have to demand the same of them. For these principles must be reciprocal between husbands and wives. And the man that will prostitute himself, the man that will corrupt himself, is if anything more deserving of condemnation than the woman; because the woman is the weaker vessel; and the man should be the head; the man should set the example; the man is the responsible person; and therefore the man that will do wrong should be held to a more strict account for his wrong doing before God and man than the woman who is considered to be the weaker vessel. Therefore it is for you elders in Israel, you male members of the Church of Jesus Christ of Latter-day Saints to honor the principles of the Gospel which you have received, to carry them out irrespective and regardless of the taunts and contumely of the world. We care not for the world, nor for the contempt of the world, inasmuch as we know that we are carrying out the purposes of God, and inasmuch as we are conscious that we are not guilty of the crimes and the wickedness which they lay at our doors and that they charge us with.

God help us to preserve in purity the family relations that exist in the household of faith; that the husbands may be honorable and righteous men; that they may be true to their wives and companions in life, and be ever watchful over their interests and welfare, and that they may be kind and affectionate, teaching them with mercy and kindness and justice and in righteousness all the day long; and extending this same love, mercy and justice and impartiality to all the branches of their family, neglecting none, giving none the heartache, leaving no occasion for sorrow, for accusation and for just condemnation in the hearts of any of their families towards us. I love to see a man live so that he is conscious of having dealt justly and righteously, with every one of the branches of his family; so that he is conscious that none of his wives can point a finger to a single act of his life, in which he was guilty of any misdeed

whatever; and above all things that he is not guilty of partiality and injustice, thereby causing jealousy to arise in the hearts of the wives, causing difficulty, and division, and strife to arise where peace, and union, and love, and harmony should dwell. For unless our families are united; unless they love each other; unless they love the truth, they can no more be God's and His Christ's than the world. Because God has said, "Except ye are one, ye are not mine;" therefore, the family circle must be united, the members thereof must live in peace and harmony as far as it is possible. When we live in peace, and love, and union, establishing in our homes the type of heavenly government, and as long as we pursue this course, God will bless our family relations, and the peace of heaven will reign in our midst; and union and love and power and the blessing of God will be upon all the Israel of God.

This is my testimony in relation to this principle. And that God may help us to do his will and give us wisdom to do right in this and in all things that pertain to the building up of the Zion of the last days, is my prayer in the name of Jesus. Amen.

President George Q. Cannon then presented the names of missionaries, who were sustained by the unanimous vote of the Conference, as published in last evening's *News*.

President John Taylor said, we have voted to sustain the brethren called on missions, by our faith and prayers; I now wish to see if we are willing to sustain them by supporting their families in their absence. All who are willing to do so will raise their hands. The vote was unanimous.

President George Q. Cannon then presented the Authorities of the Church, who were unanimously sustained by the united votes of the Conference as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, First Counselor in the First Presidency.

Joseph F. Smith, Second Counselor in the First Presidency.

Wilford Woodruff, President of the Twelve Apostles.

Members of the Council of the Apostles:—Wilford Woodruff, Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith.

Counselor to the Twelve Apostles, Daniel H. Wells.

The Counselors to President John Taylor, the Twelve Apostles and their Counselor, as Prophets, Seers and Revelators.

Patriarch of the Church, John Smith.

The First Seven Presidents of Seventies, Joseph Young, Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Gates, John Van Cott, William W. Taylor.

The Presiding Bishop of the Church, Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Counselors to the President, the Twelve Apostles, their Counselor and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigrating Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson as his assistants.

Orson Pratt as Historian and General Church Recorder, and Wilford Woodruff as his assistant.

Truman O. Angel as General Architect of the Church, and T. O. Angel, Jr., and W. H. Folsom as his assistants.

As Auditing Committee.—Wilford Woodruff, E. Snow, F. D. Richards and J. F. Smith.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Church Reporter.

President John Taylor said it had been suggested that some additions be made to the auditing committee, and submitted the names of William Jennings and Wm. H. Hooper, who were unanimously sustained as members of the auditing committee. He was very anxious that all the business transactions of the Church should be conducted on correct business principles, so as to compare with any institution in existence. God is perfect in all His works, everything that he controls moves harmoniously and in order, without a jar, and we as his children should imitate him in all his ways and works as far as we possibly can. The Gospel of Jesus Christ is intended to educate us in every principle that will exalt and ennoble us in the scale of being. Time was when there were only six members of this Church; now our numbers amount to many thousands, and we are destined to grow into a great people. It behooves us, therefore, to carry out those principles of righteousness and justice and honesty, that will secure confidence, especially in regard to financial matters. The Presidency of the Church should realize these things. They should avoid self-aggrandizement and selfishness. They ought to be equitable in all things they do, and they should be honest in all their dealings, financially and otherwise. The same should apply to the Twelve; I take these things to myself and to the brethren associated with me. I know that God will require a strict account of what we do, and that what we mete out to others, will be meted out to us. We have no right to bring in our per-

sonal feelings into the administration of justice. We should treat all men, free from any bias, and in kindness and mercy. I see some persons cherish prejudice against others as though they would like to see them hurt; such feelings are from below and not from above, I do not know of any man, not even my worst enemy whom I would wish to see harmed. He then made some excellent remarks and explanations on the atonement of Christ, and showed how Jesus was guided in all things by the desire to do the will of the Father in preference to his own. This spirit should be in our hearts, and we should say, "Not my will, O Lord, but thine be done." It is for the Presidents of Stakes, and the Twelve and all the various Quorums of the Priesthood to seek to glorify God and not themselves. He then blessed every Quorum and institution of the Church, the Mutual Improvement Associations, the Sisters and their institutions, the Primaries, the Sunday schools, the choir, the people, their families and all who love Israel, all men in our land who love justice and equity, and prayed that God would bless them and thwart the purposes of those who seek to subvert truth, justice and liberty, all of which he asked in the name of Jesus Christ. Amen.

The choir and congregation arose to their feet and sang:

"The Spirit of God like a fire is burning,
The latter-day glory begins to come forth."

Conference was adjourned till October 6, at 10 o'clock.

Benediction by President George Q. Cannon.

SPARE MOMENTS.

(From the Salt Lake "Juvenile Instructor.")

It is surprising the amount of spare time a man has in a life-time—every year, week and hour of his life. Very few there are who do not have more than an hour each day which is not occupied with the ordinary duties of life and work. We all wish to live long, yet every day we are prodigal and wasteful of the very stuff life is

made of—time. In the ordinary life of sixty years, if but an hour each day be thrown away to no purpose, it amounts to a waste of several years in the total, and so much of a life is actually lost, never to be called back or regained.

Yet how many there are around us who are continually complaining that

life is too short to accomplish much of anything. Such characters have not yet learned what time is, nor how to use it to advantage. Under ordinary circumstances, if a man takes care of his bodily health and makes a full and proper use of his time, life is long enough to allow him to fill his destiny, do good, and make his mark in the world.

One cannot afford to wait for spare time to come to him before he begins his task; it will not come with the waiting—he must take time. He must even make time by seizing upon every idle moment and making it count for something. Even the moments count up when a few of them are put together.

One hour in the early morning is worth two at night for any purpose, except for sleeping. Then we would save an hour by going to bed early and rising early, and the Lord has counseled us to do this. We would not only save time by it, but we would save our health, and save money by using daylight instead of lamplight.

The workman has time for something, if he would take it, before work in the morning, at dinner time, and after his day's work is done.

If in earnest, an hour or two can be saved nearly every day by any one who is on the alert for spare time.

Once get in the habit of saving our spare time, and we will be astonished at the amount of work we can accomplish in a lifetime or in any given time.

In order to spend spare time profitably, one must have an object in view, and indeed this is the only way we should spend time at all. If we are learning a trade or a profession, we must learn it thoroughly if we would rise in it, always keeping in view that whatever we try to do we should do well.

To study our business as much as we can from books, will greatly assist us in acquiring it. Here we can fill up much spare time with profit, for some day it will yield a handsome dividend.

To read good books is one of the most profitable means of occupying spare time. But here let me advise

my young friends to choose a book as you would choose a friend, and only read that which you know will be of some profit to you.

A man is known by the company he keeps; so is it known what he is and what he will be by the books he is in the habit of reading. Do not get into the habit of reading indiscriminately just to fill up time. This often results in more harm than idleness itself. Before beginning to read, make up your mind what you want to read and study, and then keep to your task.

The spare time of a year earnestly devoted to the study of a language, for instance, will enable one of ordinary capacity to acquire a pretty good understanding and use of it. So with anything else that is worth learning: it is not necessary to go to schools to become learned, if you know how to use spare time.

Take up the subjects you wish to learn one at a time, and devote your spare moments to your task, and in a few years, by diligence and perseverance, you may become learned and useful members of society.

Do not aim at too much. To make your mark in any pursuit, and to become learned in a few things, one must be content to be ignorant of a great many other things. It is waste time to spend your efforts at anything but that which will be of some use to you or to others.

Franklin was only a journeyman printer, but by a judicious use of the very little spare time which he had, became the learned philosopher, statesman and philanthropist, honored by all the world. Abraham Lincoln, too, was a poor laboring man, but by diligence he became a learned and able lawyer and advocate, and filled with honor and credit the Presidential chair of the United States. Yet he was nearly forty before he began to devote his spare time to learning and the law. George Stephenson, the great English engineer, who revolutionized the world of travel, created his good name and fame by occupying his spare moments in the study of his steam engine.

Take courage from these noble examples. What they and others have

done you can do, with the same amount of labor. Remember it is not the one who has the most spare time who will learn and do the most, but he who makes the best use of it will make his mark. The busy and useful man will have, at the end of

his career, the sweetest consolation ever given to man, in the privilege of looking back upon a life well spent, and none of its precious moments wasted.

J. H. PARRY.

PROGRESSION AND PERFECTION.

BY ELDER W. H. KING.

—O—

"Therefore leaving the [first] principles of the doctrine of Christ, let us go on unto perfection, etc."—HEB. vi, 1, 2.

These words, from the writings of Paul, were not only applicable to the Hebrews, but are equally so to us, for we, to some extent, occupy a similar position to the Saints of old—that is, we are the true followers of Christ. There are, however, a few who fail to carry into execution this command of Paul. They have drank at the fountain of intelligence sufficiently to comprehend the first principles of the Gospel; they have laid "the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism and of the laying on of hands," but in some instances they were satisfied with the first draught, and have failed to "go on to perfection." They have built upon the true foundation in complying with the first ordinances of the Gospel, and in so doing they have advanced a few steps in the scale of progression. But it is evident from the Scriptures that we should not be satisfied with the mere knowledge that we are members of the Church of Christ, but after embracing the same, should keep on in the path of progression, until we reach that perfection which alone can fit and prepare us to inherit celestial glory.

What is the reason some fail to "go on to perfection?" A non-progressive feeling is certainly not the spirit which should characterize a Saint of God. This work is onward and upward—progressive and expanding in its nature. The non-progressive "Saint" is like the warrior who gains one victory, and then retires to live

upon the spoils, leaving the field to the enemy; whereas he should have maintained persistent warfare until the campaign was ended, and he had utterly and completely routed his foes. He is not the conqueror who is simply the hero of the first battle, but he who endures to the end, fights the good fight of faith, and never leaves the field till he has vanquished every foe, and firmly established the sovereignty of the government under which he fights. Eternal progression should be our motto, written on every heart and inscribed on every banner. Continual improvement and ceaseless energy in the good cause.

Even the worldling can set us an example—the more wealth he obtains, the more he desires. Why can we not be as energetic in heavenly things? The more of the Holy Spirit we receive, the more should be desired and striven for. It is so noble to rise from the beggarly elements of sin and ignorance, and emerging from the sloughs of false tradition, press forward as votaries in the cause of improvement—brave soldiers in the ranks of godly progression. It is worthy of a Saint to leave behind a name that is pure and unsullied, upon which no stain of pollution can be found—showing that the bearer was a person who honored his God, his religion, and the Divine attributes implanted within his own soul, and was not content to merely comply with the first principles of the Gospel of Christ, but scaled the shining ladder of progression, looking ever upward at the goal to be reached, "a

perfect man in Christ Jesus."

It is a shallow, superficial nature that is satisfied to remain without advancement, with the heavens full of knowledge waiting to be bestowed. But those who knock again and again, will have the doors of eternal wisdom opened to them, and will increase in intelligence and rise to endless power. The English poet says :

"A little learning is a dangerous thing,
Drink deep, or taste not the Pierian
spring;
Here shallow draughts intoxicate the
brain,
And drinking deeply sobers us again."

This is applicable in a religious sense; the knowledge which is received by obedience to the first ordinances—if we do not continue to improve—may tend to intoxicate us with conceit, and herein will prove "dangerous," for the beginning of knowledge is when a person first senses his own ignorance. There is no end to wisdom—there is no end to truth—and no one need fear that the storehouse of light will ever fail; and just in proportion as we advance in knowledge and godliness, so will our capacities increase and our minds expand. There is no stationary point in the Gospel of Jesus Christ—there must be progression, or retrogression will intervene. This principle also applies to immortal beings, and it would not be proper to say that even God had reached the limit of his progress. Perfection is attainable in every sphere, but progression is always possible, and, in fact, is eternal as God is eternal. Those who have laid the foundation of "first works," must not be content therewith, but should labor to rear a structure thereon by learning "line upon line and precept upon precept," that they may in time, through their faithfulness, be prepared for a fullness of joy.

True, there are many difficulties to be encountered on the road of progression, but this only enhances the

value of the prize, and develops the abilities with which God has endowed us. God never designed revealing the "mysteries of the kingdom" to any one, unless he or she showed a disposition to live up to the knowledge they possessed, and then sought for increased light. Many have ascended one step, and discovered a field of truth before them. They may reach that, but they find still greater heights to scale, and the task seems so arduous that they give up all hope and cease to "go on to perfection." On all sides the wearied can see struggling ones going higher and higher, until they are as it were lost in the distance. This is the case with those who have an indomitable will, an unswerving desire, and, aided by the Spirit of God, they increase in the knowledge of the truth, while the slothful servant will find, when it is too late, that he is without the wedding garment, and unprepared for the "marriage supper of the Lamb." The Savior should be our example. He came, and in his humility his judgment was taken away, but as he grew in stature he grew in knowledge, until at last the fullness of the Godhead dwelt in him bodily. Each day should find the Saints advancing in the scale of heavenly progression, and if we make use of our talent, others will be given unto us. Let us seek to progress and use our talents for the building up of the kingdom of God, that while now we are as men among men, in the eternities we may stand as Gods among Gods; becoming even as Christ, "who being in the form of God, thought it not robbery to be equal with God." Seek not worldly praise, but emulate the good and the noble of mankind; be ambitious to honor God, strive to keep his laws, and by so doing his Spirit will dwell with us, and we can "go on to perfection" in its true sense, according to the design of the Lord and the teaching of the apostle.

A good woman knows the power she has of shaping the lives of her children, and she endeavours to use that power wisely and well. She teaches her boys and girls that they must be brave in doing their duty, truthful in speech and action, honest and honourable, kind, cheerful, and unselfish. By her own example she enforces and illustrates what she teaches.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 23, 1881.

THE GENERAL CONFERENCE.

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We publish in this issue the closing minutes of the last General Conference; and judging from the remarks of the brethren and the instructions given, it was probably one of the most spirited conferences ever held in Salt Lake City. The teachings of the authorities were characterized by much plainness, and were of that practical turn from which the Saints learn the most profitable lessons of life. The subject of good government in the Stakes and Branches—kindness, meekness, forbearance and brotherly love on the part of those appointed to lead, and general faithfulness to the duties of position were urged in the most telling manner by President Taylor. Also universal obedience to the laws of the Gospel—righteousness of life, meeting our obligations, especially those contracted with the Perpetual Emigrating Fund, a close observance of the law of Tithing, and a continuance in the paths of virtue, wisdom, holiness and truth. A strong desire was manifested by the speakers to encourage proper education among the young, to elevate the minds of the people, and to strengthen every institution designed for public advancement, whether morally, socially or intellectually.

It naturally follows that much good will be realized from the meeting together of such a vast number of people, congregated from all extremes of the territory occupied by the Saints in Zion. From twelve to fifteen thousand persons brought into close association and reunion for four or five consecutive days, are of necessity awakened more or less to the importance of the great work in which all are engaged; and their united faith would certainly draw from the fountain of intelligence, some rich outpourings of inspiration for their individual and collective benefit. True, much of the instruction may be such as many have heard before, but does this not show that the Holy Spirit, which always adapts the remarks to the occasion, sensed the importance of a more perfect adherence to the laws and principles already revealed, before advancing upon a wider range of heavenly principles, and thus opening up still greater responsibilities for the Saints, for which some might be totally unprepared. We have no doubt whatever that the Lord is ready to reveal greater things in his vast economy, and to unfold even "the mysteries of his kingdom," as quickly as the Saints are prepared to receive them; and it must be remembered that it is not sufficient to be hearers and believers only, but we must also be determined to put into individual

practice the requirements thus made known from time to time, or we fail to realize the blessing and are brought into greater condemnation.

How faithful then should we be to those great truths which the Lord has made known to his people! Let us live up to the principles we have received, and which are so pointedly urged upon us by God's inspired servants. Let us inquire into our own lives, and endeavor to improve ourselves in the great work of regeneration. Let us purify our thoughts, divest our hearts of selfishness, cling to honesty, virtue and truth in our every act, study the welfare of God's children, and to elevate the down-trodden—to relieve the oppressed—to exalt the humble and contrite, and God himself shall bless our labors, will mark us as his faithful, noble people, and at last give us that reward to which all are entitled who aim to save mankind—a crown of righteousness in the kingdom of our God.

The conference has not only benefited those who were privileged to attend, but its influence reaches to the uttermost ends of the earth where the Saints are found, and we join with those in Zion in profiting by the instructions and imbibing of the Spirit so richly bestowed at this welcome gathering of the Saints.

THE THIRD COMPANY.—The next Company of Saints will leave Liverpool on June 25th, and will be the last until the vessel which sails on September 3rd.

APPOINTMENTS.—William Cooper is appointed to succeed Henry Margetts in the Presidency of the Sheffield Conference. A. N. Macfarlane is appointed Traveling Elder in the Dundee Conference, O. C. Ormsby in the London, and George Stringfellow in the Nottingham, being released from being Traveling Elder in the London Conference, and desired to proceed to his new field at his earliest convenience.

A NEW PAPER.—The Ogden Daily *Herald* made its first appearance before the Utah public on the second instant. It is a seven-column evening journal of modest appearance, published every afternoon (Sunday excepted) by the Ogden *Herald* Publishing Company. Our much esteemed friend and brother, John Nicholson, is announced as Editor, and E. H. Anderson as General Business Agent. The salutatory is written with the characteristic vigor of the Editor, and a vein of quiet humor marks the presence of an intention to make the *Herald's* columns interesting and spicy. We may learn something of its policy by the following, from the leader in question:—“While it shall be the aim of the *Herald* to treat all persons and classes with that degree of courtesy and respect that are due, its utterances shall give forth no uncertain sound on all vital questions upon which it shall treat, and in which the interests of the community are involved.” We greet the *Herald* as a harbinger of progress for Northern Utah, and congratulate the business people of Ogden and vicinity in having so good a medium of advertisement, and the general public in having so able a representative of their position and interests.

COMPANY STARTED.—At 2.30 on Saturday afternoon the second Company of Saints numbering 278 souls, left Liverpool on the S.S. *Wyoming* of the Guion Line in Charge of Elder Joseph R. Mathews. The following elders returned with the Company, J. R. Mathews, H. Margetts, S. L. Ballif, E. Lewis, D. R. Davis, A. M. Buchanan, J. M. Moody, Jr., J. Burningham, W. C. McGregor, A. Heppler, F. Oberhansli, C. Bryner, J. Hansen, also Miss H. Baraclough, visitor. We wish them Godspeed both by sea, and land, to their destination in the Gathering place of the Saints.

ABSTRACT OF CORRESPONDENCE.

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By letter from Elder Joseph Orton, dated at Cubbington, Warwickshire, May 7, 1881, we learn that he is feeling well in his labors, and actively engaged in ministering both to Saints and strangers. He has received marks of kindness from some who are not in the Church, and furnishes us the names of those who have aided him in ministering to the wants of the elders. God will reward all who care for his servants, and we pray that they may have the light to see his truth, and receive it to their souls' salvation in his kingdom.

MINUTES OF THE SHEFFIELD CONFERENCE,

HELD IN THE MORNING AT THE BRITISH WORKMAN, PRINCE'S STREET, AND
IN THE AFTERNOON AND EVENING IN THE ALBERT HALL, SHEFFIELD,
SUNDAY, MAY 8, 1881.

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Present from Utah—Apostle Albert Carrington, President of the European Mission; Henry Margetts, President of, and Wm. Cooper, Wm. D. Williams and Gronway Parry, Traveling Elders in the Sheffield Conference; also John Cooper, President of the Nottingham Conference.

10.30 a.m.

Singing. Prayer by Elder G. Parry. Singing.

Sacrament was then administered.

President Margetts made a few introductory remarks, and then called upon the branch presidents to give their reports.

Elders Charles then reported the Sheffield Branch, Eli Hardwick, Chesterfield, and Charles Ball, Kineton Park, all in good condition.

The New Tupton branch, in the absence of Elder Wm. Clark, was reported by Elder Reddish, and Elder Joseph Bacon reported the Rotherham branch considerably improved.

Elder Wm. Cooper said, in traveling in his district he had found some good Saints; spoke of the necessity of the Saints attending to their duties, and exhorted them to continued faithfulness.

Elder Gronway Parry said he had been traveling in the conference about two months, had found the Saints doing well generally, and spoke of the prejudice manifested against the

Saints. He bore testimony that the Lord had raised up a prophet in these last days, and again restored the fullness of the Gospel.

Elder Wm. D. Evans said he was pleased to meet with the Saints; had enjoyed himself laboring in the conference, and felt that a good work would be done. In laboring among the Saints in the Chesterfield district, he found a number of good people—some had lately been added to the Church by baptism.

The statistical and financial reports of the conference for the half year ending December 31, 1880, were read and accepted.

President H. Margetts, in speaking of the condition of the conference, said the brethren generally are doing well and are united with me, and are ready and willing to respond to any call made upon them for the spread of the truth. Spoke upon the law of tithing, and urged the Saints to show their faith by their works. Said the safest way for Saints to gather to Zion was to faithfully perform the duties required of them. He then presented the authorities of the Church as now organized in Zion; also Apostle Albert Carrington, as President of the European Mission, Henry Margetts, as President of the Sheffield Conference, Wm. Cooper, Wm. D. Williams, Gronway Parry and W. L. Harris, as traveling elders.

in said conference, all of whom were sustained by the uplifted hand.

Singing. Benediction by President Margetta.

2.30 p.m.

Singing. Prayer by Elder W. D. Williams. Singing.

President John Cooper spoke upon the first principles of the Gospel as taught by the Savior and his apostles, comparing them with those taught by the Latter-day Saints, showing that faith, repentance, and baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost were taught by the ancient apostles, and were also believed and practiced by the Latter-day Saints. He testified to the divine mission of Jesus Christ, and the truthfulness of the work of God in these last days.

President Carrington said he had been interested in the reports that were given this morning of the condition of the conference and of the diligence of the Saints, and spoke of the blessings to be obtained through a faithful discharge of their several duties. Said he was pleased with

the remarks that had been made this afternoon; spoke of the persecutions the Saints had endured, and also the great comforts and blessings they had realized in learning their duties that are enjoined upon them; made a few remarks upon the principle of the gathering, and exhorted the Saints to live their religion and act wisely in all things.

Singing. Benediction by President Margetta.

6.30 p.m.

Singing. Prayer by Elder Wm. Cooper.

President Carrington occupied the evening in a very interesting and instructive discourse, which was listened to with marked attention by both Saints and strangers: in the course of his remarks he bore testimony to the divine mission of the Prophet Joseph Smith, and spoke of the opposition brought to bear against him in his labors to establish the Church of Christ in our day.

Singing. Benediction by Elder G. Parry.

HENRY W. PARKIN,
Clerk of Conference.

STRONG DRINK.

(From the Salt Lake "Contributor.")

Man naturally resents insult or injury. He would punish with a blow that enemy who makes him appear either wicked or ridiculous before his fellows; yet he will take into his mouth and swallow down his throat that which, overcoming his natural mind, may make him either a base knave or a poor fool. He makes laws to convict and punish thievery, yet, with relish, will deliberately place a thief within his mouth that steals away honor, virtue, manhood and intellect. He would repel the advance of an aggressive foe, who should aim a blow at the life or peace of his gentle wife or innocent children, yet with a smack of enjoyment he will pour into his stomach that soul-destroying enemy, which slowly but surely lays its unholy hands upon his

cherished ones, plundering them of father, husband, happiness and home.

He despises the insidious smile of hypocrisy, and yet smiles back complacently upon the allurements of that hypocritical spirit which whispers in his ear the damning lie, "that there is no harm in the convivial glass." No harm in the convivial glass! Who says it? Not the drunkard's wife, as she sits without light or food or fire, shivering and listening to the howling winds of winter, as she watches for the drunken husband's coming through the lone hours of night. Not her starved and ragged children, who feel the gnawing pangs of hunger, and the chill of the cruel blast as it sweeps along on its remorseless journey. Not the widowed mother who sees her son, the stay of

her declining years, turning into the path which led his father to death and dishonor. Not the orphaned children whom the monster rum has bereft of father, mother, friends and name. It is none of these who tell the world, "there is no harm in the social glass." It is the strong man, who in the youth or prime of life lifts the tempting glass to his lips, and spurns with contempt the thought that the day will ever come when rum shall be his master. Secure in the strength of his manhood, he quaffs the bowl of temptation, while he looks upon the poor inebriate with pity or contempt.

O stop, strong man, and ask the degraded drunkard, in his filth and rags, if there was not once a period in his life's history, when he like you boasted in his strength, despised like you the weakness of the sot, and like you, thought there was no danger

to him in the social glass. He will sadly answer, yes! He will tell you that to-day he might have been well clothed, well fed, and rich in the associations of kind friends and a happy family, if he had turned away while strong, and touched not, tasted not, handled not. And when you speak of reform, and hold up the possibility of yet regaining these best gifts of God, he will tell you in the sullenness of despair, that it is too late, that he has gone over the abyss that forever separates him from present peace and future hope.

Then ye strong ones pause, and hear the cry of the drunkard's widow, see the helplessness of the drunkard's orphan children, and witness the despair of the lost drunkard on his road to hell! Ask if it is not best to turn away once and forever from the allurements of the accursed wine-cup!

NEPHI PRATT.

WHAT READING DOES FOR US.

"If I were to pray for a taste," says Sir John Herschel in a well-known passage, "which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading." But these are not the only, nor are they the highest, advantages which a taste for reading brings with it; these are not the only nor the highest purposes which a taste for reading may be made to subserve. In a work upon self-culture, however, it is not upon a *taste* for reading, but upon the *duty* of reading, that we must enlarge, inasmuch as reading is the chief instrument and agency of intellectual development and moral discipline. There have been men of action who have done great things, though they have read little; there have been men who have supplied the want of mental training by the insight of genius, the teaching of experience, or the habit of observation. But apart from the probability that,

had they read and known more, even *their* work would have been better done, we must acknowledge that it is not for cases so exceptional, for men lifted high above their fellows by great natural endowments, that rules are laid down or modes of study prescribed. The fact remains that, in self-culture, reading must play the principal part. We have no other means of access to a nation's literature, which is necessarily the expression of its thought and feeling and the record of its growth. We have no other means of access to the conclusions at which men of genius have arrived on the subjects most closely associated with human happiness. For the man who does not read there can be no past; and if he think, or reason, or experiment, he must do so from his own small starting-point, with his own limited resources, and not as the inheritor of the accumulated treasures of generations. It is related of a distinguished mathematician that, in his boyhood, away from books, he worked out several elementary propositions in mechanics, which

he duly committed to paper as important and interesting discoveries. Judge of his mortification when his first introduction to a large library showed him that his "discoveries" were old and well-worn facts, familiar to every scholar. It is in this embarrassing position with respect to all knowledge that the man places himself who does not read. He is ignorant of the high-water mark to which human investigation and speculation have already risen. To him the ages before his own time are a blank. Men have lived, and thought, and suffered; but not for him. He knows only what he sees; and he sees imperfectly for want of instruction. And so he stumbles along in a darkness of night that is of his own making, and by devious and rugged bypaths, because unconscious that human labor has already constructed a broad, straight road to the desired goal.

There is one lesson that the student gains from the page of history the value of which cannot be over-estimated, and that is the direct interposition of Providence in the affairs of men and nations. The modern school of historians pretend to ignore this lesson, and to find a cause for every effect in the principle of evolution or in accordance with certain canons of their own invention; but it is written, nevertheless, in plain and legible characters on the chronicles of the world. Take the series of events which raised Constantine to the supremacy of the civilized world, and deny, if you can, the visible signs of the finger of God in ordering and controlling them. Consider the network of circumstance which arrested the progress of the Armada, and tell me whether it was not woven by a Divine power. Or connect the labors of the Reformers with the introduction of the printing-press, and say whether the latter was not providentially designed to facilitate the former. Often, no doubt, the purpose of Providence is not as our purpose, and passes far out of our range and scope; but the witness of history to God and his law is, to my mind, as incontestable as it is significant. I see it in the way in which the schemes of

men have been overruled to an end that their projectors never designed. Thus, the day of St. Bartholomew became for the relentless spirits which planned it no better than a "day of dupes," the bullet which Balthazar Gerard lodged in the breast of William the Silent, ensured the independence of the Dutch Commonwealth. I see it in the littleness of the springs from which the great world-currents of thought and feeling have taken their rise. I see it in the way in which life has sprung out of death, order out of disorder, strength out of weakness, in every age of the world. The ruins of old empires have served, in the Divine wisdom, for the materials of new and more splendid structures. Out of the fragments of the Eastern world was built up the civilization of Greece; broken and humbled Greece served as a stepping-stone for Rome; the polity of modern Europe has been raised upon the shattered masses of the Roman Empire.

Let not the student who reads and loves his books talk or think of himself, whatever his worldly disadvantages, as solitary or friendless. His chamber is peopled with immortal guests, who will never deny him the sympathy he craves. The poets, and the philosophers, and the scholars, the men who have wrestled with Nature as Jacob wrestled with the angel, and extorted from it a blessing; the divines, who have sounded the secrets of the human soul—all obey his summons and respond to his questionings. Any one of them, if the student so will it, is prepared to lift him out of his meaner cares, to transport him into a region free from the world's anxieties. However deep the silence, he may hear—

"All the melodies mysterious,
Through the dreary darkness chanted;
Thoughts in attitude imperious,
Voices soft, and deep, and serious.
Words that whispered, songs that
haunted."

Sir Arthur Helps in one of his essays advises that, in the course of our reading, we should lay up in our mind a store of fine thoughts in well wrought words—the best sayings, in fact, of the wisest and wittiest—so

that we may accumulate a living treasure of knowledge, from which, at various times and amidst all the shifting of circumstances, we may be able to draw some comfort, guidance, and sympathy. It is both pleasant and useful to have such a treasure at one's command. There are moments

when our energies fail us and our hearts grow faint; what encouragement we may then derive from the cheerful speech of some brave spirit which has been tried and tried sorely but by perseverance has won the victory.—*From Adams' Plain Living and High Thinking.*

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER I.

STRICTNESS OF THE "BLUE LAWS OF CONNECTICUT — THE OLD PROPHET, MASON—HIS VISION—HIS PROPHECY —HEAR THE GOSPEL, AND EMBRACE IT—VISIT KIRTLAND AND SEE JOSEPH SMITH—A WORK FOR THE OLD PROPHET.

For the benefit of the young Latter-day Saints, for whom the Faith Promoting Series is especially designed, I will relate some incidents from my experience. I will commence by giving a short account of some events of my childhood and youth.

I spent the first few years of my life under the influence of what history has called the "Blue Laws" of Connecticut.

No man, boy, or child of any age was permitted to play, or do any work from sunset Saturday, until Sunday night. After sunset, on Sunday evening men might work, and boys might jump, and play as much as they pleased.

Our parents were very strict with us on Saturday night, and all day Sunday we had to sit very still and say over the Presbyterian catechism and some passages in the Bible.

The people of Connecticut in those days thought it wicked to believe in any religion, or belong to any Church except the Presbyterian. They did not believe in having any prophets, apostles, or revelations, as they had in the days of Jesus, and as we now have in the Church of Jesus Christ of Latter-day Saints.

There was one aged man in Con-

necticut, however, by the name of Robert Mason, who did not believe like the rest of the people. He believed that it was necessary to have prophets, apostles, dreams, visions and revelations in the church of Christ, the same as they had who lived in ancient days; and he believed the Lord would raise up a people and a church, in the last days, with prophets, apostles and all the gifts, powers, and blessings, which it ever contained in any age of the world.

The people called this man the old prophet Mason.

He frequently came to my father's house when I was a boy, and taught me and my brothers those principles; and I believed him.

This prophet prayed a great deal, and he had dreams and visions, and the Lord showed him many things by visions, which were to come to pass in the last days.

I will here relate one vision, which he related to me. The last time I ever saw him, he said: "I was laboring in my field at mid-day when I was enveloped in a vision. I was placed in the midst of a vast forest of fruit trees: I was very hungry, and walked a long way through the orchard, searching for fruit to eat; but I could not find any in the whole orchard, and I wept because I could not find any fruit. While I stood gazing at the orchard, and wondering why there was no fruit, the trees began to fall to the ground upon every side of me, until there was not one tree standing in the whole orchard; and while I was marveling at the scene, I saw young sprouts start up from the roots

of the trees which had fallen, and they opened into young thrifty trees before my eyes. They budded, blossomed, and bare fruit until the trees were loaded with the finest fruit I ever beheld, and I rejoiced to see so much fine fruit. I stepped up to a tree and picked my hands full of fruit, and marveled at its beauty, and as I was about to taste of it the vision closed, and I found myself in the field in the same place I was at the commencement of the vision.

"I then knelt upon the ground, and prayed unto the Lord, and asked him, in the name of Jesus Christ, to show me the meaning of the vision. The Lord said unto me: 'This is the interpretation of the vision; the great trees of the forest represent the generation of men in which you live. There is no church of Christ, or kingdom of God upon the earth in your generation. There is no fruit of the Church of Christ upon the earth. There is no man ordained of God to administer in any of the ordinances of the gospel of salvation upon the earth in this day and generation. But, in the next generation, I the Lord will set up my kingdom and my Church upon the earth, and the fruits of the kingdom and church of Christ, such as have followed the prophets, apostles and saints in every dispensation, shall again be found in all their fulness upon the earth. You will live to see the day, and handle the fruit; but will never partake of it in the flesh.'

When the old prophet had finished relating the vision and interpretation, he said to me, calling me by my christian name: "I shall never partake of this fruit in the flesh; but you will, and you will become a conspicuous actor in that kingdom." He then turned and left me. These were the last words he ever spoke to me upon the earth.

This was a very striking circumstance, as I had spent many hours and days, during twenty years, with this old Father Mason, and he had never named this vision to me before. But at the beginning of this last conversation, he told me that he felt impelled by the Spirit of the Lord to relate it to me.

He had this vision about the year

1800, and he related it to me in 1830—the same spring that this Church was organized.

This vision, with his other teachings to me, made a great impression upon my mind, and I prayed a great deal to the Lord to lead me by his Spirit, and prepare me for his Church when it did come.

In 1832, I left Connecticut, and traveled with my eldest brother to Oswego County, New York; and in the winter of 1833, I saw, for the first time in my life, an Elder of the Church of Jesus Christ of Latter-day Saints. He preached in a school-house near where I lived. I attended the meeting, and the Spirit of the Lord bore record to me what I heard was true. I invited the Elder to my house, and next day I, with my eldest brother, went down into the water and was baptized. We were the first two baptized in Oswego County, New York.

When I was baptized I thought of what the old prophet had said to me.

In the spring of 1834, I went to Kirtland, saw the Prophet Joseph Smith, and went with him, and with more than two hundred others in Zion's Camp, up to Missouri. When I arrived at my journey's end, I took the first opportunity and wrote a long letter to Father Mason, and told him I had found the Church of Christ that he had told me about. I told him about its organization and the coming forth of the Book of Mormon; that the Church had prophets, apostles, and all the gifts and blessings in it, and that the true fruit of the kingdom and Church of Christ were manifest among the Saints as the Lord had shown him in his vision. He received my letter, and read it over many times, and handled it as he had handled the fruit in the vision; but he was very aged, and soon died. He did not live to see any Elder to administer the ordinances of the Gospel unto him.

The first opportunity I had, after the doctrine of baptism for the dead was revealed, I went forth and was baptized for him. He was a good man and a true prophet, for his prophecies have been fulfilled.—*Faith Promoting Series.*

POETRY

—O—

SOMEWHERE

[SELECTED.]

I see adown the shadows of long years,
The faint, dim outlines of a dreamy land,
And glit'ring thro' the pearly realm of tears,
There seems reflected on that far-off strand,
The keenest hopes and joys my life has known,
And silent griefs, which I had borne alone.

I dream'd not that the passion of an hour,
Could leave its impress in the realm of space,
Or that an angel hand had skill and power,
The ideal picture of a life to trace;
And true to realistic thoughts and fears,
Preserve the record of the hidden years.

We know not all the mysteries of earth,
Nor how with good and ill our lives are woven;
We cannot solve the secret of our birth,
Much less recall the sciences of heaven,
Nor what we saw, and heard, before we came;
We do not even know our former name.

And yet somewhere there must be silent force,
Which acts upon the soul with subtle skill;
We cannot see the process of its course,
Nor can we bend it to our feeble will;
But true to life, reflection there will be,
And sometime, we shall know the mystery.

And those who've suffered most, and silent kept,
Will see in that bright mirror, heaven's blue,
How wrongs and evil doings which have slept,
Will penetrate the heart of ages through,
And in the light of an eternal dawn,
Expose the pictures, which our life has drawn.

ADDRESS.—Thomas X. Smith, 6, Belleck Street, Preston Street; Hulme, Manchester.

DIED.

TAYLOR.—In Clifton Ward, Oneida County, Idaho, April 15, 1881, of a lingering illness of over six years' duration, Mrs. Margaret Porrit, beloved wife of Elder Robert Taylor, aged 62 years. She had lived faithful in the Gospel, and died with the hope of a glorious resurrection with the just.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 22, Vol. XLIII.

Monday, May 30, 1881.

Price One Penny

POVERTY AND ITS CAUSES.

Many persons feel that the poverty of the masses is caused entirely by the oppression of the rich, and that if the capitalist would throw open his coffers all would be rendered happy, and a grand financial millennium would be ushered in. While it is very apparent that a niggardly policy on the part of the wealthy employer is highly wrong as well as unprofitable in the end, we are confronted with the undeniable fact that much, and indeed the greater part of the poverty, as well as the misery and degradation of the people, is due to the improper use of their opportunities, and the unwise expenditure of the means which they obtain for their labor.

One of the principal sources of useless expenditure is the gratification of the love of drink. Beer-guzzling has sapped the financial life's blood from many an industrious household, and week by week is draining their already limited income, till parents are perplexed to meet the bills for house-rent, food and fuel; and the children, hungry and wan, and clothed in rags and

wretchedness, grovel in ignorance and squalor, as though life was a penalty, and our fair earth a prison house or a land of exile, from which we should long to be free. Somebody has said that "poverty is no crime;" but we are inclined to reverse the maxim, when we consider that much of the poverty that exists is caused by indulging in criminal practices, and gratifying appetites which not only empty the pockets of the people, but also debase their morals, deaden their intellects, and in time unfit them for the useful walks of life. Like smoking tobacco, the drinking of beer and other intoxicants is an unnatural and vicious propensity, operating in many injurious ways upon the system, both mentally and physically.

It is not our purpose, however, in this article, to take up the subject from a physiological stand-point, but rather to call attention to the impoverishing effects of beer-drinking upon the family and the household, and thus give some idea of the actual, and in many cases unsuspected causes of the almost universal poverty which

seems to have grappled the working classes in this country, and from which it is so desirable that they should extricate themselves.

The gathering of the Saints has a two-fold object, according to the words of Scripture, "Come out of her, O ye my people, that *ye be not partakers of her sins*, and that ye receive not of her plagues." It is, therefore, a pre-requisite to the enjoyment of the blessings to be reached when they arrived at the "home of the Saints," that they should cease from evil practices of every kind. Now here is one which prevails in the world around them, by avoiding which they will be not only obeying the voice of inspiration, but receiving an immediate and substantial reward in an indirect increase of their weekly and yearly income, thus facilitating their deliverance from Babylon, while they rid themselves of one of her most damning and destroying sins. In order that some idea may be formed of the terrible proportions assumed by this useless and pernicious expenditure of hard-earned money, we will give a few figures :

We find on reading statistics upon this subject, that the total expenditure for drink in Britain each year is about 113 million pounds ; but lest we should be lost in figures, we will simply say that in one county alone, something over seventeen thousand public-houses and beer-shops are sustained, at the annual expenditure of nearly fourteen million pounds. This sum, which is thus wasted each year in just one county out of many, would emigrate to Salt Lake City over nine hundred thousand persons, or more than the entire population of Liverpool, or six times the number of Saints now living in Utah Territory ! All the fearful results of this waste of money in impoverishing the people, besides working mischief in a thousand other ways, cannot be told. One result is, we have in this one county over a hundred thousand paupers to support, who are most of them indirectly, if not in all cases actually and individually, the victims of this evil. Besides these we have some thirty thousand vagrants, or idle vagabonds, ready to be manu-

factured into thieves and pickpockets, and burglars and highwaymen, when sufficient inducement is offered. Then we have over four thousand lunatics, and nearly a hundred thousand persons who annually commit crimes and are convicted before the courts. To protect the law-abiding, sober population from the violence, dishonesty and other evil effects generally produced, or at least greatly enhanced through drink, either directly or indirectly, we pay over three thousand policemen their yearly stipend. Over seven million bushels of grain are consumed in the manufacture of the articles drank, or what would make over a hundred million four-pound loaves of bread. It appears that whereas throughout Britain an average of £14 12s. 2d. was spent per head for drink during a given four years, only £1 13s. 1½d. was invested in the same time per head for cotton goods. Is it any wonder that people are poor and their children ragged, and that the publicans fatten while the cotton operatives starve for want of employment ?

It is also painful to note that the increase in the expenditure for drink keeps pace with the increase in wages ; no material benefit seems to result from the various facilities which philanthropic efforts have produced. Neither the increased wages, nor the shortening of the hours of labor, nor the wonderful opening up of employment through the increasing foreign demand, and the building interests, the continual emigration of artizans and mechanics, nor any of the aids which have augmented the resources of the population during any given time, seem to have done anything, in most cases, but furnish greater opportunities for indulging the appetites and swelling the coffers of the publican in proportionate ratio. Figures show that nearly a hundred millions more were spent for drink, in a given four years, than the whole amount realized by England's exports to foreign lands, or a hundred and seventy millions more than would have paid off the entire national debt. Besides the number of public-houses and beer-shops in the United Kingdom,—about a hundred and fifty

thousand, there are, it is estimated, over thirty thousand dealers and retailers who sell wine, beer and spirits, including those who sell for private use, not to be drank on the premises, and others not included in the list of regular public-houses.

All these are sustained, and thrive financially, and at whose expense? The people's! If the people did not buy and drink their stuff, who would support them? How long would they keep open? But as long as the working man will spend his hard earnings with them for beer and liquor, of course *they* will thrive, while *his* family will of necessity feel the pinch of poverty, and his children cry for bread! As long as the laborer gives one-fourth of his wages for that which does him no good, but a positive injury, simply to be fashionable, or to gratify a selfish, vicious appetite, he should not complain that the other three-fourths are too small wages to support his growing family! The remedy for poverty is in most cases in our own hands. Cease to squander your earnings for that which can be done without. Avoid waste and extravagance in every form. Use judgment and economy in your weekly expenditures. Do not spend what you have for nonsense, and then run in debt for the necessities of life. Many a man who is a capable mechanic could, when he joins the Church, by throwing aside his former folly, lay up a fourth of his income towards his emigration, as he could use better judgment in the outlay of the remainder. And it is the duty of the

Saints to strain every nerve and economize every penny, so that they may gather with the people of God. Another thing, it is also their duty to overcome as fast as possible, all improper and useless appetites, for the Gospel requires a thorough cleansing of our hearts from every evil thought and practice. In addition to this, they owe it to the work in which we are engaged to set an example in these matters. The Saints should be the first to teach by precept and example, the nation in which they live, how to overcome temptation, and to improve morally and intellectually as they were intended to do by the Father. What can be more debasing or demoralizing than the habit of drunkenness? No Latter-day Saint can keep the Spirit of God, and wallow in such practices. Neither can he prosper financially or otherwise, for he soon loses the confidence of his brethren, and the esteem of all good men, and in time will sacrifice his family and his home. The man who drinks holds his own nose to the grindstone of adversity, and he must not blame others when he suffers the disagreeable consequences. When a man hits his thumb with his own hammer, he cannot censure his friends or the country for his affliction. So when a man spends his earnings foolishly, and thus remains poor, he has but himself to blame, and no one else can in reason be held to answer for the hardness of his fate, or be accounted responsible for the severity of his circumstances.

LEAVES FROM THE TREE OF LIEE.

(From the Salt Lake "Contributor.")

SEVENTH LEAF.

Having shown the universal apostasy from the Church established by Christ and his apostles, we now turn with pleasure from the dark picture of error, strife, confusion and priestcraft, painted in sombre hues during a long succession of centuries, to a

more cheering and truly delightful subject.

The same inspired apostles who foretold the general departure from the "way of truth," also predicted the restoration of the Gospel, the ushering in of a later and final dispensation, and the ultimate triumph of God's kingdom upon the whole

face of the earth. After seeing the dominion of the mother of abominations extending to all the kingdoms of the world, John, the beloved, beheld her entire destruction. This was preceded in the vision by the coming of an angel from heaven with the everlasting Gospel for every nation, kindred, tongue and people, and the cry from heaven, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

We are able to state, with the most positive assurance, that the angel with the Gospel has come, and that the voice from heaven has been uttered as a warning to all nations; that Gospel will be preached and the warning will be sounded, by divine authority, to every tribe and nation and tongue. Joseph Smith was the chosen instrument in the hands of God to receive the glad message, and direct its promulgation to all the world. Angels do not travel and preach to mankind in person; when they bring tidings from on high, they deliver the heavenly mandates to a chosen man who, in turn, makes them known to his fellows. But though the ministry of angels is not general, all people may know thereof of a surety by obedience to the commandments revealed, which is followed by a divine witness of their truth and of the fact of the manifestation. Thus, while Joseph Smith was selected to receive direct divine communications, every one who in faith obeys them, obtains a satisfactory testimony that the message is true, and that the messenger was authorized to declare it.

But receiving the Gospel, whether by angelic ministrations or otherwise, is one thing, and obtaining authority to preach it and administer its ordinances is another. Knowledge, light and revelation may be enjoyed, and yet the favored recipient of these blessings may be without any authority to perform any official act in the name of the Lord. Joseph Smith not only received the ministrations of the angel bearing the everlasting Gospel, but also obtained the right to officiate in all its ordinances, rites, ceremonies and endowments. He did not receive this authority from man. As we have

already shown, it had departed from the earth centuries before. No amount of learning would bring it. No college, prelate, potentate or priest could purchase it. It does not come by the will of man. How did Joseph Smith gain it? Holy men of old, who held the keys of this power in former dispensations, came to earth as ministering spirits and ordained him to the same offices which they held in mortality. First came John the Baptist, who was beheaded for the truth's sake, bearing the keys of the Aaronic or lesser priesthood, and ordained Joseph Smith and Oliver Cowdery to the authority thereof, with the right to preach the Gospel of repentance and administer baptism for the remission of sins. But as John did not hold the power when on earth to confer the Holy Ghost, he did not presume to bestow it upon others. Next came Peter, James and John with the keys of the apostleship, of the holy Melchisedec priesthood and of the dispensation of the fulness of times, which they conferred upon Joseph and Oliver, giving them authority to ordain others to this ministry and to confirm baptised believers by the laying on of hands for the gift of the Holy Ghost.

The lesser priesthood holds the power of the ministration of angels and authority to administer in temporal things. The greater priesthood holds the power of communion with the Highest and of attending to all things, spiritual and temporal, for the salvation and exaltation of man till he reaches the actual presence of the eternal God, and shines forth in the fulness of the attributes of the Almighty Father. Thus the power was restored to rebuild the Church of Christ; to preach the true Gospel; to baptise penitent believers for the remission of sins; to bestow upon them the Holy Ghost, bearing witness of the Father and the Son and of acceptance with them; to appoint and ordain all the various ministers necessary for the publishing of the truth to all nations, the work of the ministry, the perfecting of the Saints and the edifying and government of "the body of Christ."

So the Church was set up in these

latter times. Humble believers received the word with gladness, and, obeying it, obtained from God the witness of its truth. The signs promised to believers followed them. They spoke in other tongues, prophesied, saw visions, dreamed divine dreams and enjoyed all the gifts of the Church as did the Saints of old. The sick were healed by the laying on of hands, devils were cast out, the deaf heard, the eyes of the blind were opened, the lame leaped for joy, the tongue of the dumb was loosed, the heavens were opened to human view, and the Holy Ghost, as on the day of pentecost, rested down in power upon the Saints of the new dispensation. Then they *knew* for themselves. Doubt had fled, the darkness was dispersed, Satan trembled, priestcraft raged, and while the glad tidings of the restored Gospel caused joy in heaven and praise on earth, the powers of evil in and out of the flesh conspired to fight the truth, make war upon believers and persecute the servants of God unto death.

But the Lord strengthened the hands of his people and poured forth light and knowledge from on high. The hidden thing of ages were brought forth. Revelation after revelation was multiplied to the Church. Then came Moses the man of God with the keys of the gathering of Israel, that the remnants might be brought in from their long dispersion and inherit the lands promised to their forefathers. Elijah the Prophet, came also bearing the keys of the turning of the hearts of the fathers to the children and of the children to the fathers, that the link of the broken chain of

the priesthood through the ages might be welded together, and the spirit world be known to men in the flesh. Raphael and Gabriel and other holy messengers also appeared, each in their order, bearing the keys of their respective ministries when living as men upon the earth, that all the powers needful for the establishment of the great and last dispensation of the fulness of times might be centered upon the head of the man chosen to open it to the world, and that he might bestow them upon others called and chosen by the spirit of revelation.

Glory to God in the highest! The straight and narrow way is opened. The silence of ages is broken. Jehovah speaks from out the bosom of eternity. Angels again come down from the abodes of bliss. Communication is restored between man and his Maker. The Holy Ghost again comforts, reveals and bears witness. The sacred gifts are once more enjoyed. All earth shall hear the glad tidings. Every soul shall be warned. And though Joseph the chosen seer and many of his brethren have become martyrs for the truth's sake, and the bosom of mother earth is stained red with the blood of the persecuted Saints, the Church re-established, the priesthood restored, the truths now revealed shall never be taken from earth again, but they shall spread and increase and prevail and triumph until darkness and evil and sin and Satan shall give way, and this planet, ransomed and redeemed shall be crowned with the glory and presence of its rightful king, Jesus the anointed, the sinless son of the omnipotent God.

C. W. PENROSE.

MIRACULOUSLY SAVED.

(From the Salt Lake "Juvenile Instructor.")

The following is a true story, and shows that the hand of God is over those who put their trust in him.

My two sons (both young men) went into the cañon for wood. They had loaded their carts with logs and were ready to hitch on their horses preparatory to returning home.

The cart of the elder brother was on a steep side hill, and not being in a good position for him to hitch on the team, he thoughtlessly took the blocks from under the wheels and tried to twist the tongue a little, but it would not move. He got hold of the single-tree with his back down

hill, and pulled quite hard, when all at once the cart started, and in an instant he was caught between the load and a stump that stood a few feet below.

The first thing he did was to call his brother, who was a short distance from him. He then exerted all his strength to free himself from his perilous position, but to no purpose, at the same time exclaiming: "My God, my God, my God!" realizing that he was being crushed to death.

His brother came quickly, but could render no assistance, it being impossible, as they thought, to either unload or cut away the stump in time to save his life. And when it seemed that he could stand it no longer and that he must die, all at once he was lifted as it were by some unseen power, so that he got out perfectly easy, needing only a little help to extricate his foot which was fast.

As soon as he was clear of the load,

he said, "Thank God, I am free; I am free!"

He was very weak, and came near fainting, but that feeling passed off, and in a short time he was on his way home.

His injuries were not serious; his back troubled him some, and his limbs were bruised, which caused him to limp for a few days, but he was soon able to return to his work.

Words cannot express the thankfulness that I felt when they returned home and related what had occurred. The elder brother had always been prayerful, and had great faith in God.

His faith was strengthened, and he always looked upon it as being saved, by a power from on high, from a dreadful death. It was also a witness to the younger brother, for when I asked him what he thought about it, he said, "Mother, some one helped him out!"

NAOMI.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

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CHAPTER III.

ADVISED TO REMAIN IN MISSOURI—
A DESIRE TO PREACH—PRAY TO
THE LORD FOR A MISSION—PRAYER
ANSWERED—SENT ON A MISSION
TO ARKANSAS—DANGEROUS JOUR-
NEY THROUGH JACKSON COUNTY—
LIVING ON RAW CORN, AND SLEEP-
ING ON THE GROUND—MY FIRST
SERMON—REFUSED FOOD AND SHEL-
TER BY A PRESBYTERIAN PREACHER
—WANDER THROUGH SWAMPS—
ENTERTAINED BY INDIANS.

After Joseph, the Prophet, had led Zion's Camp to Missouri, and we had passed through all the trials of that journey, and had buried a number of our brethren, as recorded in history, the prophet called the Camp together, and organized the Church in Zion, and gave much good counsel to all.

He advised all the young men, who had not families, to stay in Missouri and not return to Kirtland. Not

having any family I stopped with Lyman Wight, as did Milton Holmes and Heman Hyde. We spent the summer together, laboring hard, cutting wheat, quarrying rock, making brick, or anything else we could find to do.

In the fall I had a desire to go and preach the Gospel. I knew the Gospel which the Lord had revealed to Joseph Smith was true, and of such great value that I wanted to tell it to the people who had not heard it. It was so good and plain, it seemed to me I could make the people believe it.

I was but a Teacher, and it is not a Teacher's office to go abroad and preach. I dared not tell any of the authorities of the Church that I wanted to preach, lest they might think I was seeking for an office.

I went into the woods where no one could see me, and I prayed to the Lord to open my way so that I could go and preach the Gospel. While I was

praying, the Spirit of the Lord came upon me, and told me my prayer was heard and that my request should be granted.

I felt very happy, and got up and walked out of the woods into the traveled road, and there I met a High Priest who had lived in the same house with me some six months.

He had not said a word to me about preaching the Gospel; but now as soon as I met him, he said, "the Lord has revealed to me that it is your privilege to be ordained, and to go and preach the Gospel."

I told him I was willing to do whatever the Lord required of me. I did not tell him I had just asked the Lord to let me go and preach.

In a few days a council was called at Lyman Wight's and I was ordained a priest and sent on a mission into Arkansas and Tennessee, in company with an elder. This mission was given us by Elder Edward Partridge, who was the first bishop ordained in the Church.

The law of God to us in those days was to go without purse or scrip. Our journey lay through Jackson county, from which the Saints had just been driven, and it was dangerous for a "Mormon" to be found in that part of the State.

We put some Books of Mormon and some clothing into our valises, strapped them on our backs, and started on foot. We crossed the ferry into Jackson County, and went through it.

In some instances the Lord preserved us as by miracle, from the mob.

We dared not go to houses and get food, so we plucked and ate raw corn, and slept on the ground, and did any way we could until we got out of the county.

We dared not preach while in that county, and we did but little preaching in the State of Missouri. The first time I attempted to preach was on Sunday, in a tavern, in the early part of December, 1834. It was snowing at the time and the room was full of people. As I commenced to speak the landlord opened the door, and the snow blew on the people; and when I enquired the object of having the door open in a snow-storm, he informed

me that he wanted some light on the subject. I found it was the custom of the country.

How much good I did in that sermon I never knew, and probably never shall know until I meet them in judgment.

In the southern portion of Missouri and the northern part of Arkansas, in 1834, there were very few inhabitants.

We visited a place called Harmony Mission, on the Osage River, one of the most crooked rivers in the west. This mission was kept by a Presbyterian minister and his family.

We arrived there on Sunday night at sunset. We had walked all day with nothing to eat, and were very hungry and tired. Neither the minister nor his wife would give us anything to eat, nor let us stay over night because we were "Mormons," and the only chance we had was to go twelve miles farther down the river, to an Osage Indian trading post, kept by a Frenchman named Jereu. And this wicked priest, who would not give us a piece of bread, lied to us about the road, and sent us across the swamp, and we wallowed knee-deep in mud and water till ten o'clock in trying to follow this crooked river. We then left the swamp, and put out into the prairie, to lie in the grass for the night.

When we came out of the swamp, we heard an Indian drumming on a tin pail and singing. It was very dark, but we traveled towards the noise, and when we drew near the Indian camp quite a number of large Indian dogs came out to meet us. They smelt us, but did not bark nor bite.

We were soon surrounded by Osage Indians, and kindly received by Mr. Jereu and his wife, who was an Indian. She gave us an excellent supper and a good bed, which we were thankful for after the fatigue of the day.

As I laid my head on my pillow I felt to thank God, from the bottom of my heart, for the exchange of the barbarous treatment of a civilized Presbyterian priest, for the humane, kind and generous treatment of the savage Osage Indians.

May God reward them both according to their deserts.—*Faith Promoting Series.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 30, 1881.

THE HOUSES OF JUDAH AND JOSEPH.

THE following is part of a clipping made by the *Jewish Chronicle* from a recent letter of a Cairo correspondent of the *Record*:

"The world in Alexandria, and even in Cairo, has lately been surprised by a renewal of the hostile feeling against the Jews which had so long slumbered that one hoped that it was dead. The old and absurd story about Jews taking captive a Christian boy, and then murdering him by crucifixion, has actually turned up again, and it was said that but for the discretion and firmness of the Government there would have been some serious kind of *emeute* among the people, and much violence towards the unoffending children of Israel would certainly have ensued. The native Christians and Moslems for once united, unhappily in a bad cause; and even Greek and Syrian Christians were inclined to believe the cruel story. With very many it was as much from their extreme credulity as from anything else. Perhaps in no country as in Egypt are rumors circulated with such rapidity and believed on such weak evidence. Probably the variety of languages and nationalities in the large towns, especially in Alexandria, accounts for this. We all know how stories grow like snowballs rolling downhill—even where one tongue is the medium for conveying information; but when Arabic, French, Italian, Greek, and Turkish are all used in turn, and half the persons at least employing them only know the two or three languages they speak in an imperfect way, often able to speak but not read, or to speak just enough for market purposes, we can easily see how little is the chance any tale has of being reported with the very humblest amount of accuracy. Some persons in Cairo were told the old Roman Catholic legend of little St. Hugh, so well known to all travelers on the Rhine, with the minutest details, all being applied to a lad found dead a short time ago, about the period of the Jewish Passover, and the narrators gravely assured their hearers that the blood of the murdered innocent was mixed in their Passover cakes. Someone having suggested that by their law Jews could not eat food containing blood, they declared these were a special sort of cake, not to eat, but to use as charms! Nor could any argument move them; the Christians seemed as determined to believe the absurd story, against all probability and against all the habits and customs of the Jews, as the most ignorant Mohammedan could possibly be. Meanwhile in Alexandria the disturbance was sufficiently serious to

make it needful to summon a considerable number of medical and surgical practitioners to the inquest. More than twenty of different nations were sent for, and all the Consuls were also called on to give their opinion. It was agreed by all the doctors that the child had no marks of violence whatever—that he had been drowned, whether accidentally (as is most likely) or pushed into the water, could not be proved without careful inquiry, which is still going on, but the whole story of the wounds on hands and feet, which had been given with the minuteness of an eyewitness, proved utterly false; the tale was got up doubtless by someone who had a spite against the Jews or against some person of that race. How such things, occurring in the nineteenth century, ought to show us that the boasted improvement in man is only an exterior change, and that the heart is as sinful and deceitful, and as foolish and uncharitable, as the Scripture tells us it is !”

How plainly the above statement shows that an unpopular race or people can be easily made the victims of unjust censure and persecution ! Notwithstanding the thrifty habits of the Jewish people, and their non-interference with matters of national politics or religion, they cannot, it seems, be permitted to enjoy their own views in peace. The heathen and the “Christian,” in all else antagonistic, unite on common ground when the subject of Jewish freedom and Jewish interests are discussed. We do not wish to defend the religious position of this ancient race, but their experience shows that if a people once incur the dislike of their neighbors, or a popular sentiment has been, no matter how unjustly, aroused against them, everything base, wicked or unseemly can be laid to their charge, and it will be readily believed and accepted in the very nature of things as consistent truth. Many of the persecutions of the ancient Church were due to this peculiarity of human nature. The Saints were harrassed and punished for crimes which they never committed ; hated for imaginary evils said to exist ; and feared for their supposed hostility to the Government under which they lived. Their history shows us to-day that all this was cruel and unjust in the extreme, and men despise the name of Nero because he fired Rome and laid it to the Christians; knowing that they were already hated by the populace, and it would be believed and avenged. Upon this wilful lie was founded much of the subsequent affliction poured upon the Church. Enraged by false rumors and wicked misrepresentations such as this concerning that people, the Romans gloated over their sufferings when consigned to tortures. The populace derided their agonies when innocent men and women by the thousand, were covered with inflammable substances and used as torches for the public gardens. They clapped their blood-stained hands with glee when poor, unoffending women and children were thrown to wild beasts and devoured before the eyes of the multitude.

Does not the past show with sufficient plainness the inconsistency, cruelty and blindness of man ? Must history repeat itself in the nineteenth century, before the cup of iniquity is filled to the brim ? Cannot we learn lessons of tolerance by the things our forefathers have suffered ? What has Christianity done for the nations if they have not learned forbearance, brotherly love, and mercy for the human race ? If the spirit of injustice which actuated the slayers of the prophets and apostles in days of old, still prevails, and that,

too, among "Christian" people, should we not examine ourselves and again become converted to the faith of Christ, who, when Peter smote off the ear of Malchus, said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword;" and then reached forth his loving hand, and healed the man thus smitten. Oh what lessons these great deeds teach us, and yet we seem to be "unprofitable servants," learning "the master's will and doing it not."

But the Jews are not alone in their troubles through persecution. The experience of the Latter-day Saints is to some extent a repetition of that of the ancient Church, and somewhat similar to that of Judah's remnant, scattered among the nations. The objects of jealousy, suspicion and hatred, they bear the jibes and contumely of their "civilized" brethren everywhere. Like Joseph of old, whose posterity they are, they are hated and feared, cast into the pit of sorrow, and sold to their enemies by their "own household;" they are indeed faithful representatives of this branch of the great House of Israel. But God has spoken to them as he did to their fathers, the great mysteries of the future are unveiled, and we have His promise that at last the House of Joseph will inherit the blessings of the chosen land, "unto the utmost bound of the everlasting hills," and Joseph will again be privileged to bless his brethren, and say unto them with the love of the ancient Ruler, "God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance." This is the mission of the Saints, a work of salvation, to save the House of Israel by a great deliverance, and to secure true freedom to all the oppressed of the children of men, who shall seek their blessing and protection. And the day is coming when the world will find it out that the Latter-day Saints are the friends of the human family; 'tis true we reprove them for their wickedness, and call on them to repent; but "the reproof of a friend is better than the kiss of an enemy." And the Jews, also, will then come into remembrance, and it will at last be seen that God will fulfill his promise to Abraham, that "in him and in his seed should all the nations of the earth be blessed." Let us then be tolerant to the Houses of Judah and of Joseph; let us contemplate their future greatness, and consider their ancient blessings; that we may be counted worthy to be numbered with Abraham's seed, to whom must belong all them that are Christ's, and who are "heirs according to the promise."

APPOINTMENT.—William H. Apperley is appointed Traveling Elder in the London Conference.

ARRIVED.—We are pleased to announce that the first company of Saints arrived safely in Salt Lake City on the 5th inst. All were well and in good spirits. They were met by a number of friends with vehicles, who conveyed them to their respective destinations. The Bishops had also provided a bountiful repast, to which the incoming Saints were invited on their arrival.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder John Eyvindson, who is laboring diligently in Iceland, we learn that since early in April last, seventeen souls have been added

to the Church by baptism, which, together with eighteen reported last March, make a good showing this year for that unpromising region. The brethren there labor under great disadvantages, and not being permitted to hold public meetings are confined to private efforts among the people. Consequently we feel to congratulate them on their success, and to thank the Lord in their behalf for his mercy, in opening up the way of deliverance for his oppressed people, by pouring out his Spirit upon them, and enabling them to see and comprehend the truth, notwithstanding the unfavorable circumstances by which they are at times surrounded.

CORRESPONDENCE.

REPORT FROM SHEFFIELD CONFERENCE.

Sheffield, May 16, 1881.

President Albert Carrington.

Dear Brother,—It is now upwards of two years since I left my home to fill a mission to this country, having been called at the General Conference held in Salt Lake City, April 1878.

As I have been released to return to Zion with the company leaving on the 21st inst., and not having time to visit the Saints as thoroughly as I would wish, I shall be glad to avail myself of the privilege to thank them through the medium of the STAR, for the many acts of kindness and hearty co-operation in bringing the Gospel before the people, I have met with at their hands.

I have, as a general thing, found the Saints in the Sheffield Conference, also in the Manchester Conference, where I labored for about nine months previous to coming here, ever willing to make the elders as comfortable as their circumstances would admit, and the local priesthood ready to assist in preaching the Gospel of Jesus Christ to the people, in-doors and out.

In taking leave of my brethren and sisters among whom I have labored, I feel to ask God to abundantly bless them with his Spirit, that they may have comfort and joy in living their religion, and that he will soon bless them with the means to gather with his Saints. I would say to the Saints;—Do not, my brethren and sisters, swerve from the truth. Seek diligently to please God by keeping his commandments. Heed the teach-

ing and put into practice the wise counsel that God's servants may, from time to time, give you through the STAR and otherwise. Act in wisdom with the means that God may bless you with. Strive to carry out the requirements of the Gospel by sustaining the servants of God in your faith and prayers, and helping along his work in these lands by paying your tithing. Lay by what you can towards your emigration; help yourselves in this matter, and God will help you to gather with the body of his Church. You will, most assuredly, find that the quickest and surest way of getting to Zion, is for you to "live your religion."

I feel thankful for the privilege of coming to this land as a servant of God, to bear testimony to the divinity of the great latter-day work which God has commenced through his servant the Prophet Joseph Smith. I have had much joy and satisfaction in my labors, have striven to do good, and trust that my efforts, though feeble, may to some extent have been successful. I am pleased to acknowledge the good advice and wise counsel that have been given me by President Wm. Budge and yourself.

Elder Wm. Cooper, who has been appointed to succeed me in the presidency of the Sheffield Conference, will have no trouble with the books and other matters of a business nature, as all are in a satisfactory condition. My successor, and the elders laboring in the Sheffield Conference are good, faithful, zealous men, and I am fully of the opinion that much good will result from their labors.

We have, the last four months, baptized into the Church sixteen new converts, and prospects are good for more coming in soon.

Praying that God may bless you and all your co-laborers, together with all His Saints in these lands, I remain,

Your brother in the Gospel,
HENRY MARGETTS.

THE COMPANY AT QUEENSTOWN.

S.S. *Wyoming*, May 21, 1881.

President Albert Carrington.

Dear Brother,—After bidding good-bye to all at Liverpool, we proceeded to see to the comfort and welfare of the Saints. We then called a meeting and effected the following organization: Jos. R. Mathews was sustained as president of company; Henry Margetts, chaplain; Benjamin Brown, captain of the guard; and John M. Moody, jun., clerk. We

had an enjoyable time. We have done all in our power to make the Saints comfortable and happy, and I must say that the ship's officers and stewards have done all they could to assist us in this matter, and deserve great credit for their courtesy towards us.

Queenstown, 10 a.m., May 22.

We have been visiting around among the Saints, and find all feeling well, with the exception of a few who are sea-sick. The weather is fine, and the prospects are that we shall have a prosperous voyage. The elders are all feeling well. We shall hold meeting at 2 p.m., and anticipate having an enjoyable time.

Accept of our love, in which all the elders join, and ever praying for the welfare of Zion, we remain,

Your brethren in the Gospel,

JOSEPH R. MATHEWS, President.
JOHN M. MOODY, JUN., Clerk.

MINUTES OF THE NORWICH CONFERENCE,

HELD IN THE LATTER-DAY SAINTS' CHURCH, CHAPEL STREET, LOWESTOFT,
SUNDAY, MAY 15, 1881.

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Elders present from Utah—Apostle Albert Carrington, President of the European Mission; Geo. S. Grant, President of the Norwich Conference, and William Wood, A. G. Barber, J. W. Vickers and John H. White, traveling elders in that Conference.

10.30. a.m.

Singing. Prayer by Elder Wm. Wood. Singing.

Three persons were confirmed members of the Church by Elders Grant, Barber and Wood.

Sacrament was then administered.

Elder Brown represented the Beccles branch in good standing, the Saints living their religion to the best of their ability in the face of all opposition. Notwithstanding the persecution which they have to endure, they still hold to their integrity, determined to serve God. He was happy to state that since he had connected himself with the Saints of

the Most High, that he had enjoyed the Spirit of God in rich abundance, and had continually prayed that the time would arrive when he should have the privilege to gather to the "mountain of the Lord's house in the tops of the mountains." It was with pleasure he could say that now he had the opportunity of gathering with the Saints of God.

Elder Kent reported the members of the Lowestoft branch to be faithful to their covenants, endeavoring to help roll on the work of God; and he could say with confidence that the Saints were living their religion according to the light and knowledge they possessed. He prayed the Lord to continue his blessing upon them, to enable them to go on to perfection, and thus become fit subjects for the kingdom of heaven.

Elder Barber represented the Cambridge district. He felt glad to meet with the Saints in conference, and

could say that he had enjoyed himself much in his labors. A great deal of pleasure was afforded him in looking at the fruits of his labors. During the time he had been in the district, namely, six months, he had baptized eleven members. It was a great satisfaction to see the working of the Holy Spirit on the minds of the people. Those who had embraced the Gospel had the spirit of emigration resting upon them, and felt the responsibility of living their religion and being prayerful, so that they might be gathered home to the land of Zion in the Lord's own due time, and thus escape the judgments which would descend upon the ungodly.

Elder Wood represented his labors in the Lowestoft district, and felt that the days which he had spent in this conference were amongst the happiest days of his life. For a short period he had labored in company with Pres. Grant, in opening up new fields. Bore his testimony to the fulfillment of a prophecy made by Apostle Carrington to him when he was laying afflicted amongst his relatives. He had counseled him to cultivate the Spirit of God, and promised that in so doing he would be enabled to do much good even in his affliction. He declared that he had, by the help of God, removed from the minds of his family all prejudice, and had become instrumental in bringing one lady to a knowledge of the truth, thus fulfilling the prediction of the apostle of the Most High God. He represented the Saints to be feeling well in his district, determined to keep the commandments of God, and always contending for a sufficiency of his Spirit to guide them into all truth and righteousness. He was pleased to state that he had, during the last week, added two members to the Church by baptism.

Elder White represented his labors in the Beccles and Rumborough branches. The Saints were a warm-hearted, God-fearing people. Felt to rejoice in his labors, and hoped to be able to perform a faithful mission, and bring many souls to Christ. Notwithstanding that persecution raged in some parts of his district, he felt to continue his efforts, praying

God to give him sufficient strength to overcome all difficulties, and to preach the Gospel in its simplicity and power.

Elder Vickers, who only lately arrived in the Norwich Conference, was pleased to meet with the Saints in conference. He had enjoyed much pleasure in his labors in the Liverpool Conference, and success had attended him. The Saints in the Norwich district, so far as he had become acquainted, were living their religion and serving God to the best of their ability. He desired, by the help of God, to go forward, declaring to his fellow-men the truths of the Gospel. He closed by exhorting the Saints to live their religion and to keep the covenants they had made at the waters of baptism.

President Grant was pleased to listen to the reports of the local brethren and the traveling priesthood; bore his testimony to the truthfulness of the same, and also stated his labors amongst the Saints had been blessed with success. He found that the Saints were, as a whole, living their religion and serving God, yet there were some exceptions—a few of the Saints were not alive to their duties, and it grieved him very much to see some of his brethren and sisters forget their first love.

The General Authorities of the Church were then presented and unanimously sustained by the uplifted hand; also Apostle Albert Carrington, as President of the European Mission, Elder G. S. Grant as President of, and A. G. Barber, Wm. Wood, John H. White and J. W. Vickers, as traveling elders in the Norwich Conference; and the local priesthood throughout the conference, were all sustained in the usual manner.

Singing. Benediction by President Grant.

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2.30 p.m.

Singing. Prayer by Elder A. G. Barber. Singing.

President G. S. Grant addressed the congregation. Quoted Titus i, 16, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

Showed the people the necessity of having faith in God to enable them to do his will, and also the necessity of obeying the ordinances of the Gospel, as faith without works are dead. Quoted several passages from the Scriptures substantiating the principle that faith and also works are necessary for the salvation of man. Called on all people to have faith in God, and repent of their sins with full purpose of heart, for true repentance is nothing less than a "newness of life." Christ was baptized to "fulfill all righteousness," and our Father in heaven then publicly acknowledged him to be "his Only-Begotten Son, in whom he was well pleased." Showed that we were "buried with Christ in baptism," and bore his testimony that immersion was the proper mode of performing the ordinance. He declared that it was necessary for all men to be immersed in water for the remission of their sins, and that by a servant of God authorized to officiate in the name of the Lord. He also taught the principle of laying on of hands for the gift of the Holy Ghost, proving the same from the Scriptures, and invited all who were searching after truth to come forward and prove the Gospel of Jesus Christ as taught by the Latter-day Saints.

President Carrington then spoke upon the Lord's great latter-day work in which we are engaged, and the principles of the Gospel.

Singing. Benediction by Elder Vickers.

6.30 p.m.

Singing. Prayer by Elder J. H. White. Singing.

President Carrington occupied the evening in speaking upon the plan of salvation, the mission of the Prophet Joseph Smith, the gathering, and the progress of the Lord's purposes concerning the human family.

Two children were then named and blessed.

Singing. Benediction by Elder Brown.

The meetings were well attended by strangers, who paid marked attention to the discourses. Five new members were added to the Church by baptism during the conference, and the Saints felt strengthened in their faith and encouraged in the performance of their duties.

JOHN H. WHITE, Clerk.

On Monday a tea-party was given, during which short addresses were delivered by elders from Zion, on the rise and progress of the Church, etc.

J. H. W.

ATTENTION TO DETAILS.

Another indispensable element of success is attention to details. Some years ago an Eastern merchant, who had amassed a large fortune, was asked to what he attributed his success. Was it to mere chance? No; for other men had even better luck, yet did not get rich. Was it to industry? Not wholly; for many persons as indefatigable as himself had remained poor. Was it to energy? Only in part; for he had observed that even the most energetic men sometimes failed. But, if there was any one thing to which, more than to others, he could attribute his wealth, it was that he had made it a point never to neglect the details of his

business. Many business men, he added, content themselves with planning; regarding comprehensive views as incompatible with scrupulous attention to small matters, they leave the execution of their schemes to subordinates; and the result is that, in the majority of cases, their plans fall through in consequence of the neglect of some clerk or other employee, and they remain forever at the foot of the ladder.

Does not every day's experience prove the sagacity of these observations? In the case of gifted men especially, what cause of failure do we find more fruitful or frequent than that here indicated,—the contempt

of details? Their souls fire with lofty conceptions of some work to be achieved; their minds warm with enthusiasm as they contemplate the object already attained; but when they begin to put the scheme into execution, they turn away in disgust from the dry minutiae and vulgar drudgery which are required for its perfection. Hence the world is full of mute, inglorious Miltons, who languish, not from lack of talents, but because, in spite of their many brilliant parts, they lack something which the famous possess. Some little defect mars all their excellences, and they hang fire. They are like Swift's dancing-master, who had every qualification except that he was lame. The watch is nearly complete; it only lacks hands. The cannon is perfect, except it has no touch-hole. The mouse-trap is just the thing, but they have forgotten the cheese. Such men bewail their fate, and so would addled eggs, if they could speak, which are so like the rest, but so dishonorably inferior. Failing to do the small tasks of life well, they have no calls to higher ones, and so they complain of neglect; as if the skipper of a schooner, on which every rope was sagging, and every sail rotting, through his negligence, should complain of the injustice done him in not making him a commander of a seventy-four! The truth is, to be successful in any profession, one must have what has been called "an almost ignominious love of details." It is an element of effectiveness with which no reach of plan, no loftiness of design, no enthusiasm of purpose, can dispense. It is this which makes the difference between the practical man, who pushes his thought to a useful result, and the mere dreamer; between the Stephenson, who created a working locomotive-engine, and his

predecessors, who conceived the idea of it, but could not put their thought into execution. In literature it is the conscientious and laborious attention to details—nicety in the selection and arrangement of words, even particles—that distinguishes a masterpiece of composition from a merely clever performance. So too, in art. Whoever has looked over the collections of drawings of the old masters must have been most deeply impressed by the slow growth of their works, owing to their conscientious nicety about little things. In nothing do they differ more from common painters than in their almost endless dwelling upon some small detail,—a foot, or a hand, or a face,—fashioning and refashioning it, but never once losing sight of the original idea.

It has often been said that, if a man conceives the idea of becoming eminent in learning, and cannot toil through the million little drudgeries necessary to carry him on, his learning will soon be told. Or, if he undertakes to become rich, but despises the small and gradual advances by which wealth is ordinarily accumulated, his expectations will, of course, be the sum of his riches. Let a lawyer neglect the apparently petty circumstances of his case, and he will be almost sure to lose it; for some vital fact, perhaps the keystone of the whole, will be likely to escape his attention. Let the conveyancer omit the details of a deed,—the little words that seem like surplusage,—and he will continually involve his clients in litigation, and often subject them to the loss of their property. The difference between first and second class work in every department of labor lies chiefly in the degrees of care with which the minutiae are executed. — *From Matthews' "Getting on in the World."*

Some persons are born with a strong natural instinct to be just. But it is also a habit of mind which may be increased and improved by study and reflection, and which should be sedulously cultivated.

When we begin to live out of ourselves, to appreciate interests that we do not share, and sympathise with joys and sorrows not our own, to respect knowledge that we have not gained, and wisdom from whatever source it comes, then shall we be released from the chains which keep us back from seeing much that is true and feeling much that is good, and our lives will become full and rich to ourselves, and more precious to others.

POETRY

—o—

LOOK UP, NOT DOWN.

[SELECTED.]

Life to some is full of sorrow—
Half is real, half they borrow ;
Full of rocks and full of ledges,
Corners sharp and cutting edges.
Though the joy-bells may be ringing,
Not a song you'll hear them singing ;
Seeking never makes them wise,
Looking out from downcast eyes.

All in vain the sun is shining,
Waters sparkling, blossoms twining ;
They but see through the same sorrows
Sad to-days and worse to-morrows ;
See the clouds that must pass over ;
See the weeds among the clover—
Everything and anything
But the gold the sunbeams bring.

Drinking from the bitter fountain,
Lo ! your mole-hill seems a mountain ;
Deep of dew and drops of rain
Swell into the mighty main.
All in vain the blessings shower,
And the mercies fall with power ;
Gathering chaff, ye tread the wheat,
Rich and royal, 'neath your feet.

Let it not be so, my neighbor ;
Look up, as you love and labor.
Not for one alone woe's vials—
Everyone has cares and trials ;
Joy and pain are linked together,
Like the fair and cloudy weather.
May we have, O let us pray,
Faith and patience for to-day.

ADDRESS.—James Finlayson, 15, Moir Street, Glasgow.

DIED.

SWIFT.—At Ogden City, Utah, on March 10, 1881, of old age, Thomas Swift, Sen., born at Dalton, near Wigan, Lancashire, March 11, 1801 ; baptized into the Church of Jesus Christ of Latter-day Saints in 1840 ; emigrated to Utah in September 1878 ; was for many years president of the Upholland Branch of the Liverpool Conference. He lived a faithful Latter-day Saint, and died in the hope of a glorious resurrection. a

PRICE.—In the fifteenth Ward, of this city, April 24, of consumption, Parley W. Price born at Merthyr Tydfil, Glamorganshire, October 7, 1854. —“News.”

LEE.—At Wellsville, Cache County, Utah, April 11, 1881, after a few days sickness, William Lee, aged 52 years and 25 days. Bro. William Lee was born in Clayton, Lancashire, England. Embraced the Gospel in 1850, emigrated to Utah in the spring of 1879, and settled in Wellsville.—“News.”

PORRIT.—In Clifton Ward, Oneida County, Idaho, April 15, 1881, of a lingering illness of over six years duration, Mrs. Margaret Porrit, beloved wife of Elder Robert Taylor, aged 62 years. She lived faithful in the Gospel, and died with the hope of a glorious resurrection with the just.—“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment; than for that city.—MAT. x, 15.

No. 23, Vol. XLIII.

Monday, June 6, 1881.

Price One Penny

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

HISTORICAL EVIDENCES CONSIDERED.

I.

In considering this part of our subject, we shall quote largely from such original Indian historical information as has fortunately survived the wreck of Vandalism, and escaped the destruction of the religious fanaticism of the early Papal clergy; under whose influence and promptings the records of the Indians were piled up by the cord and burned, in the presence of their owners; who wept bitterly at the wanton destruction of books, which had cost them and their forefathers so much time and patience to write and preserve. In quoting from copies and abridgments of original records still remaining, and from the writings of early Spanish historians, we shall endeavor to carefully compare them with facts, as recorded in the Book of Mormon, bearing upon the subject under consideration. In this manner we hope to be able to advance sufficient historical evidence to establish, in the mind of every thoughtful and

unprejudiced reader, the divine origin of the Book of Mormon, which has been preserved, brought forth and translated by the gift and power of God. In treating this subject we hope to be able, also, to throw light upon many important points of interest, which have and do still puzzle the minds of the thoughtful and inquiring of our enlightened age.

From whence came the ancient inhabitants of America? From whom did they descend? Whence their religious knowledge and civilization? These are questions which scientists, as yet, have been utterly unable to solve. Very many conflicting but ingenious theories regarding this interesting and important subject have been advanced. Some of these are attesting monuments of the wonderful imagination with which the writers are gifted; others show remarkable tenacity in following preconceived ideas; others again manifest real bias induced by prejudice against well authenticated facts, in the vain endeavor to refute which some writers have expended

their efforts; while still others are written logically, expressing views strongly supported by judicious citations and well sustained by sound reasoning.

The researches of distinguished antiquarians, while challenging the admiration and receiving the encouragement of the civilized world, have, unfortunately, like the religious teachings of modern divines, only resulted in inducing greater diversity of opinion. Thus the Christian world rivals the antiquarian field of America, as a stage upon which to manufacture doubt, by man made doubly doubtful. In each we find teachers "ever learning, but never able to come to a knowledge of the truth."

That the Indians, before and at the time of the Spanish conquest, had very clear knowledge as to who they were; and that they came, at a very early date, over the great waters, from a far distant country, wandering many years in the wilderness, suffering deprivations and untold hardships in their migrations, are matters so well established by the early historians that we can rest reasonably satisfied with their testimony, if we had no more, on these points. That they had a knowledge, we shall hereafter see, of the creation, the deluge, the tower of Babel, and of the confusion of the language which was caused there; and of the birth, crucifixion, resurrection and doctrines of Christ, as well as of the war in heaven, is equally clear. We shall hereafter see to what straits the early Catholic clergy and writers were subjected, in trying to account for the possession, by the original inhabitants, of this varied and far reaching knowledge.

Commencing with an account of the creation, as had among them, we will proceed to show the source of their information upon this and other important subjects. The "Popol Vuh," written in the dialect of the Quiches, was translated over two hundred years ago, by Ximinez, into the Spanish language, but was not printed. The Quiches of Guatemala, it is understood, eventually amalgamated with the Nahua nations of Central Mexico, but are believed to have been, originally, a branch of the great Maya family.

In 1860 Brasseur de Bourbourg, considering the translation made by Ximinez very imperfect, translated it into French. Baldwin, in his "Ancient America," published by Harper Brothers, 1871, states that it was written "in 1558 as an abridged reproduction of a very ancient Quiche book which contained an account of their history, traditions, religion and cosmogony. * * *

For those who study the book it is full of interest. It shows us their conception of the Supreme Being and His relation to the world; it enables us to see what they admired in character, as virtue, heroism, nobleness and beauty; it discloses their mythology and their notions of religious worship; in a word, it bears witness to the fact that the various families of mankind are all of 'one blood,' so far, at least, as to be precisely alike in nature." (p. 193.)

"The account of the creation, with everything else in this cosmogony and mythology, is original, like the civilization to which it belongs. According to 'Popol Vuh,' the world had a beginning. There was a time when it did not exist. Only 'Heaven' existed, below which all space was empty, silent, unchanging solitude. Nothing existed there, neither man, nor animal, nor earth nor tree. Then appeared a vast expanse of water on which divine beings moved in brightness. 'They said earth!' and instantly the earth was created. It came into being like a vapor; mountains rose above the waters like lobsters, and were made. Thus was the earth created by the Heart of Heaven. Next came the creation of animals; but the gods were disappointed because the animals could neither tell names, nor worship the Heart of Heaven. Therefore it was resolved that man should be created. First man was made of earth, but his flesh had no cohesion; he was inert, could not turn his head, and had no mind, although he could speak; therefore he was consumed in the water. Next men were made of wood, and these multiplied, but they had neither heart nor intellect, and could not worship, and so they withered up and disappeared in the waters. A third attempt followed.

Man was made of a tree called Tzite, and woman of the pith of a reed ; but these failed to think, speak or worship, and were destroyed, all save a remnant, which still exists as a race of small monkeys found in forests. A fourth attempt to create the human race was successful, but the circumstances attending this creation are veiled in mystery. It took place before the beginning of dawn, when neither sun nor moon had risen, and it was a wonder-work of the Heart of Heaven. Four men were created, and they could reason, speak and see in such a manner as to know all things at once. They worshiped the Creator with thanks for existence, but the gods, dismayed and scared, breathed clouds on their eyes to limit their vision, and cause them to be men and not gods. Afterwards, while the four men were asleep, the gods made for them beautiful wives, and from these came all the tribes and families of the earth." (pp. 194-5.)

In "The North Americans of Antiquity," second edition, Harper Brothers, New York, 1880, by John T. Short, the author states, in a note on page 212, as follows : The *copy* is stated ambiguously to have been made to replace the original 'Popol Vuh'—national book—which was lost. How a book that had been lost could be copied literally, the Father (meaning Ximinez) fails to tell us."

Speaking of the Quiches, the same author, referring to Brasseur de Bourbourg's *Hist. Nat. Civ.* vol. i, pp. 105-6, and to Bancroft's *Native Races* vol. v. p. 21, both quoting from the Quiche MS., says (p. 212): "With loving and obedient hearts they addressed their prayers to Heaven for the gift of offspring. 'Hail, Creator and Maker! regard us, attend us. Heart of Heaven, Heart of Earth, do not forsake us, do not leave us. God of Heaven and Earth, Heart of Heaven, Heart of Earth, consider our prosperity always. Accord us repose, peace and prosperity, justice, life and our being. Grant to us, Hurakan, enlightened and fruitful, Thou who comprehendest all things great and small.'" The author, referring (p. 213), for a fuller account of the "strange, wild poetry of the Quiches," to Mr. Bancroft's (vol. iii),

says : "In the order of the Quiche creation, the heavens were first formed and their boundaries fixed by the Creator and Former, by whom all move and breathe, by whom all nations enjoy their wisdom and civilization. At first there was no man, or animal, or bird, or fish, or green herb—nothing but the firmament existed, the face of the earth was not yet to be seen, only a peaceful sea and the whole expanse of heaven. Silence pervaded all ; not even the sea murmured ; there was nothing but immobility and silence in the darkness—in the night. The Creator, the Former, the Dominator—the feathered Serpent*—those that engender, those that give being, moved upon the water as a glowing light. Their name is Gucumatz the Heart of Heaven, God."

"The persons of the Godhead (see p. 214) having counseled regarding the creation of more perfect man, on the fourth attempt succeeded so that 'Verily, at last, did the gods look upon beings who could see with their eyes and handle with their hands and understand with their hearts ; grand of countenance and broad of limb, the four lives of our race stood up under the white rays of the morning star—sole light as yet of the primeval world—stood up and looked. Their great clear eyes swept rapidly over all ; they saw the woods and rocks, the lakes and the sea, the mountains and the valleys, and the heavens that were above all ; and they comprehended all and admired exceedingly. Then they returned thanks to those who had made the world, and all therein was : we offer up our thanks, twice—yea, verily, thrice ; we have received life, we speak, we walk, we taste, we taste and understand, we know both that which is near and that which is far off, we see all things, great and small, in all the heaven and earth.

*The name Quezalcoatl (Nahua), Gucumatz (Quiche), and Cukulcan (Maya), mean, as translated, "feathered" or "plumed" or "winged" Serpent, which indicated not only power, but was "considered an emblem of the vernal showers." "The feathery vapor-clouds of summer are but the plumes or wings of the shower which the serpent symbolizes."—Short's *Antiquities*, pp. 272-3.

Thanks, then, Maker and Former, have been created, we are."—*From the Father and Mother of our life, we Salt Lake "Contributor."*

[TO BE CONTINUED.]

HINTS ON PREACHING.

—o—

The great and important duty of preaching the Gospel is of such vital moment, especially in this the last dispensation, that the elders to whom the labor is entrusted should certainly be willing at all times to take into consideration how they can most effectually perform it to the acceptance of Heaven, and to the salvation of the souls of men. Human nature is pretty much the same all over the world, as regards its main features, attributes and propensities. Conciliatory measures are generally more acceptable, and consequently more successful, than the opposite, in removing prejudice, and promoting confidence and faith in the doctrine about to be advanced. An open warfare need not be declared against the present convictions of an audience, in order to institute a more acceptable and truthful standard of Gospel life and practice. To give a congregation to understand that you mistrust their honesty of heart, their integrity of purpose, or their sound common sense, even if such were actually the case, would not be calculated to arouse the most pleasant reflections, nor to mould their minds into the most congenial humor for receiving the truths we have to offer for their acceptance. On the contrary, to apparently agree with them on minor and unimportant points, to go with them as far as the tenor of their road leads towards our destination, will better prepare them for going with us part way at least when the roads diverge. It is an old axiom that "if you go with your companion to the forks of the road, you can then take him whithersoever you will."

To figuratively fight and oratorically cudgel an assembly, would hardly be considered the more certain method of allaying their antagonism to your doctrine; but rather to en-

gender a dislike of the speaker, and through him a contempt of his principles. A liberality of sentiment concerning the opinions of others, erroneous as they may be, will always induce a greater sympathy towards our own. There is probably nothing so repulsive to an audience as a dogmatical address;—an effort to coerce the public mind to our way of thinking by arrogant assertion, instead of convincing by argument, persuading by appeals to reason, and touching the heart by the sweet spirit of inspiration. The warfare of the Gospel is not waged against men but against error; and all its administrations are characterized by love for the human race who are the offspring of God. Its mission is to supplant ignorance by revealing knowledge, to cultivate acceptance of that which is good and true by showing its beauty and consistency.

The mind intuitively reverences that which is holy. The divine in man responds to the divine in principle, when advanced by an inspired speaker. Love begets love. But few there are who will not recognize kindness, and yield to a loving appeal to their hearts or reason, in preference to an attack upon their ignorance, wilfulness or stupidity. Notwithstanding the latter may be most apparent, still wisdom suggests that much should be ignored in the effort to infuse correct principle into a benighted, traditionated and prejudiced mind.

Another thing that should be regarded is; in all our arguments we should hold the fact prominently before the people, that God has revealed this Gospel from heaven; that it is for this reason it should be believed, rather than because we ourselves are convinced of its Scriptural correctness, or that our investigations have been more profound or our con-

clusions more just than others. Intelligent audiences do not like to be made to believe a doctrine simply because the preacher is convinced, without hearing the "strong reasons" which induced him to believe. Neither do they always regard his opinion as paramount because he may claim to have stood well in the community. He may, however, show what opportunities he has had for investigation of the subject in hand. Apt quotations from historical information found in his researches, will always interest and edify, as well as make a point in his argument. People naturally like to hear brief incidents narrated, the truth of which is established by some historical record. These, however, should be made as concise as possible, and directly to the point. Arguments lose force and effect, if we stray off from the subject to tell an out of place story. The hottest iron will "cool off" if the smith stop beating to go out and see a "dog fight." The minds of the audience should be kept intensely interested in our subject; and in order to effect this, their sympathy must be engaged. Illustrations best adapted to meet their own experiences should be used to portray any given idea, and if metaphors are introduced, let them by all means be appropriate and telling. We should never speak for the purpose of display. The individual who yields to this flimsy temptation defeats his own object. It deprives his efforts of that fervor—that warmth of self-conviction, and that earnest desire for the salvation of his hearers which are such aids to the preacher in making converts. Hence the telling effects of a strong testimony to the Gospel, showing not merely belief in the doctrine, but positive revealed knowledge concerning its truth. People may not always believe through hearing our testimony, but they may be led to an investigation and further inquiry into a doctrine so forcibly advanced and sustained. Furthermore, it is our duty to testify of that which we *do know* concerning this great work, that those who will not heed our teaching may at last have to face our testimony; and thus, by

having every opportunity of conversion, be left without excuse before the judgment seat of God.

On the manner of preaching the Gospel, we find a commandment of the Lord, published on the 120th page of the Book of Doctrine and Covenants, New Ed., in a revelation to Martin Harris, given in March 1830, through Joseph the Seer:—
"And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, among the people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost. Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels; yea, even the destruction of thyself and property."

How plainly does this endorse the principle which is the subject of our article! Here is a direct commandment to not "talk of tenets," showing that attacks upon religious creeds are in the very nature of things calculated to arouse the worse kind of opposition, for Martin Harris was positively warned that misery should come upon him if he slighted these counsels; and that it would end in "the destruction of himself and property."

The Gospel revealed from Heaven is so broad and deep and high, that it furnishes ample scope for preaching, without spending time in analysing and attacking the systems of religion that surround us; and when it is preached in the power and demonstration of God's Holy Spirit, its comparative beauties will be apparent to the honest seeker after truth. Let him make his own comparison between the Gospel revealed through Joseph, and the creed which he has hitherto believed as divine, and we doubt not the result will be made manifest in due time. By taking

this course the speaker will stimulate and promote the healthy action of the hearer's mind, will thus draw upon his good sense instead of arousing his combativeness; and his

heart touched as it were by the magic wand of eternal truth, yields willing obedience to the behests of Heaven, and blesses the hand that wielded it for his salvation.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER V.

OUR ANXIETY TO MEET A SAINT—
JOURNEY TO AKEMAN'S—A DREAM—
FIND MR. AKEMAN A RANK APOSTATE—HE RAISES A MOB—THREATENED WITH TAR, FEATHERS, ETC.—
I WARN MR. AKEMAN TO REPENT—
HE FALLS DEAD AT MY FEET—I
PREACH HIS FUNERAL SERMON.

In the early days of the Church, it was a great treat to an Elder in his travels through the country to find a "Mormon;" it was so with us. We were hardly in Arkansas when we heard of a family named Akeman. They were in Jackson County in the persecution. Some of the sons had been tied up there and whipped on the bare back with hickory switches by the mob. We heard of their living on Petit Jean River, in the Arkansas Territory, and we went a long way to visit them.

There had recently been heavy rains, and a creek that we had to cross was swollen to a rapid stream of eight rods in width. There was no person living nearer than two miles from the crossing, and no boat. The people living at the last house on the road, some three miles from the crossing, said we would have to tarry till the water fell before we could cross. We did not stop, feeling to trust in God.

Just as we arrived at the rolling flood a negro, on a powerful horse, entered the stream on the opposite side and rode through it. On our making our wants known to him, he took us, one at a time, behind him and carried us safely over, and we went on our way rejoicing.

We arrived that night within five miles of Mr. Akeman's and were kindly entertained by a stranger.

During the night I had the following dream:

I thought an angel came to us, and told us we were commanded of the Lord to follow a certain straight path, which was pointed out to us, let it lead us wherever it might. After we had walked in it awhile we came to the door of a house, which was in the line of a high wall running north and south, so that we could not go around. I opened the door and saw the room was filled with large serpents, and I shuddered at the sight. My companion said he would not go into the room for fear of the serpents. I told him I should try to go through the room though they killed me, for the Lord had commanded it. As I stepped into the room the serpents coiled themselves up, and raised their heads some two feet from the floor, to spring at me. There was one much larger than the rest in the centre of the room, which raised his head nearly as high as mine and made a spring at me. At that instant I felt as though nothing but the power of God could save me, and I stood still. Just before the serpent reached me he dropped dead at my feet; all the rest dropped dead, swelled up, turned black, burst open, took fire and were consumed before my eyes, and we went through the room unharmed and thanked God for our deliverance.

I awoke in the morning and pondered upon the dream. We took breakfast, and started on our journey on Sunday morning, to visit Mr. Akeman. I related to my companion my dream, and told him we should see something strange. We had great anticipations of meeting Mr. Akeman, supposing him to be a member of the Church. When we arrived at his

house he received us very coldly; and we soon found that he had apostatized. He brought railing accusations against the Book of Mormon and the authorities of the Church.

Word was sent through all the settlements on the river for twenty miles that two "Mormon" preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately or we would be tarred and feathered, ridden on a rail and hanged. I soon saw where the serpents were. My companion wanted to leave: I told him no, I would stay and see my dream fulfilled.

There was an old gentleman and lady, named Hubbel, who had read the Book of Mormon and believed. Father Hubbel came to see us, and invited us to make our home with him while we stayed in the place. We did so, and labored for him some

three weeks with our axes, clearing land, while we were waiting to see the salvation of God.

I was commanded of the Lord by the Holy Ghost to go and warn Mr. Akeman to repent of his wickedness. I did so, and each time he raged against me, and the last time he ordered me out of his house. When I went out he followed me and was very angry. When he came up to me, about eight rods from the house, he fell dead at my feet, turned black and swelled up, as I saw the serpents do in my dream.

His family, as well as ourselves, felt it was the judgment of God upon him. I preached his funeral sermon. Many of the mob died suddenly. We stayed about two weeks after Akeman's death and preached, baptized Mr. Hubbel and his wife, and then continued on our journey.—*Faith Promoting Series.*

It is said that doctor Gehring of Landshut, in Bavaria, by means of an enamelling liquid, renders any species of stone or cement harder than granite. The process, it is further reported, admits of being applied to metal, which is completely protected from rust.

ATTAINMENTS.—So constituted is man that he generally values any attainment only according to the price it has cost him. Though things may have a fixed and intrinsic value, yet man appreciates them only as he is prepared for the enjoyment of them by previous exertion and experience. The literary man or scholar does not duly estimate the valuable acquisitions of a liberal education until he has reached them through the prescribed pathway of toil and experience, until he has encountered and overcome the ordinary difficulties of ascent up the hill of science and learning. So, in every sphere of human life, we are not apt to prize the object if we obtain it without expense.

ANOINTING IN CASES OF INFANTILE DISORDERS.—Dr. H. Guard Knaggs, F.L.S., has been testing, with uniformly successful results, the value of a very simple method of treating such infantile complaints as atrophy, bronchitis, convulsions, diarrhoea, febrile disturbances generally, and indeed all disorders of childhood which are accompanied by an unnatural state of the skin. The treatment simply consists in anointing with salad oil the whole surface of the body, from the crown of the head to the tips of the fingers and toes, the process being repeated every twelve, six, or even four hours, according to the urgency of the case. Of course the necessity of a long flannel gown or small blanket is obvious, and the fluid should be slightly warmed. The application of oil possesses the following immense advantages over the ordinary warm bath: (1) Skin-action is more completely and permanently restored. (2) The danger of reaction is avoided, for there is no sudden change of temperature; and, moreover, the sheet of oil protects the surface from atmospheric influences. (3) It acts as a fuel-food, not only preventing waste of tissue, but actually increasing the bulk of the little patient. (4) It does not depress, but, on the contrary, appears to exhilarate. The formidable affections above mentioned will frequently yield to this treatment, or, at any rate, show signs of abatement in from twenty minutes to four-and-twenty hours; but sometimes forty-eight or even seventy-two hours will elapse before any decided signs of improvement occur.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 6, 1881.

ACKNOWLEDGING THE PROVIDENCES OF GOD.

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WE are informed in one of the revelations through the Prophet Joseph, that "against none is the anger of the Lord kindled, except those who *confess not His hand in all things*, and obey not His commandments." Probably on investigation of the causes of murmuring, fault-finding and other kindred evils which sometimes take hold upon the mind, it will be found that they are engendered through a lack of the observation of this great and blessed principle; and that if a due regard were paid to this as a requirement of the Gospel, we should be more happy and contented with our lot, and more richly blessed in our lives. An old maxim says, "a contented mind is a continual feast," and it conveys a truth which may be fully realized upon the principle of "confessing God's hand in all things." Once establish faith in our hearts that the Lord moves circumstances for our good, and operates upon all things for the benefit of those who serve him, and the pang of our sorrow is comparatively removed; the loss of friends, or wealth, or any other treasured object is regarded as the necessary decree of a kind Father, rather than the affliction of a hard and unyielding fate. We no longer flee before the face of adversity as from a cruel foe, but holding fast to our trust in Heaven, we stand the ordeal as a wise providence of God for our future welfare, preparing us perhaps for some great work, or cleansing our inmost hearts from some lurking evil. People are apt to lose sight of the fact that this earth is a sphere of probation and trial, that our qualities may be proved and our virtues estimated. We may be tried in this life in many ways. What would try one person to the heart's core, might probably not be regarded as a very severe affliction to another of different temperament. Hence some are tested in poverty, others in sickness. Others again in persecution for their convictions, and some are entrusted with power to see how they will use it, while a few are tried with wealth that they may manifest their nobility under temptations of a selfish character. But all these experiences are simply trials of our strength and courage in the right, of our faith in difficulty, and our feelings in adversity, designed by the wise decrees of the Almighty, probably long before we took upon us these fleshly tabernacles, and which we may have covenanted to endure as probationary measures, that we might, by overcoming them, gain an endless victory.

If the Savior had treated his buffeting, hardships and persecution as the result of a fate, from which he would like to be delivered, instead of the

great purposes of his Father for the salvation of the people, and his future glory, he would perhaps have yielded to the persuasions of St. Peter who, when Jesus declared that He must be slain, and raised again the third day, "began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee." But the Savior saw it in a different light, for "he said unto Peter, "Get thee behind me Satan : thou art an offence unto me : for thou savorest not of the things that be of God, but those that be of men." He seems to have taken this opportunity to teach his disciples a great lesson on this subject, for he proceeded to say, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it." Now if we ought to be willing to lose even our lives for the sake of Christ, we should certainly be willing to suffer other and minor inconveniences and afflictions, acknowledging His providences who requires our obedience for our own exaltation in his celestial kingdom. But to do this requires faith—faith to see and "confess the hand of God in all things."

Much happiness may be drawn from a judicious effort to comprehend the Lord's Providences. Under the influence of his Spirit we can often see how events were brought to pass, changes effected, and happy results accomplished, through some occurrence which appeared like an insurmountable affliction at the time, and in our ignorance was perhaps the cause of murmuring and discontent. The Evil One is ever ready to throw the dark pall of bitterness over every dispensation of God's dealings with man ; and when we yield to his advances will show us the gloomy side of everything in life, for his aim is to render us miserable, discontented, and rebellious against the will of Heaven. On the other hand, God is ever working for the salvation and eternal happiness of his people ; and even those who reject his work and cleave to their wicked ways, he does all for them which is consistent with justice and the agency of man, to bring them into the paths of eternal life, and of true happiness and peace.

Hence the beauty of the revelation to Joseph Smith, that we should "confess His hand in all things." If matters don't occur just as we have expected, perhaps it is all for the best ! God will overrule the disappointment for our good if we do our duty ! If we sustain a temporal loss, we shall doubtless find it an eternal gain ! If petty annoyances mar our peace, let us be calm and prayerful and humble ! We are thus overcoming our selfishness, our irritability, our restless, peevish and uncompromising natures ; and looking upward to the Great Pattern, are preparing our souls for a joy that is unceasing, where He dwells "who is touched with a sense of our infirmities, having been tried himself in all things." Let those who have not tried this panacea for sorrow, study to embody it in their daily practice ! It is a heaven-born principle, and will bring heavenly results. The Spirit of the Lord will help you to see the great objects of the Father in your experiences, and his providences in your affliction. It will open up to your minds as it were a new life, born of divine parentage and imbued with diviner attributes than that which has passed away. You will feel a readiness for every emergency, and while yielding obedience to a great requirement revealed from Heaven, will feel a resignation which no power can unsettle, and in time you will experience a peace of mind which Satan cannot disturb nor overthrow.

RELEASES.—The following named elders are released to return home with the company that will leave Liverpool on the 25th of June, in the *Wyoming*, Guion & Co. Line :

Samuel Roskelley, President of the London ; Joseph Goddard, President of the Birmingham ; George S. Grant, President of the Norwich ; Thomas X. Smith, President of and Isaac Duffin Traveling elder in the Manchester ; and John Millar, Traveling elder in the Glasgow Conference.

APPOINTMENTS.—John Cooper, President of the Nottingham Conference, is appointed to succeed Samuel Roskelley in the Presidency of the London Conference ; George Stringfellow, Traveling Elder in the London Conference, is appointed to succeed John Cooper in the Presidency of the Nottingham Conference ; Abraham Halladay, Traveling Elder in the Birmingham Conference, is appointed to succeed Joseph Goddard in the Presidency of that Conference ; A. G. Barber, Traveling Elder in the Norwich Conference, is appointed to succeed George S. Grant in the Presidency of that Conference ; and Moroni Brown, Traveling Elder in the Manchester Conference, is appointed to succeed Thomas X. Smith in the Presidency of that Conference. These appointments are to take effect on and from the 25th inst.

A COCOON-REELER WANTED.—The presidents of conferences and traveling elders throughout the European Mission, are requested to ascertain if a thorough Cocoon-Reeler, belonging to the Church, can be found in their respective fields. If any of the brethren know of one who is thoroughly competent, we desire to be notified at once, so that arrangements can be made to forward the person to Utah by the next company.

ABSTRACT OF CORRESPONDENCE.

—o—

President Joseph F. Smith writes from Salt Lake City on May 8th, 1881. We make the following extract from his letter :

"President Taylor and party (consisting of his counselors, Pres. Woodruff, Elders E. Snow, F. D. Richards, B. Young, J. H. Smith, G. F. Gibbs and others), enjoyed a very pleasant and profitable time during their visit to Cache Stake. After the conference was over, which held two days, the party divided, some going north and others south, and visited and held meetings at Hyde Park, Smithfield, Richmond and Franklin on the north, and Providence, Millville, Paradise, Hyrum, Wellsville and Mendon on the south and west of the valley, the circuit occupying from Sunday evening, May 1st, to Tuesday, the 3rd—the party all joining at Mendon on Tuesday evening. The following day (May 4th,) President Taylor and counselors, Pres. Woodruff, and Elders F. D. Richards, J. H. Smith and others returned home, spending a large portion of a very warm day in Ogden ; and Elders E. Snow, B. Young and W. B. Preston continued the tour of the valley, intending to visit all the settlements in the western and northern extremities of the Stake, extending into Idaho. We found a most excellent feeling prevailing among the people in Cache, which, I believe, is generally the case throughout the Territory, and elsewhere. Elders F. M. Lyman and J. H. Smith attended the Wasatch Stake

Conference last Saturday and Sunday, have spent the week visiting in that vicinity, and yesterday and to-day are holding conference at Coalville, Summit Stake. It is expected, all being well, that the Presidency and some of the Twelve will attend the Sanpete Conference, on May 14th and 15th, and others the Morgan Stake Conference, on the same date; so, as you will see, all are busy. President Taylor's health is very good, as is also that of the other brethren. Elder O. Pratt is constantly improving in health, and Elder C. C. Rich is believed to be slowly mending. There never was, within my recollection, since 1848, a more flattering prospect, at this time of the year, for good crops and general prosperity, wherever I have been. In some places the grasshoppers appear to be coming out in numbers sufficient to cause a little uneasiness respecting the safety of crops, but this is the exception to the rule. Industry, peace, prosperity and happiness, present and prospective, seem to smile on this much favored land, notwithstanding the frowns, the ire, and the threatened wrath of the enemies of the Saints, who know that, while the world is arrayed against them, God is their true, undeviating and omnipotent friend."

By letter from Elder A. M. Musser, dated Salt Lake City, May 13, 1881, we learn that the Saints in Zion were enjoying charming weather; the cereals, vegetables, and fruit crops were very promising. In a few places, however, they were threatened with grasshoppers. Great numbers of men and teams were employed on new railroads in the north and south. Many tourists were arriving to visit the city of the Saints, of whom he says, "all seem pleased with our beautiful city, which, just now, is in holiday attire of great beauty and richness." Many new houses were in progress of erection. The health of the people was generally good. Apostle Orson Pratt was gradually improving. All of which is very interesting to the Saints in this land, who look to Zion as their future home among the people of God.

CORRESPONDENCE.

LETTER FROM THE BIRMINGHAM CONFERENCE.

Birmingham, May 27, 1881.
President A. Carrington.

Dear Brother,—Over one year has now elapsed since I left my little "Dixie" home away out in the west. Nearly half of that time was spent in the north-western States of America, and the remainder on the shores of Old England. After about five months' experience in the States of Michigan, Wisconsin and Ohio, Elder Geo. H. Butler (a young boy like myself,) and I left the latter State for New York City, where, a few days after our arrival, we were joined by a company of twenty-nine elders from Utah, under the presidency of

Elder Geo. Stringfellow. After taking a bird's-eye view of New York and Brooklyn, visiting the general points of interest therein, we, on the morning of October 19th, set sail for foreign climes, and, after an unusually rough passage of twelve days and fifteen hours, landed safely in Liverpool. Here our "little band" was scattered, some to the Scandinavian Mission—Denmark, Norway and Sweden; others to Scotland and Wales, and the remainder to different parts of England.

After receiving some excellent counsel and advice from President Wm. Budge, in regard to our labors, duties and mode of procedure, we were assigned to our various fields of labor. Elder Wm. G. Davis and myself were

appointed to the Birmingham Conference, under the presidency of Elder Joseph Goddard. Bidding one another farewell for a "little season," we set out, some to the fields assigned them, and others to visit our relatives and friends. Getting permission to visit my kinsfolk, I proceeded alone to Worcester and Hereford Counties, in which parts nearly all my kindred are located. Nearly a fortnight was spent in visiting and becoming acquainted with them all, during which time, I gave them, in my humble way, a little of the plain Gospel of Christ, and also distributed some tracts among them. But the most of my time was occupied in chatting over old family matters of the "long, long ago." I was kindly received and well treated by all whom I called to see; although they well knew I was one of those "Mormons" from out where "Brigham Young" lived—for such indeed, is the way they generally designate the "Zion of the last days."

From here I proceeded direct to Birmingham where I was assigned to the Northampton District to labor in company with Elder Joseph Orton. Said district includes Warwick and Northampton counties. The Saints in this locality are much scattered, there being only about sixty within a circuit of over two-hundred and fifty miles. Although they are, as a general thing, very poor, yet they greet us with light hearts and smiling countenances and say, as did the Apostle Peter "Silver and gold have I none, but such as I have give I unto thee."

Brother Orton and I have endeavored to warn the children of men in that section of country by proclaiming whenever an opportunity presented itself the truths of the Everlasting Gospel, and also by distributing the "written word" among them, in which labor the local elders have rendered us much assistance. On one occasion, while in Northampton, we posted twenty-one packages of tracts (which treat on the first principles of the Gospel) to the lords, dukes, earls, reverends, esquires, and others of the "upper ten," in that and adjoining places, whom we could not otherwise reach.

The Saints generally are firm in the faith, and very desirous of gathering to Zion, and I am thankful and happy to state that according to the outlook of things at present, a goodly number will shortly be delivered from this land, and I hope, ere long that all the "pure in heart" will be the recipients of the like blessing, that is, have the privilege of gathering to the chosen home of the Saints.

I can truly say that I have felt well in the discharge of my duties, and do to-day. Do not know that I have ever felt better, or that I ever spent a year of my life more pleasantly than I have done the past; although I left a good home and comfortable surroundings when only nineteen years of age, and have had in exchange the fare of the poorest of the poor; the shelter of the most humble cottage and oftentimes the dry bread of the poor, though honorable lover of truth, yes, and more than all, the "scuffs and scorns" of the world. But I do it willingly, I rejoice and feel exceedingly glad, knowing that great will be my reward in heaven if I continue faithful in all things and endure to the end.

I have witnessed the healing of the sick under our own administration for which I feel to praise and thank God, our eternal Father. Whenever we have needed friends it seems that the Lord has raised them up; and so it is in regard to our way, which, at times seemed almost if not quite, hedged up, but by his providence it has always been opened again. I well remember an instance of this kind which I will relate: At one time during the winter our place of stopping was very unexpectedly closed by the death of the inmates of the same, but no sooner had the one closed than another was opened, and although the latter were not members of our Church, they provided us with comfortable lodgings and with wholesome food to eat, and treated us with great kindness. Since that time their door has been opened to us whenever we visited that part.

Having touched upon this point, I feel it my duty to mention several other good Samaritans in that district who receive the servants of God from time to time and provide for them

the necessities of life, and a clean and comfortable place to rest their oft-times wearied bodies. Among these are Mr. Henry Fowler of Wellingborough, Mr. Lenton of Coventry, and Mr. Bishop of Loxley. There is also another class that have made us welcome and ministered to our wants at different times. Among these are Messrs. Hamp and Roberts of Northampton, Mr. Banks of Coventry, Mr. Smith of Maxstoke, and Mr. Parsons of Loxley. There is still another I wish to mention before concluding, namely, the Rev. Mr. Kendle vicar of the last named place, who was extremely kind to Brother and Sister Seal during their severe illness, and continued so up to their death, doing all possible for their comfort and consolation. None of the above mentioned good people are members of our Church, but I know God will bless them for their many acts of kindness to His servants and will amply reward them for the same. I feel to say to all such—thanks for your many acts of hospitality and may peace, success and prosperity attend you in all your righteous endeavors. And to the

Saints of the Northampton district, I will say please accept my sincere thanks and the gratitude of my heart for all you have done for me which is much. My brethren and sisters be faithful to the covenants you have made. I pray God that he will bless and preserve you in the paths of truth and righteousness, and in his own due time deliver you from these lands.

About a month since, I was changed from the Northampton to this district and am now laboring in company with Elder W. G. Davis.

Looking over my diary, I see that during my sojourn of nearly seven months in this land we have baptized four, (Elders Orton, Davis, and myself), administered to eighteen; blessed four; held seventy six meetings, and walked over 1200 miles.

Praying that we as servants and Saints of God may more fully realize the responsible positions we occupy, and that we may seek to magnify the same, I am, with kind regards to yourself and all in the office,

Your brother in the Gospel,

DAVID SPILSBURY.

MINUTES OF A DISTRICT MEETING,

HELD IN THE CO-OPERATIVE HALL, BURY, ON SUNDAY, MAY 29, 1881.

Present from Utah—Elder Chas. W. Stayner, of the MILLENNIAL STAR Office; Isaac Duffin, Moroni Brown, Joseph Carlisle, Thomas Jackson, traveling elders in the Manchester Conference; and Elders John Donaldson, William Probert and David Cook, from the Liverpool Conference.

10 a.m.

Singing. Prayer by Elder Jackson. Singing.

Elder Duffin made a few introductory remarks, explaining the cause of the absence of President Smith, who was visiting relatives out of the Conference. He then called upon the branch presidents to report their respective branches.

Elder McClatchy then reported the Bolton Branch. There were three elders, three priests, and three deacons. Total members and officers,

thirty-six. There were some apostates in their midst, and this gave them trouble. But he felt thankful he had obeyed the Gospel, and was full of confidence in God that he would bless his people, if they lived their religion and did the will of Heaven.

Elder Unsworth next represented the Bury branch, which consisted of fifty-three officers and members. There were also some here who neglected their duties, and did not help support the work of God, and he feared, unless they speedily repented, they would be numbered among the foolish virgins "who had no oil in their lamps." Others, however, were doing well, and the branch was generally in a prosperous condition. He had lately visited nearly every family for five or six miles around. He closed by praying for

the future welfare of the people of God, and the salvation of the honest-in heart.

Elder Cook stated that the Pendlebury branch numbered sixty-nine, including officers and members. They had a Sunday school, and the priesthood attended the same, and assisted to rear the children in the work of the Lord. The branch was in a good condition.

Elder Steele reported the Tyldesley branch. The Saints were doing a good work, and laboring to teach the people around them the great principles of the Gospel of Christ. They numbered seven elders, one teacher, one deacon, twenty-four members; total, thirty-three.

The president of the Halshaw branch being absent, a report which had been forwarded by him was read by the clerk of the conference. The branch consisted of two elders, two priests, one deacon, eight members; total, thirteen.

Elder Duffin referred to those who were weak in the Church, and renewed the counsel to branch presidents to visit them, and endeavor to stir up their energy, and interest in the great work of God. Some were not worthy to remain on the list of membership, and should be dealt with.

Elder Carlisle said he was happy to meet with the Saints. He had no fault to find with the people of the district, as a general thing. The elders were doing the best they could to teach the people. Their main object was to hunt out the honest-in-heart, and get them to embrace the truth. He knew God would gather "his elect from the four corners of the earth," and his faith was that the Lord would bless all the Saints if they would be honest, law-abiding and faithful.

Elder Stayner stated that doubtless regret was felt because President Carington was not present. But he would explain that when this meeting was appointed, and President Carington's presence solicited, he was already advertised in the STAR and otherwise to attend conference in Birmingham to-day. He could not therefore consent to be present at Bury, without annulling a previous

appointment. He then addressed the Saints in words of counsel and instruction on the subject of unity; showing its necessity and the benefits arising therefrom, as illustrated in the experiences and history of the Saints. He also stated that in dealing with negligent or sinful parties in the Church, care should be taken to visit and warn them thoroughly, and if unwilling to repent, then give them proper opportunity to face their accusers, and defend themselves before the council of their own branch, and let them have a fair, impartial trial. He called attention to recent instructions in the STAR, concerning the presence of the conference president, or one of the traveling elders of the district, being requisite at every council where members are to be dealt with for their fellowship. The Saints must set an example of fairness, justice and mercy in all their ministrations, that their skirts may be clear before God at the last day.

Singing. Benediction by Elder Brown.

2 p.m.

Singing. Prayer by Elder Probert. Singing.

Sacrament was then administered.

Elder Brown then read a portion of the 85th Psalm, and disserted on the fulfillment of the words, "truth shall spring out of the earth, and righteousness shall look down from heaven." Showed that these words were brought to pass in the revelation of the plates from which the Book of Mormon was translated, and which were found in the earth as spoken by the angel from heaven to the Prophet Joseph Smith. He gave a very interesting account of the early history of the prophet in connection with the visions and blessings received by him, and closed with a powerful testimony to the truth of the Gospel restored to the earth in our day.

Elder Jackson was the next speaker. He bore testimony to the truth of what had been spoken and of the work of God. Touched on the mission of John the Baptist, and others, referred to by the previous speaker, showing that Joseph Smith had received authority to administer in the ordinances of the

Gospel direct from those who previously held the keys thereof upon the earth. He referred to the miracles in the land of Egypt, and quoted Scripture to show that greater miracles would be performed in the last days for the salvation of God's people, in the magnitude of which the former wondrous works of the Lord through ancient prophets, would be comparatively lost sight of, and sink into insignificance.

Elder Donaldson said he was always ready "to give a reason for the hope that was within him." He then gave some interesting details concerning the translation of certain characters from the ancient plates by the Prophet Joseph, and the taking of the same to Prof. Anthon, of New York; and read from Isaiah, 29th chap., to show how literally the words of the ancient prophet were fulfilled, by the conversation which took place with the modern professor. Almost the exact language being used by him in his conversation with Martin Harris, who showed him a copy of the characters and their translation by the prophet. Referred also to the kingdom spoken of by Daniel, and showed that the Church of Christ organized in the meridian of time was not the "little stone cut out of the mountain," neither could it be that kingdom which God would set up "in the days of the ten kings," who were to be the outgrowth of the iron legs of the image—the toes of iron and miry clay, for they did not yet exist when Christ was on the earth. Testified to the truth of the latter-day work revealed through Joseph Smith, and declared that it would never be destroyed, but as Daniel predicted, should "stand forever."

Singing. Benediction by Elder Hopkinson.

6 p.m.

Singing. Prayer by Elder David Cook. Singing.

Elder Stayner read Acts xxvi, 14—21. One undeniable fact was presented to the mind of the reader of Scriptural history—that good and evil had always existed; and that in proportion to the efforts put forth by God's servants to spread truth and establish righteousness, the Enemy,

working through evil men, made antagonistic resistance, and sought to uproot the good they did, and to destroy the good seed as fast as it was planted. He then showed that this opposition to truth had extended to the sciences. How unwilling men had ever been to relinquish former traditions, notwithstanding the arguments of learned philosophers and the testimony of scientific discoverers! Illustrated it by the case of Galileo on the motion of the planetary bodies. Showed how this antagonism to truth was intensified when it involved religious creeds and practices, for in nothing were men so persistent as in matters of religion. In nothing were the enemies of truth so wickedly intolerant and persecutive, and at the same time, in nothing were the votaries of a form of faith so determined to live or die by their convictions, especially when that faith had been revealed to them from God. Showed how Paul was an illustration of this principle, and that because after his conversion he sought to teach the people the truths God had revealed to him, they caught him in the temple and sought to take his life. Spoke of the abundant proof accompanying the message of Joseph Smith. Not only had the prophet himself received visions and manifestations of God's blessing, but many others of the brethren had seen angels, also the ancient plates, besides visions of heaven concerning the future. And thousands could give evidence of the truth of these things. Elder Stayner quoted from history and prophecy concerning the kingdom of God in the last days, and testified in powerful language of the coming judgments which would speedily follow the rejection of the Gospel message, and warned the people that great things were near, even at their doors.

Elder Duffin then made a few closing remarks, and bore his testimony to the truth of the Gospel as preached by the servants of God.

Singing. Benediction by Elder Probert.

The meetings were well attended, and the addresses throughout the day were characterized by fervor and the outpouring of the Spirit of God.

JESSE HOPKINSON, Clerk

POETRY

THE REMNANT.

BY C. W. S.

God now reveals a record hid,
As many ancient Seers foretold,
He shows us what the prophets did
In all the favored days of old.

A record, filled with Heav'nly grace
By which the ancient prophets spake;
It tells us of a noble race
Who of His blessings did partake.

A race that wandered from the path,
Which long their faithful fathers trod;
On whom descended Heaven's wrath,
When they forsook the Lord their God.

O why will man reject with scorn,
The light which Heaven doth bestow,
And wander on this earth forlorn,
Disdaining Gospel truth to know?

Behold the curse on Joseph's seed,
Which came because they did rebel,

If from a curse ye would be freed,
Then seek the Lord and serve Him well.

This race was once both white and fair
And dwelt in joy as Joseph's band,
But God decreed no wicked there
Should ever prosper on that land.

They sinned, and turned from truth and
light,
Then fell the darkness which we see;
Their minds were clothed in robes of
night
And all their happiness did flee.

But soon the "remnant" will receive
God's promise to their fathers giv'n,
That in our day they would believe
The message now revealed from Heav'n.

And soon the Gospel they will hear
With willing hearts as Seers have said,
"Delightful" then they will appear,
"A nation rising from the dead."

DIED.

BOAZ.—May 13, 1881, of old age, William Boaz, aged 65 years and 5 months.—"News."
SIMPSON.—In Ogden City, Utah, of diphtheria, May 11, 1881, Marantha Altheria,
daughter of Reuben and Altheria Simpson.—"Ogden Herald."

ASTIL.—At West Jordan, Utah, May 2, 1881, of whooping cough, Sarah Ann,
youngest child of Joseph and Ellen Astil, born December 18, 1880.—"News."

WHITTLE.—At Evanston, Wyoming Territory, Utah, May 8, 1881, Sarah Whittle,
aged 74 years, 1 month and 18 days. She emigrated from Bolton, Lancashire, England,
September 13, 1876.—"News."

DONALDSON.—At Tooele, Utah, May 2, 1881, of enlargement of the heart, Daniel King
Donaldson, son of James and Mary Donaldson, born Oct. 4, 1872.—"News."

SHUPE.—In Ogden City, Utah, Wednesday, May 11, at 11 a. m., Mrs. Mary Ann
Shupe, wife of James Michael Shupe, aged 20 years and 8 months.—"Ogden Herald."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrrha in the day of judgment, than for that city.—MAT. x, 15.

No. 24, Vol. XLIII.

Monday, June 12, 1881.

Price One Penny

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

[CONCLUDED FROM PAGE 356.]

Thus from a copy of a single ancient Indian book which fortunately escaped the fate of the many which furnished fuel for numerous fanatical bonfires, we learn sufficient, we think, to convince every thoughtful, unprejudiced reader that at least one important branch of the ancient inhabitants of America possessed, previous to the conquest of the country by the Spaniards, very remarkable knowledge of matters pertaining to the creation of the world. The questions, therefore, naturally arise, Where, and when did they become possessed of this knowledge? So far as the Christian civilized world is generally informed, the great law-giver Moses was the first to write and give detailed information upon this important and extremely interesting subject. Did the knowledge had by the Quiches come from that source, and if so, when and in what manner did it reach this continents? On the other hand, if the writings of the in-

spired historian were not the source from whence they derived their information of the creation, where did they get it? Did God, through their prophets and revelators, reveal it to them direct? Let us consider these questions with the view of throwing light, if we can, upon a mystery which has seemed greatly to puzzle the wise of several generations. This having been, and still remaining the case, it may be well for our readers to remember that "the wisdom of the world is foolishness with God."

Before referring for information to the Book of Mormon, we will make a few comments on a paragraph which we have already quoted from "The North Americans of Antiquity," as follows, "the copy is stated ambiguously to have been made to replace the original 'Popol Vuh'—national book, which was lost. How a book that had been lost could be copied literally the Father (Ximinez) fails to tell us." Now, we have already shown

by quotations from Baldwin (p. 193) that the "Popol Vuh" was written in the year 1558, as an "abridged reproduction" of a very ancient Quiche book. Francisco Ximinez made his translation about one hundred and sixty years later, and which may indeed have been a literal copy of the *abridgment*, but not of the original, to which he doubtless refers as having been lost. Again, Ximinez having "about A. D. 1720 and subsequently," may have secured a literal copy of the "abridged reproduction," which may also have been afterwards lost. We have an account of other lost books, which were probably of greater value, and which would prove, by reason of their details, far more interesting, if we had them, than even the original unabridged "Popol Vuh" would be likely to do if we had it.

In the year 1735, the Countess Santibañy, who claimed to be a descendant of Montezuma, employed, as her agent, Chevalier Boturini, to go from Italy to America in her interest. He remained in Mexico and Central America eight years, and succeeded in making, during that time, the finest collection of ancient manuscripts known to have been gathered together on this continent; and the value of which he fully understood. His diligence and years of labor were rewarded, when about to leave Mexico, by being thrown into prison and robbed of his treasure by the Spanish viceroy. Succeeding finally in leaving with a portion of his collection, he was captured by an English cruiser and again despoiled. Preserving from the wreck of his former magnificent collection only sufficient material from which to compile one small volume of less than three hundred pages, which was published at Madrid, by Juan de Zuruga, A. D. 1746. The manuscripts of which he had been despoiled in Mexico were sold seventy years later, at auction. Humboldt, being present at the time, secured a portion of them. M. Aubin, having secured the remainder, made additions thereto, and took them to France; and it is believed that his is the best collection now in Europe. Desire Charnay, in part five of "The Ruins of Central America," published in "The North American

Review" of January 1881, says that the historian Veytia, who had the privilege of examining the Boturini collection, "bitterly bemoans the loss of the most precious of all these documents, the *Teomoxtili*—*Book of God*, or of divine and sacred things—a work composed by Hueman,* a sort of Toltec Bible, containing the laws, the religious precepts, the traditions, and all facts relating to Toltec history, from the remotest period."

We make the following quotation from the inspired historian Moses: "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi, 8, 9.)

This historical item carries us back in our researches, according to Bible chronology, four thousand one hundred and twenty-seven years; a date beyond that which the scientists of our age have been able to definitely fix the first inhabiting of these continents. By it we not only learn that the Lord did confound the language of the people at the tower of Babel, but that he also "scattered them abroad upon the face of *all* the earth." Now, how could this be accomplished without scattering some of them upon the Western Hemisphere, as well as others upon the Eastern? Was not the former, at that date of the world's history, a part of "the face of *all* the earth," as well as the latter? A supposition that it was not, would be so weak and inconsistent, so utterly opposed to reason, as well as to the developments of science, that it must fail to find among the thoughtful either support or credence. That the people were "scattered" upon the face of the old world is a fact so well authenticated and so well understood,

* Hueman, understood to be the same as Quetzalcoatl, to whose character and doings we shall hereafter refer in detail. Lord Kingsborough, in his "Mexican Antiquities," describes him as having been a white man, with strong formation, broad forehead, large eyes and long beard. His life was exceedingly chaste and pure.

that we deem it unnecessary to adduce historical citations in relation thereto. We may, however, be, by some considered not only presuming, but egotistical, in venturing the assertion that when the histories, pertaining to America, which have been preserved shall have been as carefully and diligently studied as those pertaining to the old world have been, the fact that a portion of the people who were at the tower of Babel, when the language of all the earth was confounded, were "scattered" from thence upon the face of the new world, will be equally and generally as well understood. Thus the declaration of the historian Moses, that the Lord did scatter them "abroad upon the face of all the earth" shall be fully verified by the writings of those who were far removed from his earthly stage of action. And thus, though dead, their words still magnify and praise and do continue to honor the name of Him that made the heavens and the earth, and all things that therein are. We will here make a few quotations from the Book of Mormon, bearing upon this subject :

"And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country (North America). And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the book of Ether. And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower (Babel), and whatsoever things transpired among the children of men until that time, is had among the Jews; therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates, and whose findeth them, the same will have power that he may get the full account." (Book of Ether, i: 1-4; Book of Mormon, n. e., p. 570-1.) "Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and aware in his

wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered." (Ib. p. 571, v. 33.)

Here, then, we find the inspired record of the historian Moses, written upon the Eastern Hemisphere, confirmed by the no less inspired writings of the historian Ether, who wrote nearly twenty-five hundred years ago upon the Western Hemisphere; bearing testimony, not only of the creation, but of the fact of his forefathers having been brought to America from the tower at the time the Lord confused the language of all the earth. Later we shall refer frequently to the book of Ether, as abridged by Moroni about A. D. 400. The latter was a descendant of Nephi, the youngest of four brothers, who, with their father's family and a few others, came to America from Jerusalem during the reign of Zedekiah, king of Judah, 600 B. C. To the emigration of this family, as well as to those of Jared and his brother and their families and friends, we shall, in the course of this series, frequently refer, making detailing comparisons between the Book of Mormon record of these wanderings and the knowledge of the same, which to us through the writings of the early Spanish historians, who followed closely Indian records and traditions at the time of, and subsequent to, the conquest. At present, however, it is only to our purpose to add that Nephi, being favored of the Lord, secured, on leaving Jerusalem, the records, engraven on brass plates, of his forefathers; and among these, as he stated, was a copy of the five books of Moses. Hence, we learn that there were at least two records existing in America at a very remote period (600 B. C.), containing, among other things, an account of the creation; the first being written upon the gold plates of Ether, which were found by the people of Limhi, and the second upon the brass plates brought by Nephi from Jerusalem.

Having secured this information, it no longer appears difficult to understand how the Quiches and other branches of the original inhabitants of America became possessed of facts

which, though adulterated by the errors of superstitious vagaries, introduced, no doubt, by false priests and uninspired writers subsequent to the death of their prophets, comes to us, nevertheless, sufficiently clear and comprehensive to convince, we trust, every honest reader desiring the truth, that one of two things occurred, namely: that the ancient inhabitants of

this country brought a knowledge of the creation of the world with them, from the Eastern to the Western Hemisphere, or that God who revealed the facts pertaining thereto to Moses there, did likewise to those living here; for the two accounts are too nearly indetical to indicate separate or distinct original sources.

[TO BE CONTINUED.]

THE TWELVE APOSTOLIC JUDGES.

ST. JAMES.

In history this Apostle is recognized as St. James the Great, to distinguish him from another apostle of the same name, who is called St. James the Less, the author of the epistles contained in the New Testament, with whom he may be sometimes confounded, who is mentioned as the "Lord's brother," and took such an active part in the councils of the apostles, during their debate upon the subjects of the circumcision and the abstinence from certain meats. The distinction between the two, however, is very marked and defined, as will be seen in reading the history of both apostles.

The subject of the present sketch was one of the "sons of Zebedee," and brother to John, "the beloved disciple," sometimes called St. John the Divine. The two brothers were called by the Savior from a ship where they were, in company with their father, mending their fishing-nets, "and they immediately left the ship and their father, and followed him." A singular incident which occurred after the ordination of James and John, is related of these two sons and their mother, in Matthew xx, 20-29:

"Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy

kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. And as they departed from Jericho, a great multitude followed him."

It seems from this that the Savior took occasion to give an excellent lesson to his disciples on the subject of seeking and exercising authority and dominion over each other, and to infuse into their minds the correct principle of righteous government which should prevail in his Church.

We find that although Jesus did not concede to the two brothers the important positions which they sought, and which were evidently reserved

for others, he still showed them many marks of individual respect and esteem, for they were his immediate companions in some of the most important incidents of his life, even when others of the Twelve were excluded. St. James was present at the raising of the daughter of Jairus from the dead, when we read that He permitted none but Peter, James and John, and the parents of the maiden, to enter the apartment. Luke viii, 51.

James was also one of the three whom he took with him "up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. * * And then came a voice out of the cloud, saying, this is my beloved Son, hear him." James was also a witness of the Savior's agony in the garden. We find in Matthew xxvi, 36-38 :

"Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful

and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me."

We learn that in A.D. 41, this apostle was put to death by Herod. In Acts xii, 1, 2, we read : "Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword."

History tells us that when the apostle was about to be executed, his accuser was so struck with the courage and integrity manifested by him, that he believed the Gospel, and repenting of his act, fell down at the apostle's feet and implored his pardon for what he had said against him. St. James embraced him, saying, "My son, peace be unto thee, and pardon of thy faults." The man then openly declared himself a believer in Christ, and was executed with the apostle, both being beheaded at the same time. In this admirable manner did St. James suffer unto death, and thus this "son of Zebedee" drank of the "cup which the Savior drank of," and proved himself worthy to stand at the last day as one of the Judges of the House of Israel.

LEAVES FROM THE TREE OF LIE.

(From the Salt Lake "Contributor.")

EIGHTH LEAF.

One of the great difficulties in the way of enquiring minds, desirous of understanding Gospel truth, is the apparent doom of the great bulk of the human family to perdition. The declaration is plainly and positively made in the scriptures that there is no other name given under heaven whereby man can be saved, but the name of Christ Jesus. It is also proclaimed that, "except a man be born of water and of the spirit he cannot enter into the Kingdom of God." (John iii, 5). Many millions of the earth's inhabitants have passed

away without hearing the name of Jesus, or having any opportunity of the privilege of the second birth. And the query arises, must all these souls be lost in consequence? And if so can the God of the Bible be just? Further; the question comes up, if the world has been in error so long, and the Church of Latter-day Saints is the only true Church of Christ, what has become of the generations of professing Christians, who lived and died in the centuries between the loss of the Gospel and the priesthood and their restoration in the present age?

The difficulty arises through lack of

a correct understanding of the plan of salvation, and through the erroneous doctrines of unauthorized teachers. Orthodox "Christianity" affirms that the future state of man is fixed at death; that the departing spirit either goes to an eternal heaven or an everlasting hell; and that there is no possibility of change, but, to use a familiar saying, "as the tree falls so it lies." The light of modern revelation rolls back the darkness of ages and unfolds the glorious plan of human redemption in its fulness, and the illuminated soul perceives the triumph of justice in union with mercy, through the extension of Gospel privileges beyond the narrow sphere of this mortal life.

Why should the opportunity to learn and the power to obey the truths of the Gospel be confined to dwellers in the flesh! Is it to be supposed that when the immortal spirit leaves its domicile of clay its powers of perception, of reason, of reception or rejection of truth or error, of submission or rebellion to the decrees of heaven, are buried with the decaying body? The idea is contrary to all the hopes of the life to come kindled in the heart by the promises of the Gospel. It is also anti-scriptural. There is nothing in holy writ which establishes any such absurdity. Paul declares that all men shall be judged by the Gospel which he preached. If this is true and God is just, must not all men *hear* that Gospel and have the opportunity of receiving or rejecting it? And if this privilege has not been granted to them while in the body, must it not be afforded them when out of the body?

Peter states that the Lord shall "judge the quick and the dead," and explains that "For this cause was the Gospel preached also to them that are dead; that they might be judged according to men in the flesh but live according to God in the spirit" (1 Peter, iv, 6). He mentions this in connection with his history of the mission and works of Jesus, who, he tells us, "being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison" (1 Peter, iii, 18, 19). This accounts for the where-

abouts of the Savior during the interval between his death on the cross and His resurrection from the sepulchre in the rock. At his appearance to Mary in the garden, after He had risen, He said, "I am not yet ascended to my Father." During the three days of His body's sleep in the tomb He was continuing the work the Father had given Him to do. He was preaching deliverance to the captives, and the opening of the prison to them that are bound (Isaiah li, 1). That these spirits in prison had been in the flesh, Peter makes clear by stating that they were "disobedient in the days of Noah, while the ark was preparing." The Gospel was thus preached also to the dead, that they might have the same opportunities and be judged by the same Gospel as the living.

The exercise of faith is an operation of the spirit and so is repentance. These lead to obedience to acceptance with God. The body without the spirit is dead and can neither believe, repent nor obey; but the spirit without the body is active, sentient and capable of exercising all its powers that are adapted to a spiritual sphere. It is only through the medium of the body, however, that the spirit can handle, experience and fully control or be subjected to corporeal things. That part of the Gospel which pertains to earthly ordinances and observances is, therefore, unapproachable to the disembodied. But they can learn and submit to all its spiritual laws and influences, and "live according to God in the spirit." They can hear the Gospel, for Christ preached it to many of them; they can obey for He not only proclaimed liberty to them but "He lead captivity captive," and they must therefore have repented and become acceptable to God. As one of the early fathers of the Church said of the slain Redeemer, "He went into Hades alone, but he came forth with a multitude."

The Jews of Christ's day believed that there were two divisions of the spirit world—Paradise and Tartarus. The good went to the former, the bad to the latter. Jesus promised the repentant thief on the cross: "To-day thou shalt thou be with me in Para-

dise." This is not the abode of the Eternal Father but of departed spirits, where they wait until the resurrection. A place of instruction and preparation, of peace and rest, of joy and serenity, of progress towards perfection. And into this abode of the just, Christ led from Tartarus the spirits purified and chastened through their captivity, who were disobedient in the flesh in the days of Noah, but had suffered for their rebellion and in the spirit had gladly received the Gospel through his ministrations. And thus, in the due time of the Lord all, who have dwelt upon the earth in any age; Jew, Gentile, Heathen,

Christian, may hear the glad tidings of the everlasting Gospel preached by those appointed and authorized, and have an opportunity of repentance, improvement and reconciliation. But the ordinances which belong to the sphere of mortality cannot be received in a spiritual estate; they belong to the flesh and must be attended to in the flesh. Consideration of the means provided by Infinite Goodness through which the benefits of those essential ordinances can be obtained by believing, repentant, disembodied persons, must be left till the unfolding of another leaf.

C. W. PENROSE.

"You will begin to know what a serious matter our life is; how unworthy and stupid it is to trifle it away without heed; what a wretched, insignificant, worthless creature one comes to be who does not as soon as possible bend his whole strength, as in stringing a stiff bow, to doing whatever task first lies before him."—*John Sterling.*

"Pleasure there is in all studies to such as are truly addicted to them—sweetness which, like Circe's cup, bewitches a student so that he cannot leave off. Julius Scaliger was so much affected with poetry that he broke out into a pathological protestation he had rather be the author of twelve verses in Lucian, or such an ode as in Horace, than Emperor of Germany."—*Burton.*

The arts are sisters, languages are close kindred, sciences are fellow workmen; almost every branch of human knowledge is connected with biography; biography falls into history which, after drawing into itself various minor streams, such as geography, jurisprudence, political and social economy, arrives full upon the still deeper waters of general philosophy. There are very few, if any, vacant spaces between various kinds of knowledge; any track in the forest, steadfastly pursued, leads into one of the great highways; just as you often find, in considering the story of any little island, that you are perpetually brought back into the general history of the world, and that this small rocky place has partaken the fate of mighty thrones and distant empires."—*Sir Arthur Helps.*

"In self-culture, by distinctly recognizing his own individual powers, as originally and specifically belonging to his mind, a man is less likely to waste his strength in cultivating those faculties which are dormant or feeble. He is taught also to be contented with the mental place assigned him among his fellows, and not to attempt to imitate those from whom he differs essentially by natural constitution. He thus avoids self-contradiction—the source of all affectation. By reflecting on the harmony and beauty which spring in all nature from variety, he sees that his individuality is but a part of a wide and consummate plan. A wood in which the gnarled oak, the delicate larch, the graceful birch, the wide-spreading beech, the old thorn, even the rough briar, and the fern in the fore-ground, are all varieties essential to the general effect of beauty or grandeur in the landscape; teaching him a lesson of content with the condition assigned to him here, by that Power which formed his soul as well as the trees he is gazing upon, and appointed him his place, as it has theirs, in this great whole. To fill that place well, however humble it may be, he feels it his duty, the sole purpose for which he was placed here. He has no sure instincts to guide him to this end. He must accomplish this by labor, in the right direction."—*"Evening Thoughts," by a Physician.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 13, 1881.

TRUTH AND TRADITION.

It appears to be the opinion of some people because truth and tradition both have an ancient origin, that they are one and the same thing. That because truth was found to exist in the primeval dispensation, tradition, having also "come up through the ages," by claiming equal antiquity with truth, should be also considered as equal in all things in the public estimation. But when truth is brought before the public mind, it is almost invariably found to conflict with tradition in some particular; for truth is divine, unsullied and radiant with heavenly beauty, while tradition is generally human—sometimes in its very origin, at others by human interpolation, modification or misrepresentation.

Revealed truth may be handed down from one age to another, but it rarely becomes traditional in the sublime purity in which it was first given. It usually gathers or loses in its journey through the miry channel of time, and becomes encrusted with the man-made clay of sectarianism, until at last there is very little of the ancient truth recognisable, and the tradition which has attached to it, is only nominally valuable for the sake of the original germ, which has invested its encrustations with a degree of dignity and sacredness. How often does the reader of history discern this to be the case! And on taking observations, we find that even the English speaking nations of our own day have imbibed the erroneous ideas and traditions of preceding times—errors sacred to many as the truth itself, but rendered so only by age. Doctrines are believed to-day as religious truths, which have no other claim to credence or consistent adoption, than that they were accepted and followed by the generation preceding us, and are taken for granted by a multitude of the present age who ought to know better, but who travel the well-beaten paths of their predecessors without thought and without question.

It was a *tradition* among the ancient Jews that the Messiah's advent would come to pass with a wonderful manifestation of power, that He would release them from the Roman yoke and give them universal dominion. But history shows us that they were led astray. They had in their zeal overlooked his first coming in humility, and the TRUTH was manifested when he died at their hands for the sin of the world. Blinded by erroneous *tradition*, they rejected the saving TRUTH, and were scattered—becoming "a hiss and a by-word among all nations." Now the traditions of eighteen centuries more

have rolled over them like a flood, and unless they are very careful, many will be blinded to his second advent, rejecting the Gospel revealed in our day as a preparatory work, "that the words of the prophets might be fulfilled." The present traditions of the Jewish people will doubtless be made apparent when the Gospel "key" is turned to Israel. Let us hope they will not be overwhelmed by them, as the Gentile nations seem to be by theirs.

One great proof of growing traditions among the people, is the fact that a wide difference exists between what the Scriptures teach and what religious people believe. And another thing still adds to the difficulty, in most cases they actually think the Scriptures really contain the doctrines taught by modern divines. For instance, the idea that the world was "created out of nothing," (and that the work was done in seven of our brief days,) which has given infidels and skeptics such a grip on the throat of Christendom, is supposed by nearly four hundred millions of intelligent Christian people to be not only endorsed or sustained by the Bible, but positively asserted therein as a divine truth—as an event stated by the inspired historian to have taken place. Tradition has taught them this egregious error; and the great truth that the world was created from the elements which always existed in eternity, and always will, being eternal as the Creator himself, is totally ignored. Tradition has also led them to the belief that twenty-four hours constituted a day in the creation, while they entirely lose sight of the truth that man's time, which is the time of this earth, was not yet given; but that these periods must be reckoned on the Lord's time, which is as St. Paul states, a thousand years to a day. "A day with the Lord is as a thousand years, and a thousand years as one day." Thus error is perpetuated from generation to generation, is accepted, believed, and forms a prominent part of the unquestioned doctrine preached by a salaried clergy to a credulous multitude. Then, not being willing to ascend the hill of truth revealed through the Gospel, some skeptic comes along, and by witty argument lets daylight into their traditional inconsistencies, and they leap the chasm from religious error to mocking Atheism, and are lost in eternal doubt and darkness.

The question is, how can this condition of society be improved? What will induce the people to consider their perilous situation? Nothing but that Power who is the author of truth, and who has revealed it for our salvation! If people have not sufficient love of the truth to reflect upon these things, nothing short of the arm of God will arrest their downward tendency! They must fall; there is no hope for them unless He put forth his hand for their deliverance! If they would suffer his servants to show them the truth, how quickly would tradition be dispelled by the light of God's Holy Spirit; for it is by this means that the Latter-day Saints have ascertained the great principles of the everlasting Gospel, which is so consistent with the Scriptures, and so beautiful in itself! But the honest-in-heart will, we trust, have their eyes opened to these matters, sooner or later; and we have the promise that the day is not far distant when the knowledge of God, which is truth itself, will cover the earth as the waters cover the channels of the mighty deep. The millennium is fast approaching. Christ, the true Messiah, the Only Begotten of the Father, full of grace and truth, will speedily come and establish his work in righteousness and power. And the world of tradition

will in that day, like the earth itself, "reel to and fro as a drunken man," while the Zion of Truth will stand unshaken, built upon the immovable Rock of Ages, whose foundation is from everlasting to everlasting.

RELEASES AND APPOINTMENT.—Edward King, Traveling Elder in the London Conference, is released to return home with the June 25th company. David McKay is released from being Traveling Elder in the Glasgow Conference, and is appointed Traveling Elder in the Dundee Conference.

GLASGOW CONFERENCE.—On Sunday, July 3rd, a conference will be held in the Upper Hall, 8, Watson Street, Glasgow, Scotland. Services will begin at 11 a.m., and at 2 and 6.30 p.m. President Carrington is expected to be present, and several Elders from Utah will attend.

TO EMIGRANTS.—Parties intending to sail on the S.S. *Wyoming*, June 25th, will please get here as early in the day as possible on Friday, the 24th instant; and in all cases notify this Office as to the Station and time they will ARRIVE in *Liverpool*.

ABSTRACT OF CORRESPONDENCE.

President N. Wilhelmsen, writing from Copenhagen on June 2, 1881, says: "I have just returned from my visit to all the conferences in the Scandinavian Mission, and I am happy to inform you that the work of the Lord is still onward in these lands, and the future prospects for the spread of the Gospel are very good. A good spirit prevails among the elders, who are laboring diligently for the good cause in which we are engaged. The Lord has blessed our feeble efforts with much fruit;—during the last half-year we have added to the Church by baptism 447 persons, for which we feel to give thanks to our Heavenly Father."

CORRESPONDENCE.

LETTER FROM IDAHO.

Paris, Bear Lake County, I. T.,
May 2, 1881.

President A. Carrington.

Dear Brother,—I am not unmindful of old associations, or uninterested in the progress of the important work under your immediate presidency, but long absence necessitates close attention to business after one's return, and this has prevented me from writing more than I have done.

All reports indicate the continued prosperity of the work of the Lord under your watch-care, and you may

be assured that neither yourself, nor the elders who are laboring with you, are forgotten in our prayers.

I cannot furnish you with the latest news, or write such as I think might be most interesting to you, as we live so far from the "City" and from the railroad, but we can say, notwithstanding our somewhat isolated condition, that we are rejoicing in the Gospel of Jesus Christ, and feel determined to push forward; and by faith and good works, to still more enjoy the blessings of our heavenly Father.

Our Quarterly Conference opens

on Saturday next. We have been exercising faith that we might have a visit from one or more of the apostles, but we have heard nothing positive yet, and begin now to think that we will not have that pleasure at this time. Our being without a railroad nearer than Evanston or Franklin, makes it inconvenient for the brethren to visit us. This is a loss to us; but there are at present many rumors of railroads about to be built to pass through Bear Lake County, and we may soon have relief in regard to travel, and be brought nearer in time to our friends in Utah.

The weather here is now very pleasant—rather warmer, however, than usual at this time of the year. Our crops are just about all in, and now a good rain soon would be thankfully received.

President Rich, considering his late severe illness, has much improved, and his condition is fully as favorable as could have been expected.

My health has been excellent since my return home, and my family are also in the enjoyment of that blessing. With constant wishes for your welfare, and desiring to be kindly remembered to Elders Stayner, Martin-eau and all in the Office, I remain,

Your brother in the Gospel,

WILLIAM BUDGE.

LETTER FROM NEWCASTLE CONFERENCE.

Hebburn New Town, May 27, 1881.
President A. Carrington.

Dear Brother,—I take this opportunity of writing you a few lines, to let you know how I am getting along in my labors. The Lord is blessing me in trying to promulgate the principles of life and salvation. I have been holding meetings in several new places, and I think there is a good prospect of several joining the Church. I held two meetings in one place, and three persons told me they wanted to be baptized when I returned that way; there is quite a spirit of inquiry aroused in that part. I am trying, to the best of my ability, to get the truth before the people; if I can't in one way, I can in another, by distributing tracts and going from house

to house. I make it a practice to let the rev. gentlemen have "The Only True Gospel" and "The Means of Escape," as I put the two together when I distribute them. I think a good work can be done in this part of God's vineyard, and I rejoice in my labors. My health has been very good since I came to this country.

Praying God for his continued blessings, I am,

Your brother in the Gospel.

GEO. H. BUTLER.

INTERESTING REPORT FROM LIVERPOOL CONFERENCE.

Warrington, June 2, 1881.

President A. Carrington.

Dear Brother,—Since I last wrote to you I have visited around the conference, and find the work opening up, so that the elders are kept busy distributing tracts and holding open-air meetings.

In the Wigan district Elder Probert has labored very faithfully for the last six months, and a few days ago he had the pleasure of baptizing three adults. There are others who express themselves ready for baptism, but I think it wisdom to fully instruct all candidates for baptism in relation to the covenant they are about to make, before taking them down into the water.

Elder Jones, who has been laboring for some time in the Darwen district, will in future labor in the Wigan district, as there is plenty of work for two faithful elders, and the district is in a better condition now than at any time since I have been laboring in this conference.

I visited the Darwen district a few days ago, for the purpose of holding a discussion with some of the members of the Darwen Debating Association, on the subject, "Is baptism essential to salvation?" After explaining to the company the principle of baptism as taught by the Latter-day Saints, and sustaining our views by extracts from the New Testament, I was answered by one of the members of the Debating Association with the old story, that Jesus had finished the work of salvation for the human family, and all we had to do was,

"Believe." Nearly every quotation I made from the New Testament, had to be confirmed in the revised edition before it was accepted as correct. So our elders will have to carry a revised copy of the New Testament with them in future, or run the risk of being accused of misquoting the Scriptures. At the close of our discussion, the only fault found was, I had followed too closely the literal rendering of the Scriptures, and made no allowance for the great wisdom of the nineteenth century in matters of theology. I was very kindly invited to call again at an early day and further explain our doctrines. I traveled through the district in company with brother Cook, who is laboring faithfully to perform a good mission.

I am now in the Runcorn district, in company with brother Gould. He has done a good work here, and is beginning to reap the reward of his labors. He has re-baptized one, and baptized seven new members in the town of Warrington. We held meeting there last night, and had the great privilege of organizing a new branch with nine members. Brother James Sherwood was appointed president of the Warrington branch, and brothers James Pritchard and Peter Wright, his counselors, and brother William Toft, secretary and treasurer. There was a number of strangers present, who seemed much interested in the proceedings, and were anxious to further investigate our doctrines. There is every prospect of a good work being accomplished in this neighborhood, and throughout the conference the elders are laboring faithfully to that end, and I pray God may crown our labors with success.

May God bless you and all at the Office, I remain,

Your brother in the Gospel,

JOHN DONALDSON.

ANOTHER CASE OF HEALING BY THE POWER OF GOD.

Newcastle-on-Tyne, June 2, 1881.

President A. Carrington.

Dear Brother,—George Lowther is a member of the Church of Jesus Christ of Latter-day Saints, and lives at 29, Chilton Street, Monkwearmouth, Sunderland. On May 19th, he was at work at a colliery in that place, when he fell from what is called a screen, a distance of about twenty feet from the ground, and broke several of his ribs and some other bones. He was taken home and laid upon the bed. He did not send for any doctor, but did as recommended by the Apostle James, chap. v, 14th and 15th verses: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The elders came and anointed him with oil and laid their hands upon him; the broken bones came together again; he felt them unite, as also did the elders who had their hands upon him. They then commanded him in the name of Jesus of Nazareth to rise up and walk, which he did immediately around the house and in the yard, and on the Sunday following was at meeting and spoke in tongues.

Witnesses to the truth of the above statement:—Elders R. F. Newbey and F. G. West, Priest Wm. Davison, and about ten others old and young.

With kind regards to you and all in the Office, I remain

Your brother in the Gospel,

W. R. WEBB.

MINUTES OF A CONFERENCE,

HELD AT THE EGYPTIAN HALL, SNOW HILL, BIRMINGHAM, SUNDAY,

MAY 29, 1881.

Present from Utah—Apostle Albert Carrington, President of the European Mission; Elders L. R. Martineau, from

the Liverpool Office; Joseph Goddard, president of, and T. Maycock, Jos. Orton, W. G. Davis, David

Spilsbury, John Wiser, J. Tingey, W. Butler and Abraham Halliday, traveling elders in the Birmingham Conference; also Joseph Bentley and Joseph Jennings, traveling elders in the London Conference.

10.30 a.m.

Singing. Prayer by Elder Thos. Maycock. Singing.

President Goddard then called upon the branch presidents to give their reports.

Elders Geo. Spokes reported the Birmingham branch; Edwin Brewster, Wolverhampton; Amos Fellows, Dudley; Robert Johnson, Hereford; Robert Crowton, Maxstoke, and Jacob Stowe, Leamington, all in very fair condition.

Elder Jos. Orton, in representing the Northampton district, said the Saints, though few and scattered, were very kind to the elders, and manifested a desire to do all that lay in their power to assist in rolling on the great latter-day work. He had not reaped much fruit from his labors, but he had sown much Gospel seed, and hoped sooner or later it would result in many being brought into the fold and family of Christ.

Elder Wm. G. Davis said he felt pleased in representing the Worcester and Hereford district as being in good condition, with the exception of a few who professed to be Saints, but whose course of life did not harmonize with their professions. Had baptized a few since he had been appointed to labor in that district, and was expecting others shortly to come forward and comply with the requirements of the Gospel.

Elder Thos. Maycock represented the Stafford district. The Saints in that quarter, as far as he had become acquainted with them, evinced an earnest desire to serve God and keep his commandments, not by words alone, but by deeds. Was thankful that he was considered worthy to be a minister of God's word unto the people, and desired to faithfully perform the mission whereunto he had been called. His labors had been fraught with joy, and, to a certain extent, crowned with success, as he had been blessed with the privilege

of baptizing a few, who he trusted would be saved in the kingdom of God.

The statistical and financial reports were then read and presented to the conference, and approved by a unanimous vote. The authorities of the Church as organized in the land of Zion, also Apostle Albert Carrington as President of the European Mission, Joseph Goddard as president of the Birmingham Conference, Joseph Orton, Thos. Maycock, John Wiser, Wm. G. Davis, David Spilsbury, William Butler, Joseph Tingey and Abraham Halliday, as travelling elders in said conference, as also the local priesthood throughout the conference, were then presented and unanimously sustained by the uplifted hands.

Elder Spilsbury addressed the meeting, expressing his satisfaction at meeting with the brethren, and the joy he had found in his labors and ministrations amongst the Saints, and declared his willingness to continue his efforts for the enhancement of the work of God.

Elder Halladay stated that since he had been in Birmingham, most of his time had been occupied in visiting his relatives, and laying before them the principles of the Gospel; also bore testimony to the divinity of the religion believed and taught by the Saints.

Singing. Benediction.

2.30 p.m.

Singing. Prayer by Elder Bentley. Singing.

Sacrament was then administered.

Elder Jennings contrasted the doctrines taught by the religious world with those laid down in the Scriptures, and reasoned upon the inconsistency of infant baptism. The ordinance of baptism God had appointed and prescribed for the benefit of those who were capable of committing and repenting of sin, and not forsinless infants. Said there was a great work to be accomplished by those who had embraced the fundamental principles of the Gospel, and it was necessary that they should continue to live in strict obedience to all the laws that God had given; it was also the privi-

lege of the Saints to so order their lives that they might claim the Spirit of revelation.

Elder Martineau was the next speaker. There was beauty, order and symmetry in the Gospel of Christ. God was a perfect Being, and his Gospel plan of salvation was also perfect and powerful to save and exalt mankind in the kingdom of God; indeed, it was unreasonable to suppose that mankind could be saved by any other means than those which God had appointed. The religion of the Latter-day Saints was of divine origin—it was not devised by man, although the Almighty had seen fit to raise up a man,—Joseph Smith—to organize his Church upon the earth, which Church was given by revelation, and was one of endless progression. It was the duty of the Saints to become more perfectly identified with all the principles of the Gospel, and to conform to its requirements in all things. He earnestly appealed to the strangers to make further inquiry into the doctrines taught by the Saints.

Elder Bentley addressed the conference. He proved, by clear and conclusive arguments and quotations from Scripture, that individual effort

and obedience were necessary, in order to realize celestial glory in the kingdom of God. The laws of the Gospel were immutable in their nature, and could not be perverted by man with impunity. The elders of this Church were advocating the pure principles of Christ revealed from heaven, and confidently promised to all true believers in the Gospel, a testimony of its divinity to those who obey it.

Singing. Prayer by Elder Butler.

6.30 p.m.

Singing. Prayer by Elder Wilkinson. Singing.

President Carrington spoke of man's agency, the requirements of the Gospel, the mission of the Prophet Joseph Smith and the Lord's great latter-day work, and invoked the blessing of God upon the congregation.

Singing. Benediction by President Goddard.

The meetings were well attended by Saints, and some strangers were present, who paid good attention and appeared to appreciate the remarks made by God's servants, who spoke with fluency and power under the influence of the Holy Spirit.

EDWIN HOLDER, Clerk.

READING WITH A PURPOSE

—o—

Our reading must be *intelligent*; that is, we must aim the attainment of a proper conception of our author's meaning; must observe his mode of construction, analyse his arguments, detect his fallacies, and examine his conclusions. Or, to adopt Dr. Arnold's words:—"We must ask questions of our book and of ourselves; what is its purpose; by what means it proceeds to effect that purpose; whether we fully understand the one; whether we go along with the other? Do the arguments satisfy us; do the descriptions convey lively and distinct images to us; do we understand all the allusions to persons or things? In short, does our mind act over again from the writer's guidance what has acted before; do we reason as he reasoned, conceive as he conceived, think and feel as he thought and felt; or, if not, can we discern where and how far we

do not, and can we tell why we do not?" The answers to these questions cannot be given without a close and careful study such as few young persons care to give the books they read; and yet it is only by this system (so to speak) of *cross-examination* that we arrive at a thorough understanding of a good book and a great writer. The process will probably seem a slow and laborious one; such it is at first, but practice soon enables us to accomplish it with comparative quickness. In fact, after a while, it is carried out almost instinctively, and as we read page after page, paragraph after paragraph, we apply these tests as a matter of course. But were it otherwise, the gain is so great as amply to compensate for the expenditure of time and labor. A book once read with this intelligent thoroughness becomes our own for all time to

some, slides, as it were, into our blood, is thenceforth part and parcel of ourselves. Better to master a dozen books completely than to dash through a hundred in the common fashion, which resembles closely the case of the traveller who hurries through the finest scenery in an express train at the rate of forty miles an hour, and would cross a continent without detecting any of its remarkable features. Moreover, if this system be faithfully worked out, it will tend in due time to expedite our studies, because it will educate us into a quick and keen appreciation of all that is good in the books that come before us. We shall be able, like an experienced cook, to determine the quality of the dishes on our table by merely tasting them, and, when they prove to be worthless or unsavoury, to dismiss them summarily. I am often surprised to hear young persons affirm that they have read this and that, the one and the other, when it is very evident that they remember nothing more than the *titles*. This is not reading—at all events, not intelligent reading. You cannot truthfully speak of a book as “read”—except in the sense in which a tedious report at a public meeting is held as “read”—unless you can remember its general purpose, the mode in which that purpose was realised or attempted to be realised, the line of reasoning adopted by the author, and the principal facts or illustrations by which he sought to strengthen it.

I have myself derived much advantage from what I would venture to call an “*Ollendorffian* system” of reading. The Ollendorffian system of teaching languages is, as the reader knows, based on the principle of repetition, the exercise of to-day repeating the leading features of that of yesterday, and to-morrow’s repeating the exercise of to-day, and so on, in a constant and orderly process, which necessarily makes a profound impression on the memory. I adapt this principle to my reading. When I have finished a chapter of a book, I close the book and proceed to recall the leading points of what I have perused. A second and a third chapter are each treated in the same way, and I then endeavour to go back over the whole ground thus traversed.

When the perusal of the book is completed, I make an analysis of its entire contents, chapter by chapter, repeating all that I had already done. It has been well said that a man may read much and know but little. Certain it is, however, that by the system here described whatever books he reads he makes his own. It is not, as I have said, favourable to *rapid* reading. And when a young man first begins to read, he should read slowly and deliberately, just as a pedestrian, setting out on a journey, starts at a moderate pace, quickening it as his muscles get into full play and his limbs accustomed to the exercise. If he attempt too much at first, the overloaded mind will assuredly rebel. The work of digestion and assimilation will be obstructed. The scholars of old had at least one signal advantage over those at the present day: their books were but few, and they could study them thoroughly. For, I repeat, it is not the multitude of books that gives wisdom; it is not “how much we *read*” that should concern us, but “how much we *retain*.” An ignorant farmer will get a smaller crop off eight hundred acres than a good farmer will get off half as many.

What is the great object of reading? “Read,” says Lord Bacon, “not to contradict or to believe and take for granted, but to *weigh and compare*.” That is, we must read methodically; we must read so that we may know *what* we are reading. Says John Locke:—“Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough that we cram ourselves with a great load of collections; unless we chew them over again they will not give us strength and nourishment. The memory may be stored, but the judgment is little better, and the stock of knowledge not increased by being able to repeat what others have said, or reproduce the arguments we have found in them. Such a knowledge as this is but a knowledge by hearsay, and the ostentation of it is at best but talking by rote, and very often upon weak and wrong principles.”—From “*Adams’ Plain Living and High Thinking*.”

THE WINTER PALACE AT ST. PETERSBURG.—About three thousand persons live in the Winter Palace at St. Petersburg, some of whom have been born, christened, confirmed, and married within its walls. There are families which have even had the honor of dying out in it; and in St. Petersburg, a contemporary states, the story finds common acceptance that there is a meadow somewhere on its roof where cows are put out to graze. Certain it is that there are huge cisterns on the roof which in winter have to be kept from freezing by heating furnaces in the lofts below.

POETRY

—o—

RETIREMENT.

{SELECTED.}

Far from the world, O Lord, I flee
From strife and tumult far!
From scenes where Satan wages still
His most successful war.
The calm retreat, the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow Thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God!

There like the nightingale she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life,
Sweet source of light divine,
And (all harmonious names in one)
My Savior, thou art mine!
What thanks I owe Thee, and what love,
A boundless, endless store,
Shall echo through the realms above
When time shall be no more.

DIED.

CRAWFORD.—At Glasgow, May 30, 1881, of consumption, after an illness of seven years, Cornelius Crawford, son of Thomas and Flora Crawford. Born Sept. 22, 1857.—“Deseret News” please copy.

LUCAS.—At Birmingham, May 5, 1881, of brain fever, Emily Esther Lucas. Born April 11, 1877.

NEW.—On May 11, 1881, Rose New, wife of George New; born August 16, 1839; baptized in the Southampton Conference, August 10, 1863. She was a true wife and mother, and a faithful Saint.

SPENDLOVE.—At Littleton, Morgan County, Utah, of heart disease, May 13, 1881, Harriet Payne, wife of Elder Joseph Spendlove. Deceased was born at Medburne, Leicestershire, England, April 14, 1833.—“Ogden Herald.”

MCDUFF.—In Salt Lake City, Utah, May 12, 1881, of lung fever, Thomas Wallace, infant son of Malcolm and Jane Lord McDuff, aged 20 days.—“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 25, Vol. XLIII.

Monday, June 20, 1881.

Price One Penny

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

[CONTINUED FROM PAGE 372.]

HISTORICAL EVIDENCES CONSIDERED.

II.

Boturini, to whose single remaining work we referred in our previous article, says, on page six, in speaking of the knowledge possessed by the American Indians, regarding God's dealings with man during the earlier ages, that, "there is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia, representing the specific years by their characters; and in the Seven Conejos (rabbits) they tell us of the great eclipse that occurred at the death of Christ our Lord."

This eminent and reliable author, whom nearly all that have written on

the subject of American antiquities have honorably mentioned, having come to this country commissioned to search its history and not to propagate Roman Catholicism, may be considered as having been in his researches possessed with but little religious bias. His statements, because of his qualifications and for the reason above given, have been generally received with more than ordinary credence by other writers. We may, therefore, regard his testimony as very strong, and his historical collection as positive proof that the early inhabitants of this continent did have a comprehensive knowledge of facts contained in the Mosaic record.

When we realize that the Book of Mormon (which we have very good circumstantial evidence for believing to be the original, from which, no doubt, portions were at different times copied direct, and other portions retained in the memory of the learned,

transmitted and afterwards written and compiled into that book now spoken of as Teoamoxtli, the lost book of divine things) was hidden in the earth, with other valuable inspired records, by the prophet Moroni, in the early part of the fifth century of the Christian era, we have reason, I think to wonder at the remarkable preservation, for a period of a thousand years, and that among a migratory and warlike people, of so many well connected facts relating to very remote times, rather than to be surprised that the early Spaniards should find mixed up with these divine truths, fables and mythological traditions, of a later origin.

Boturini, on page one hundred and twenty-nine, clearly indicates the manner in which this knowledge was preserved and handed down from generation to generation. He says: "during the reign of Yittlicuexahuac, in Tula, about the year of our Lord 660, Huimatzin, a celebrated astronomer of the Toltecs, called together all the wise men, with the approval of the monarch, and painted that great book which they called Teoamoxtli, that is, "divine book," in which with distinct figures account was given of the origin of the Indians; of the time of the separation of the people at the confusion of the language; of their peregrinations in Asia; of their first cities and towns that they had in America; of the foundation of the Empire of Tula (Jerusalem); of their progress until that time; of their monarchs, laws and customs; of the system of the ancient calendars; of the characters of their years, and symbols of their months and days; of the signs and planets, cycles and series; of the first day of new moon; of the transformations, in which is included moral philosophy; as also the arcana of the vulgar wisdom hidden in the hieroglyphics of their gods, with all that pertains to religion, rights and ceremonies; for which cause the book was called, *a magori anatalagato*, "Divine Book," and from this cause the Indians called the sacred Bible "Teoamoxtli," that is to say "Divine Book;" and in imitation of said Teoamoxtli, each one of the historians kept in his house parti-

cular maps (picture maps) of the things of which they took note in their time."

Now what is indicated by the calling together of these wise men of a nation, to compile, under the approval of the Monarch, a "divine book," containing knowledge reaching back to the dispersion which occurred at the Tower of Babel? Can anyone suppose for moment that it was done for the purpose of reducing to writing, traditions which had been held, as such, handed down from father to son for nearly three thousand years? Can anyone suppose that facts so clearly showing that the Indians knew of the creation, flood, confusion of language, &c., as already demonstrated in these articles, could have brought this knowledge by means of tradition only, down to the year 660? At this time their wise men are brought together and compile a book so remarkable that their descendants a thousand years later, on becoming acquainted with the contents of our Bible (probably the Vulgate rendering), called it, also Teoamoxtli, and declared it to be "in imitation" of their sacred and "Divine Book," which, judging from their intimate knowledge of its contents, could not long have been out of their hands. It was probably destroyed in one of the many bonfires kindled by fanaticism and fed with native records, which were burned by cords. The Book of Mormon was buried in the hill Cumorah, (Ontario County, State of New York, United States,) in the year of our Lord 420. Now it is not only reasonable to suppose, but the most natural thing to expect, of an intelligent people, on finding themselves deprived of records containing matters of such vital importance, would be to call their "wise men" together and again, and as far as they could, restore in written form those great truths. This we have seen is just what was done by the Indians, and, as only two hundred and forty years had elapsed between the loss of the Book of Mormon and the writing and compiling of "Teoamoxtli," we can easily understand how they succeeded in producing a work so like our Bible as to induce the Indians later on to call ours an "imitation"

of theirs. For, as before observed, these "wise men" no doubt had other material than mere tradition from which to draw their information, for if, as stated by Beturini, "each one of the historians kept in his house particular maps of the things of which they took note in their time," they must have possessed many very authentic records. Let any person read the Book of Mormon, particularly as to its religious teachings, and he will easily understand how the Indians could say that the Bible was but an imitation of their "Divine Book."

Prof. Short, in his *North Americans of Antiquity*, page two hundred and thirty-eight, quotes from the native writer, Ixtlilxochitl, as follows: "It is found in the histories of the Toltecs, that this age and first world, as they call it, lasted seventeen hundred and sixteen years; that men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without exception of anything, and the highest mountains were covered up and submerged in water 'caxtolmoletli' or fifteen cubits, and here they add other fables of how men came to multiply from the few who escaped from this destruction in a 'tupitpetlacali,' this word signifies a close chest."

No one who reads the Mosaic account can fail to recognize the analogy, which in these cases approach almost to exactness. Who fails to recognize their common origin, must be skeptic indeed. But that all and every doubt may be, if possible, removed, we make further citations. The one that now presents itself is so interesting that we reproduce it in full, although not all pertaining to the deluge. It is from the work last above quoted and is found on page four hundred and sixty, as follows: "Lord Kingsborough is, no doubt, warranted in holding that the Nahuas

were of old world origin, at a very remote period prior to their having developed any special tribal characteristics, because of their singular and, we think, certain knowledge of the Mosaic deluge; but he is not justified in claiming for them any particular relationship to the Jewish or any Shemitic people." (Here the author, in a note, inserts an extract from Kingsborough's work, which we give below).

"It is impossible on reading what Mexican mythology records of the war in heaven, and of the fall of Zontemoques and other rebellious spirits; of the creation of light by the word *Touacatecutli*, and of the division of the waters; of the sin of *Yatlacohuqui*, and his blindness and his nakedness; of the temptation of *Suchiquecal* and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all her posterity, not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records, that a few persons escaped in the *Ahuehueti*, or ark of fire, when the earth was swallowed up by the deluge, the chief of whom was named *Patecatle* or *Cipaquetona*; that he invented the art of making wine; that *Xelua*, one of his descendants, at least one of those who escaped with him in the ark, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge, should it again occur; the *Touacatecutli*, incensed at their presumption, destroyed the tower with lightning, confounded their language and dispersed them; and that *Xelua* led a colony to the New World."—*Mex. Antiq.*, tom vi. p. 401.—*From the "Salt Lake Contributor."*

[TO BE CONTINUED.]

He who makes a baseless insinuation against a neighbour's integrity or honor, is guilty of an injustice which is atrocious and monstrous in comparison with the petty depredation of the despicable thief who breaks into his granary and surreptitiously carries away his corn.

"OBJECTIONABLE FEATURES."

One of the reasons for non-belief presented by those who do not obey the Gospel revealed in our day, is that our religion has "objectionable features," and some who have acquired information concerning the industrious and thrifty character of the Latter-day Saints, and their prosperous condition in Utah, carry the idea that were it not for its "objectionable features," "Mormonism," as it is called, might engage their attention, and that its claims would be more readily entertained by the intelligent classes. One of these "objectionable features" is that we believe in and publish a record called the Book of Mormon, which has been falsely styled the "Mormon Bible," and through which the Saints have received from their enemies the name of "Mormons." This book, instead of being a substitute for the Scriptures, as is very incorrectly stated, is a record translated from ancient plates found in the earth on the American Continent. The record gives most valuable information concerning the origin of the American Indians, a subject which has furnished a theme for much conjecture among the learned during the present century, and on which they are still endeavoring to discover sources of information.

Notwithstanding the desire to ascertain the very historical data which the work contains, the Book of Mormon has not received much of their attention; and this reticence is the more remarkable from the fact that scarcely a year passes without the publication of some newly discovered evidence, testifying in a most telling manner to the truth of the account given in the record. Items of information are in quick succession being obtained and brought to their notice, which have been before the world for about fifty years in the record of which we are speaking.

The vast discoveries in Central America made by Messrs. Stephens and Catherwood, show conclusively the statements in the Book of Mormon to be correct; and these evidences are materially increased in

various ways through the diligent researches of other discoverers, as shown in an article by Apostle Moses Thatcher, now being published in serial form in the MILLENNIAL STAR. Speculations concerning the aborigines of that continent have furnished matter for volumes upon volumes, and the discovery of a skeleton or the finding of stone has been dilated upon with zeal, and supplied conceded proof of a multiplicity of these theories and ideas, tending to show that the ancient inhabitants were a civilized race.

But here is a work translated from the actual record of those people, written by themselves when in their strength, engraved on plates of curious and ancient workmanship, giving a lucid and narrative account of their settlement and social and religious progress, and hid away in the earth by the inspired historian, for some fourteen centuries, and whose statements are sustained by undeniable proofs of a very striking character; and yet the work is comparatively ignored, and the facts therein given sought with avidity from other and less authoritative sources.

The reader would naturally inquire, what is the cause of this? Simply because the Book of Mormon has in their estimation an "objectionable feature." Its discovery was brought about by a *revelation from Heaven*. Mankind, and the learned in particular of our age, disdain any and everything that claims present revelation from God as its origin. If Joseph Smith had simply stated that he had found the plates in a mound, and had translated them by his own skill in languages, it would have been regarded as a most interesting and valuable discovery, and the manuscript would have been purchased at a price, and doubtless found a place in the most prominent repository of curiosities. But the record being reserved to come forth as a means of salvation for the remnant who should be scattered and down-trodden in the last days, it was to have a more dignified introduction to the notice

of mankind, than a mere chance discovery would have afforded it. And all must concede that notwithstanding the distaste of the learned, and their prejudices concerning it, the Book of Mormon has been rendered much more generally known through the very means of its introduction, than it could possibly have been if simply discovered in the ordinary way. In fact, it is to these "objectionable features" that the Latter-day Saints owe their extensive advertising, and are thus brought prominently before the public like the Saints of old.

The question naturally arises, why is it considered objectionable for a book to have an inspired origin? Why repudiate as false a valuable record of the people in America, because written and brought to light through revelation, while we accept the record of the people in Asia, called the Bible, which also claims to be the writings of inspired prophets and sacred historians, and to contain the word of God revealed from Heaven? Prophesied of in the Bible, the Book of Mormon stands side by side with the Asiatic Record, as its witness rather than its substitute; it endorses by fulfillment some of the grand predictions therein contained, and bears sacred testimony to the crucifixion, resurrection and ascension of Christ, and the introduction of the Gospel as given us by the Evangelists.

Such then is the Book which is regarded as an "objectionable feature" of the religion of the Latter-day Saints; and we claim that instead of being a "stumbling block," it should be regarded, sustained as it is by Scriptural history and scientific discovery, as one of the most convincing proofs of the truth of the Gospel revealed to its translator.

Another "objectionable feature" with some is the organization of the Church with apostles and prophets. They cannot deny that the Ancient Church was organized in this manner with an inspired priesthood, and led by men "having authority," being commissioned of Jesus Christ to administer in the ordinances of the Gospel; and they cannot dispute that

unless so authorized their acts were not recognized by the Lord, nor did they receive the seal of the spirit. In fact, the very foundation of the Church was this organization. Paul says, "it is built on apostles and prophets, Jesus Christ himself being the chief corner stone." He even calls Christ an "apostle," and others call him a "prophet," showing that he did not "take this honor unto himself," but was "ordained of God" to officiate, and acted by heavenly authority in all his ministry. "As the Father hath sent me, even so now send I you."

Were it not for the "darkness" which was predicted should cover the minds of the people in the last days, we would be inclined to marvel at the blindness of intelligent people to these things. That apostles and prophets should be requisite for the "work of the ministry" in the ancient Church, and objects of Christian ridicule in the last days, is certainly very peculiar! As though worldly learning had by right taken the place of inspiration, and a college education legally assumed the throne of divine appointment. The nineteenth century is nothing if not inconsistent! And no age has been marked with more flagrant outrages upon common sense in religious theories and practice, than the one in which we criticise the Pharisaical Jews for rejecting the Savior, and the Catholics for assuming a power never delegated to them by the Ancient Church. For while these are denounced—the one for inconsistency and prejudice, the other for bigotry and usurpation, the modern "Pharisees" wag their heads at inspiration and apostleship, and "sit in high places" and occupy "the chief seats in the synagogues," assuming themselves to teach the people without even presenting or possessing a semblance of authority for so doing. They scorn any descent of authority from the Romish priesthood as corrupt, hence lay no claim to a "chain of power" from the Ancient Church; and if they did, it would be a futile attempt, for the Romish Church, through which came even the semblance of authority, cut off long ago all her Protestant daughters from

fellowship, and severed them from all rights and claims to the power she held.

Now when the Latter-day Saints declare a new revelation of the apostleship, and the re-delegation to man of that sacred power of the Church, these "learned" gentlemen with collegiate prefixes and affixes, turn up their theological noses at the words "apostle" and "prophet," and deem the introduction of such inspired "non-essentials" as a sacrilegious innovation on the rights of the "modern school" of theology. Thus we find the world in the anomalous position of "Christians" fighting Christianity; professors of the Bible religion making

war upon the Bible itself; believers in Christ discarding his doctrines, and parties placing their hope of salvation in an original form of faith, whose fundamental principles they ignore and despise! It is for the "faith once delivered to the Saints" we are called in question! And we may here say, because we believe in the correctness of the original organization of Christ's Church, that "investigation into our doctrines is impeded" (†). This is another of the "objectionable features," which keep, forsooth, the "intelligent" classes from examining our claims to public attention, and is deemed a barrier to their embracing the Gospel!

[TO BE CONTINUED.]

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER VI.

MAKE A CANOE—VOYAGE DOWN THE ARKANSAS RIVER—SLEEP IN A DESERTED TAVERN—ONE HUNDRED AND SEVENTY MILES THROUGH SWAMPS—FORTY MILES A DAY IN MUD KNEE-DEEP—A SUDDEN LAMENESS—LEFT ALONE IN AN ALLIGATOR SWAMP—HEALED IN ANSWER TO PRAYER—ARRIVAL AT MEMPHIS—AN ODD-LOOKING PREACHER—COMPELLED TO PREACH—POWERFUL AID FROM THE SPIRIT—NOT WHAT THE AUDIENCE EXPECTED.

We concluded to go down Arkansas river and cross into Tennessee. We could not get passage on the boat, because of low water, so we went on the bank of the river and cut down a sound cottonwood tree, three feet through, and cut off a twelve-foot length from the butt end; and in two days we dug out a canoe. We made a pair of oars and a rudder, and on the 11th of March, 1835, we launched our canoe, and commenced our voyage down the Arkansas river, without provisions.

The first day we sailed twenty-five miles, and stopped at night with a poor family who lived on the bank of the river. These kind folks gave us

supper and breakfast, and in the morning, gave us a johnny-cake and piece of pork to take with us on our journey.

We traveled about fifty miles that day, and at night stopped at an old deserted tavern, in a village called Cadron, which was deserted because it was believed to be haunted by evil spirits.

We made a fire in the tavern, roasted a piece of our pork, ate our supper, said our prayers, went into a chamber, lay down on the bare floor, and were soon asleep.

I dreamed I was at my father's house in a good feather bed, and I had a good night's rest. When I awoke the bed vanished, and I found myself on the bare floor and well rested, not having been troubled with evil spirits or anything else.

We thanked the Lord for His goodness to us, ate the remainder of our provisions and continued our journey down the river to Little Rock, the capital of Arkansas, which then consisted of only a few cabins.

After visiting the place, we crossed the river and tied up our canoe, which had carried us safely one hundred and fifty miles.

We then took the old military road,

leading from Little Rock to Memphis, Tennessee. This road lay through swamps, and was covered with mud and water most of the way, for one hundred and seventy miles. We walked forty miles in a day through mud and water knee-deep.

On the 24th of March, after traveling some ten miles through mud, I was taken lame with a sharp pain in my knee. I sat down on a log.

My companion, who was anxious to get to his home in Kirtland, left me sitting in an alligator swamp. I did not see him again for two years. I knelt down in the mud and prayed, and the Lord healed me, and I went on my way rejoicing.

On the 27th of March, I arrived at Memphis, weary and hungry. I went to the best tavern in the place, kept by Mr. Josiah Jackson. I told him I was a stranger, and had no money. I asked him if he would keep me over night.

He asked me what my business was.

I told him I was a preacher of the Gospel.

He laughed, and said that I did not look much like a preacher.

I did not blame him, as all the preachers he had ever been acquainted with rode on fine horses or in fine carriages, clothed in broadcloth, and had large salaries, and would see this whole world sink to perdition before they could wade through one hundred and seventy miles of mud to save the people.

The landlord wanted a little fun, so he said he would keep me if I would preach. He wanted to see if I could preach.

I must confess that by this time I became a little mischievous, and plead with him not to set me preaching.

The more I plead to be excused, the more determined Mr. Jackson was that I should preach. He took my valise, and the landlady got me a good supper.

I sat down in a large hall to eat supper. Before I got through, the room began to be filled by some of the rich and fashionable of Memphis, dressed in their broadcloth and silk, while my appearance was such as you can imagine, after traveling through the mud as I had been.

When I had finished eating, the table was carried out of the room over the heads of the people. I was placed in the corner of the room, with a stand having a Bible, hymn book and candle on it, hemmed in by a dozen men, with the landlord in the center.

There were present some five hundred persons who had come together, not to hear a Gospel sermon but to have some fun.

Now, boys, how would you like this position? On your first mission, without a companion or friend, and to be called upon to preach to such a congregation? With me it was one of the most pleasing hours of my life, although I felt as though I should like company.

I read a hymn, and asked them to sing. Not a soul would sing a word.

I told them I had not the gift of singing; but with the help of the Lord, I would both pray and preach. I knelt down to pray, and the men around me dropped on their knees. I prayed, to the Lord to give me his Spirit and to show me the hearts of the people. I promised the Lord in my prayer I would deliver to that congregation whatever He would give to me. I arose and spoke one hour and a half, and it was one of the best sermons of my life.

The lives of the congregation were opened to the vision of my mind, and I told them of their wicked deeds and the reward they would obtain. The men who surrounded me dropped their heads. Three minutes after I closed I was the only person in the room.

Soon I was shown to a bed, in a room adjoining a large one in which were assembled many of the men whom I had been preaching to. I could hear their conversation.

One man said he would like to know how that Mormon boy knew of their past lives.

In a little while they got to disputing about some doctrinal point. One suggested calling me to decide the point. The landlord said, "no; we have had enough for once."

In the morning, I had a good breakfast. The landlord said if I came that way again to stop at his house, and stay as long as I might choose.—*Faith Promoting Series.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 20, 1881.

INTELLIGENT INDIVIDUAL EFFORT.

THE teachings of the modern school of theology are, in their effects, decidedly against individual effort. It seems to be regarded as sinful, to imagine that man can do anything to aid himself on his way to salvation. In fact, the popular preachers of the age lull their audiences to repose concerning the future, with the idea that to simply believe in "Christ and him crucified," is the only requisite to future bliss; and furthermore, that it is wholly out of man's power to do anything in a practical way to advance his eternal interests. Fanaticism is becoming more prevalent in consequence, and sound Gospel practicality is scouted as savoring of Atheism.

Aside from those who are content to follow the beaten path of tradition, the world, outside of the Church of God, is fast becoming classified into two bodies;—infidels and fanatics. People must either shout, rant and believe impossible and inconsistent theories, spiritualize the plainest statements of Scripture, and glow with wild enthusiasm; or turn their backs on God and all sacred things,—discarding every hope of future existence and happiness as beneath their consideration. Mankind is universally extreme. It takes much individual effort to check this propensity in every sphere of life, and it seems to be no less so in religion than in other matters. The "happy medium" is as difficult to find in theology as in politics or business. Men either loiter and hang back as a burden on the rest of the team, or fire up suddenly, overdo themselves and sink exhausted before the journey's end. A steady, sensible, fixed purpose, and a duly considerate, energetic, constant effort and faithfulness, form the wise combination necessary to lasting and permanent success, in religion as in all other spheres and callings. We must not think to do the whole work ourselves, neither can we consistently leave it all to others. We are not supposed to await a sudden manifestation of the miraculous power of God, before making an attempt at improvement, neither should we flatter ourselves we can do without His aid. Some are apt to trust too much to self, others rely too much on other people. Some think the religion they have inherited is good enough for anybody, and never pause to consider its truth or consistency. Others suspect all religious professions as deception, and thus shun every opportunity of reaching truth. For prejudice closes the avenue of investigation, and rears a dark wall between us and progress. Thus we find that none should fly to extremes in these matters, but consistently examine, reflect, and when convinced of duty, perform it nobly, persistently, regardless of worldly censure and heedless of worldly praise.

Intelligent individual effort is a most necessary principle in the life of a Latter-day Saint. We cannot expect others to think and act for us. In fact, it would frustrate the very purposes of God as to our advancement. We could not in such a condition increase "in every good and perfect gift," but would remain, like many in the world, mere inanimate machines,—holding others responsible for our souls in a day to come. Progression is the result of sensible individual effort. The Gospel seems to be designed as a system of training; the Church is a school in which we are taught. No one can learn the lessons in our stead. The apostles, leading elders and ministers are ordained of God, not so much to gather the sacred fruit and hand it down to us in basketfuls, as to help us climb the huge trunk of the tree of life, till we can ourselves reach the spreading branches, pluck the fruit, and eat thereof unto life everlasting. We must reach out and gather for ourselves; to be placed within reach of the fruit by the aids which God has provided in his Church, is all we should expect. *We* must do the thinking, the reading, the labor necessary to proper advancement, trusting at all times in the Father of light, to give us such wisdom and faith, as shall best capacitate us to prosecute our studies and labors with judgment and success.

It is the same in the spiritual as in the temporal. The man who depends upon others to gather his emigration money for him, remains a long time in this country. But he that puts forth constant and persistent effort in the right direction, soon finds himself on his way to Zion, and his less consistent brother bids him a longing and doleful farewell, wondering when it will come his turn for deliverance. So with spiritual progress and advancement. We must not rely upon the energy and good sense of others, to possess ourselves of the rich treasures within the reach of all; but labor diligently, faithfully, judiciously, seeking to advance God's purposes in the earth, and to help others reach the same heights we have been able to scale. For selfish indeed is the man who learns only for his own benefit,—who seeks only his own salvation. It is in the blessing of the many that we receive our richest reward. Christ's glory consisted in that "he came to minister unto others, and to give himself as a ransom for many." How ennobling are these thoughts! How elevating the great principles of divine truth! God has richly blessed indeed the man who can see in this course true happiness in this life, and eternal rewards in the life which is to come!

THE MAY 21ST COMPANY.—We learn that the company had a very pleasant voyage, and were very courteously treated both on the *Wyoming* and by the customs officers in New York, where they arrived in the forenoon of June 1st. There was one birth on board ship, and brother William Parks, of the Eastwood Branch, Nottingham Conference, died of apoplexy on the 26th of May, and his body was committed to the sea, after appropriate remarks by Elder W. C. McGregor, in latitude 45-30 N., longitude 45-50 W. His railway fare was left with Elder James H. Hart, the present Church Agent at New York, and his effects went forward in care of Elder Joseph R. Mathews, who had charge of the company. They left by rail in the p.m. of the 2nd, all well and in excellent spirits, and expected to reach Salt Lake City on or about the 10th inst.

CORRESPONDENCE.

LETTER FROM LONDON CONFERENCE.

Newbury, Berks, June 9, 1881.
President A. Carrington.

Dear Brother,—As a slight change has been made in this district, we desire to state, as briefly as possible, the progress that has been made the last seven months, during the labors of Elders C. F. Wilcox and M. F. Brown.

During that time we have distributed several hundred tracts and held nearly one hundred meetings, besides testifying to the truth whenever we could get any one to listen. We have seen the power of God greatly manifested in many instances, especially in the healing of the sick; also in our own behalf, not only in providing for our comfort, but in the strength which we have received while standing before the people, both in the houses of the Saints and in the open-air. Seventeen have yielded obedience to the call, and three renewed their covenants. A branch has been organized in Newbury, also a Y. M. M. I. Association, including a tract society at the same place. They sent for two hundred tracts, which are being systematically distributed, and we expect to see good results follow.

Elder Brown having been called to labor in London, I traveled alone until joined by Elder O. C. Ormsby, May 24th. Since then we have had many opportunities of speaking both in public and private, and, I am pleased to say, are meeting with good success, having baptized five persons within the past few days, and prospects are flattering for still further additions. We have been successful in securing a good comfortable hall for the Saints in Newbury to meet in. Held three meetings in it on Sunday, June 5th, and had a good attendance of Saints and strangers, including two reporters, who have assisted in spreading our principles by bringing us prominently before the public through the medium of the press.

On Monday, June 6th, the Saints

of Newbury, together with their friends, met in a social tea-party, got up under the auspices of the Y. M. M. I. Association. After a bountiful repast and some other exercises, Elders Wilcox and Ormsby addressed the meeting, dwelling principally on the subject of baptism, and closed by bearing testimony to the truth of the great latter-day work. A very enjoyable time was experienced by all, and the day terminated in the baptism of two intelligent ladies by Elder Ormsby.

Ever praying for the welfare of Zion, I remain

Your brother in the Gospel,
C. F. WILCOX.

INTERESTING REPORT FROM SWITZERLAND.

Postgasse 33, Bern, June 7, 1881.
President A. Carrington.

Dear Brother,—Thinking that some items from this part of the Lord's vineyard will not be uninteresting to you, I embrace the present opportunity of writing a few lines.

The elders in this Mission labor with great diligence to spread the principles of the Gospel and to bring the honest-in-heart to the knowledge of the truth; but notwithstanding their efforts, the work does not progress quite as rapidly as we desire it should. We do not, however, feel discouraged, but trust in Him who overrules all things for good.

Brother Schramm is still actively engaged in the South German Conference, where he is accomplishing much good. His labors are confined mostly to Stuttgart, where several additions have lately been made to the Church, and the prospects for future increase are very favorable.

Brother Schneitter has been for some time in northern Germany. He visited the relatives of his wife, as also the Saints in Berlin and Halberstadt; but as there is very little to be done in those parts, I deemed it best to recall him to Bern, where he can labor to a better advantage.

On Sunday last we had a pleasant

visit from brother Alg. the president of the Nurnberg branch. He reports everything in a prosperous condition. Three persons were baptized in that branch on the 2nd of June, and a number of others are nearly prepared to receive the ordinances of the Gospel.

Brother Stauffer is laboring faithfully in the East Swiss Conference, and within a short time has baptized five persons, three of whom are living in a part of the country where the Gospel was scarcely known.

Brothers Graehl and Bues are engaged in the French part of Switzerland, and it is to be hoped that their united efforts may be crowned with success, so that a rich harvest of souls will be the reward of their labors.

Brother Hasler has just returned from a visit to his relatives and friends in Canton Zurich, by whom he was

well received, and a number of them feel inclined to accept his testimony, and are therefore searching diligently in the Scriptures to learn what God expects from his children. This brother is now engaged in preparing a hymn-book, which we purpose to publish in a short time—all our old books being long since sold.

The health of myself and the brethren is, as a general thing, good, and we desire to progress in this work and to perform our duties in an acceptable manner to God. I shall be very glad to receive instruction from you at any time.

The brethren join with me in sending kindest regards to yourself and all in the Office. Ever praying God to bless and prosper you, I remain

Your brother in the Gospel,
JOHN ALDER.

A FEW DAYS IN ZION.

[The following is clipped from the *Deseret News* of May 24, 1881]:

We are in receipt of the following communication from a gentleman who has been spending some time in the Territory, quietly informing himself as to the true character of the "Mormons" and their lives and institutions. He is not in any way whatever connected with our people, neither has he been solicited to give an expression of his views, which have been from an altogether independent position:

Salt Lake City, May 21, 1881.

Editor Deseret News:

I desire, not as a Mormon, nor yet as an anti-Mormon, but as a non-Mormon, and a non-religionist too, to acknowledge, through your excellent journal, the great difference between *hearing* of your people and *seeing* them, which I experienced in my own case. There is probably no one question, nor ever has been one before the American people, so little understood and so universally misrepresented to those who have never visited Utah, than is and has been

that of the social, moral, religious and industrial status of the people of this Territory. The people throughout the Eastern States of this Union are taught from infancy to regard Mormonism as one of the most infamous institutions in the world—one of the "twin curses" of America—and its adherents at once allied with the devil himself and "in league with hell." The mass of the people being "Christians," and the votaries of that grand division of religionists having persisted, and do still persist, in designating the Government of the United States as a "Christian" government—some even going so far as to insist that it is a *Protestant* Christian government—of course those features of Mormonism which most seem to antagonize Protestant Christianity as it is taught and practiced by the evangelical churches of to-day, are selected as pretexts for denouncing, opposing and persecuting Mormons. The *pretenses* are false and the motives evil. Of this one thing I am convinced—viz., if you abandon the one feature of your system, polygamic marriage—the one

which your enemies pretend most to object to, but which to you, as I understand it, is by no means the essential one—your persecutions would not cease, because of the fact that it is your *religion* that your enemies are after, and nothing else. You may not know it here in Utah as well as I know it, but the enemies of the people of Utah are made in the Protestant Sunday Schools and Young Men's Christian Associations, and similar hot-beds of religious fanaticism in the East; and the abandonment of polygamy by your people would no more satisfy these ghostly ghouls, than would the abandonment of celibacy in the Catholic priesthood satiate their desire to destroy Catholicism among the people. As a non-religionist I would accord to them, and to the Catholic, and to you, every religious right and privilege under the constitution of our common country that I enjoy, including among you, your practice of polygamy, among the Catholics their practice of celibacy, and among the evangelical churches of Protestantism their concubinage, and Beecherism, only that the latter had better be legalized and canonized, even as the two former are, and thus legitimise their unfortunate offspring and make mistress-keeping a lawful occupation.

But it was of your morals, your industry and your self-sacrificing obedience to law that I intended

writing. No honest man, who has any regard for truth and justice, and who is not either a fool or a knave, can come among your people, and see what you have accomplished in these mountain fastnesses; driven from "pillar to post" for claiming to have received by revelation a new and a better faith than they; led by your unswerving faith in that inspiration which served the children of Israel in the wilderness as a pillar of cloud by day and a pillar of fire by night; a thousand miles from "Christian civilization," with your wives and little ones, to this then uninviting region; you have transformed this valley of sage-brush into a garden of flowers, and its barren wastes into blooming orchards and fertile fields. To do this you needed your hardy sons and daughters, even in their tender youthhood; yet you found means to build the school-house as soon as your habitations and houses of worship were fixed, and hand in hand went morals, industry and education. I say, no honest man can look upon these things and not love and respect you for it. No man but a fanatic and fool can overlook these noble characteristics of your people, and allow his prejudices to blind him when he comes among you, or join persecuting you when a thousand miles away. Hearing is believing, but *seeing* is the naked truth.

A STRANGER IN ZION.

PRACTICAL TALENT.

Of all the causes of failure, there is none more frequent or fruitful than the lack of practical talent. The fact that to give good advice implies no capacity of following it has often been illustrated in the world's history. The mere theorist rarely displays a high degree of speculative ability. The possession of brilliant intellectual qualities, in ninety-nine cases out of a hundred, proves a bar rather than a help to worldly advancement. If you try to cut a stone with a razor, the razor will lose its edge, and the stone remain uncut. A very high education

again, unless it is practical as well as classical and scientific, too often unfits a man for contest with his fellows. You have rifled the cannon till the strength of the metal is gone. Intellectual culture, if carried before a certain point, is too often purchased at the expense of moral vigor. It gives edge and splendor to a man, but draws out all his temper. There is reason to fear that in the case of not a few persons the mind is so rounded and polished by education, so well balanced, as not to be energetic in any one faculty. They become so sym-

metrical as to have no point ; while in other men, not thus trained, the sense of deficiency and of the sharp, jagged corners of their knowledge lead to efforts to fill up the chasma, that render them at last far more learned and better educated men than the smooth, polished, easy-going graduate who has just knowledge enough to prevent the consciousness of his ignorance. In youth it is not desirable that the mind should be too evenly balanced. While all its faculties should be cultivated, it is yet desirable that it should have two or three rough-hewn features of massive strength. Young men who spend many years at school are too apt to forget the great end of life, which is to *be* and *do*, not to read and brood over what other men have been and done. Emerson tells us that England is filled with a great, silent crowd of thorough-bred Grecians, who prune the orations and point the pens of its orators and writers, but who, "unless of impulsive nature, are; indisposed from writing or speaking by the fulness of their minds and the severity of their tastes." Is such culture a blessing? Can anyone doubt that a training which thus paralyzes the energies, which converts the powers of the mind that should be creative into qualities purely negative and critical, is a bar rather than a help to worldly success? Do we not see daily in all the walks of life, half-educated men rush in with eagerness, and, by their daring, their outspoken sympathies, their fulness and earnestness of utterance, sway multitudes of their fellow-beings, while the over-educated, "silent Greeks," with their doubts, their misgivings, their critical fastidiousness, their half-utterances, and, above all, that spirit of self-depreciation which comes from high culture, suffer their native hue of resolution to be "sicklied o'er with the pale cast of thought?" It has been justly said that the creative age in every literature has preceded the critical, and that so must it be in every man's life.

Many a young man is so exquisitely cultivated as to be good for nothing but to be kept in a show-case as a specimen of what the most approved system of education can do. With

the exception of the few comet-like geniuses that, at rare intervals, flash through the firmament of humanity, it is the slow-headed, dull unimaginative man, with colossal powers of labor, and the patience to abide results, and to profit by the mistakes of his more gifted fellow-mortals, that is most likely to come out ahead in the race of life. At cricket-playing it is hard hitting and quick running that win the game. Good fielding, elegant wicket-keeping, fast bowling, are all well in their way ; but only notches score. So the game of life is won less by brilliant strokes than by energetic, yet cautious play, and never missing an easy hazard.

Do not misunderstand this. We do not decry culture. No doubt intellectual training is to be prized. But practical knowledge is necessary to make it available. The experience gained from books, however valuable, is of the nature of learning ; but the experience gained from actual life is wisdom ; and an ounce of the latter is worth a pound of the former. All history shows that the rough work of the world is not done by men of fine culture. Courage is not developed by the study of Greek accents. Creative power is not increased by logic. Insight is an instinct,—not a product of education. The greatest men in the world have not been elegant and polished scholars. There were wise men in Europe before there were printed books. The men who wrested Magna Charta could not write their own names. Bolingbroke, the scholar-statesman, fled an exile from England : while Walpole, who scorned literature, held power for thirty years. "In general," says his son, "he loved neither reading nor reading." Lord Mahon justly observes that Walpole's splendid success in life, notwithstanding his want of learning, may tend to show what is too commonly forgotten in modern plans of education, that it is of far more importance to have the mind well disciplined than richly stored,—strong rather than full. Brindley and Stephenson did not learn to read and write till they were twenty years old ; yet the one gave Britain her railways and the other her canals. It has been remarked that

Disraeli, whose speeches are often a literary luxury, has never laid down a single principle of policy, foreign and domestic, nor brought forward a great measure which was not ignominiously scouted. On the other hand, Sir Robert Peel, whose speeches were often the heaviest of platitudes, and whose quotations were usually from the Eton grammar, reversed his country's financial policy, regenerated Ireland, and died with the blessings of all Englishmen on his head. What practical good have the lettered politicians of France achieved for their country? or what nation is more mis-governed than that which makes literary culture the sole criterion of fitness for office,—the Chinese? Did not Napoleon complain of Laplace, that as Minister of the Interior he was always searching for subtleties, that all his ideas were problems, and that he carried the spirit of the infinitesimal calculus into the management of business? Where shall we find men of finer culture than the professors who filled the Frankfort Diet in 1848? Yet with all their scholarship,

they made themselves the laughing-stock of Europe, and, with sixty millions of brave men at their back, were snuffed out without a struggle. Life teems with such illustrations. Every day we see men of high culture distanced in the race of life by the upstart who cannot spell,—the practical dunce outstripping the theorizing genius. "Men have ruled well," says Sir Thomas Browne, "who could not perhaps define a common-wealth; and they who understand not the globe of the earth command a great part of it." Charlemagne could barely sign his own name; Cromwell was "inarticulate;" Macaulay's asthmatic hero scarcely possessed a book; and Frederick the Great could not spell in any of the three languages which he habitually mispronounced. Many of our great men were born in the backwoods; and the strongest hand that has held the helm of our government,—a hand that would have throttled secession in its cradle,—belonged to one whom his biographer pronounces "the most ignorant man in the world."—*From Mathews' "Getting on in the World."*

MISSIONARY INCIDENTS.

(From the Salt Lake "Juvenile Instructor.")

After laboring in Graves Co., Kentucky, as missionaries during the month of March, 1878, Elder Barnett and I made arrangements to proceed to the State of Virginia.

Railway fare being high and our means limited, we decided to take a steamer and go by water as far as Nashville, Tennessee.

We left Farmington, Graves Co., on the morning of April 3rd, receiving a ride in a wagon of one Mr. Kirtland, familiarly known as "Uncle Dick," who kindly conveyed us, free of charge, to Paducah City, which is situated on the south bank of the Ohio, and at the mouth of the Tennessee River.

The following day we secured passage on board the steamer *Nashville*, and left for the city of the same name. After going twelve miles on

the Ohio to Smithfield, the steamer changed its course, going up the Cumberland River in the direction of Nashville, the place being about two hundred miles distant.

This being my first steamboat ride of any note, it was to me quite romantic, there being some beautiful scenery on the rugged banks of the Cumberland. To add to this interest, on board the steamer was a negro minstrel band who at almost every landing would appear on deck and play a piece of music, very often the favorite tune "Dixie."

We arrived at Nashville about the fourth night out from Paducah, having traveled slowly on account of low water and heavy freight with frequent stopping.

The next day we proceeded to the depot, and finding our means too

limited to purchase tickets to Lynchburg, Va., we secured tickets to Chattanooga, Tenn., where we arrived in the afternoon of the same day, and almost, as Brother Barnet says, "financially stumped."

Here we remained for several weeks, and, being among strangers, without any immediate prospect of moving on to our destination, I felt rather lonesome.

Before leaving home, feeling confident in my own faith, I felt determined that while on my mission, I would not write home for money under any circumstances.

While in Chattanooga we had applied in several directions for aid, but to no purpose, and if I ever prayed earnestly in my life, I certainly did in Chattanooga, while expecting a letter from a gentleman in Kentucky.

I dreamed one night that I received two letters at the same time, the envelope of one being yellow and the other a cream color, and directed to me in my mother's hand-writing.

This was quite a surprise to me, and in the morning I wondered, with some disappointment, if I had yet to write home for means.

After going to the post office time after time, hoping to receive answers to letters that we had written, but to no avail, I received a strong impression to write home. I did so, and in about thirteen days from then I received two letters at the same time, the envelope of one being yellow the other a cream color, directed to me in my mother's hand writing, just as I had seen them in my dream, and these

brought the means applied for.

Thus the Lord had answered our prayers, fulfilled the dream, and opened up the way before us, and taught me also not to be too confident in my own faith before it is tested, but be humble and submissive to the Lord's will.

During our stay in Chattanooga I had been led to visit the depot each day, and wait for the arrival of the train from Nashville.

I thought that perhaps an elder from Utah might pass that way *en route* for some part of the Southern States mission, though I had no knowledge that such would be the case.

After continuing this about one week, while at the depot one day I turned to leave, thinking that perhaps it was only my notion that led me there day after day, but as I was about to leave the car shelter a strong impression came over me to remain, which I did.

The train soon arrived, and after watching the passengers one by one step from the train, I was about to turn away disappointed, when some one laid his hand upon my shoulder, and on looking around I saw Brother Joseph Standing at my side.

We were delighted to meet each other, and though together only about five minutes, I think I shall never forget it. His cheerfulness of spirit quite encouraged me, and this being the last time I ever saw him, the impression I received to wait for the train I look upon as being from the Lord.

M. F. COWLEY.

Women admire strength without seeking to imitate it; men gentleness without bestowing it in return. Patience is strength; impatience is weakness. To sit quiet, even though what is going on wearies you, is a gain. Buds do not come up in a day, and if you wait you may find flowers where only a little while ago you thought it was all barren waste. Strive against the disposition to fly from one place to another, simply for the sake of change or happiness.

THE BEAUTIFUL.—Whatever is beautiful is refining. Whether in nature or in art, the presence of the beautiful softens and purifies. But let no young lady fall into the blunder of supposing that only that which is expensive can ever be beautiful. It is labor, care, skill, an artistic eye, and a refined taste that beautify. Whether in home or in dress, in speech or in manners, money is not the main thing which provides the beautiful. The dowdy apparel of many a slattern has cost more money by far than the neat and beautiful garb of her indigent but orderly neighbor.

Seeking and blundering are so far good that it is by seeking and blundering that we learn.

POETRY

—O—

A HYMN.

BY C. W. S.

Now hands on us are laid
By Apostolic pow'r,
The promise God has made,
From Heaven like a shower
Descends, and fills our hearts with joy,
While we our souls in songs employ.

This gift shall be our choice,
In these the latter days;
It makes the heart rejoice,
And fills the soul with praise.
The Holy Ghost doth Saints inspire,
And fills them with the ancient fire.

The Spirit doth define
Who are His Saints below;
Who will in glory shine,
And Satan overthrow.
This is the gift that Jesus gave
Mankind to lead,—his Saints to save.

The Spirit now descends
As to the ancients giv'n;
It changes foes to friends,
And teaches us of Heav'n.
Its mission here to comfort, bless
And cheer us in our deep distress.

I love to ponder o'er
The Gospel's sacred theme,
Rejoicing evermore
In Him who did redeem;
And sing sweet hymns of ceaseless praise,
While Saints on heav'nly beauties gaze.

The Spirit doth unfold
The riches of His grace,
And prophets have foretold
We'll see Him face to face;
We'll meet and serve Him without fear,
When with His hosts He doth appear.

WANTED, the whereabouts of Richard Thackway, carpenter and builder, who went from Canada to Salt Lake City about eight years ago. Send information to R. Thackway, 68, White Cross Street, Hereford.—Utah papers please copy.

DIED.

ELTON.—Very suddenly, at the house of brother Jas. Bannister, Barns Hall, Bath Road, near Worcester, on Sunday, May 29, 1881, of heart-disease, Elder John Elton, President of the Worcester Branch. Deceased was born at Froome Hill, Herefordshire, February 14, 1919, and was baptised by Elder Wilford Woodruff, in the year 1840.—"Deerart News" please copy.

STREET.—At Pleasant Grove, Utah County, May 17, 1881, Captain William Street, after an illness of nineteen months. Deceased was born in Cambartin, Devonshire, England; embraced the Church of Jesus Christ of Latter-day Saints at Newport, South Wales. Elder Street came to Utah in 1881. He leaves a small family.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,

LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,

BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,

LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 26, Vol. XLIII.

Monday, June 27, 1881.

Price One Penny.

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

[CONTINUED FROM PAGE 387.]

In our historical researches we find none so obstinate to Biblical analogies as Prof. Short, yet even he is compelled to admit the traditional knowledge existing among the American Indians of a flood, and that they were of old world origin. On page two hundred and two, he says: "That the American population is of old world origin there can be but little doubt; but from whence it came, and to what particular people or peoples it owes its birth, is quite another question." In a note on the same page we find the following: "Tylor Anahuac, London, 1861, p. 104, says: 'On the whole, the most probable view of the origin of the Mexican tribes seems to be the one ordinarily held, that they really came from the old world, bringing with them several legends, evidently the same as the histories recorded in the book of Genesis.'" A further note from Pritchard's National History of Man, London, 1845, reads:

"The era of their existence as a distinct and isolated race must probably be dated as far back as that time, which separated into nations the inhabitants of the old world, and gave to each branch of the human family its primitive language and individuality."

The native author, Ixtlilxohitl, fixes the date of the first peopling of America about the year 2000 B. C., which closely accords with that given by the Book of Mormon, which positively declares that it occurred at the time of the dispersion, when God in his anger scattered the people from Babel upon the face of the whole earth. Scientific researches and further discoveries will continue, in our opinion, to confirm not only the fact that Adam is the sole stock from which has sprung the whole human family, but that the Bible and Book of Mormon, being divine, and bearing on their historical and prophetic pages their own con-

firmation, cannot be impeached by the wisdom or learning of this or any other age; for God has decreed that they should come together as the Sticks of Judah and Ephraim and become one, in bearing testimony of the dealings of the Almighty with His children.

Prof. Short, from whose able compilation we have, and shall probably continue to extract, while a seeming hater of the Book of Mormon, which I presume he has never read, only referring to it because other writers of great ability have made extracts from it, has nevertheless accomplished much, we think, in confirming its "Divine Origin" by his judicious compilation of historical records. As to his opinions, we hold them valuable only so far as they are supported by recorded evidence. We have the same right to disagree with his theories as he has freely and without stint exercised in disagreeing, apparently often without any reason whatever, with those advanced, and at least circumstantially well supported, by Lord Kingsborough; who, certainly is entitled to be considered among the greatest compilers of original American writings known; as well as one of the most pains-taking, persevering and exhaustive writers on American antiquities which our age has produced. His works, embodied in nine immense volumes, while being spoken of by some respectable authors as an inexplicable maze, have, notwithstanding, proven a standard and source of information, of which most modern writers on American antiquities have liberally availed themselves, and from which, also, we expect to make extracts as occasion may offer in preparing these articles.

Returning to the subject under consideration, we will quote from the writings of one of those early Catholic priests, who sought to destroy every vestige of tradition and history from among the natives pertaining to religious matters. Bishop Las Casas, as

quoted by Short, p. 228, says: "They (the Guatemalians) have among them knowledge of the flood and of the end of the world. They call it 'butic,' a name which signifies a flood of many waters. They also believe that another 'butic' and judgment will come, not of water but of fire. They hold that certain persons who escaped from the flood populated their land; these were called the Great Father and Great Mother."—Hist. Apologetica, MS. Cap. 235 p. 327.

The Book of Mormon, as we plainly proved in number one of this series, gives a distinct account of two records had among the ancient inhabitants of this continent, each of which contained a detailed account of the matters which we have hastily brought forward and compiled in this number from authentic records, namely the brass plates brought by Nephi from Jerusalem, 600 B. C., containing a copy of the five Books of Moses; and the same knowledge written previously upon the gold plates of Ether. It would appear unnecessary to make quotations from the Bible on these points for the sake of comparison. To those desiring to do so we refer them to Genesis, chapter vi, 14, 15, 16, and chapter vii, 13, 17, 19, 20, 23.

Referring to the quotations from Ixtlelxiuchitl, seventeen hundred and sixteen years are said to have elapsed from the creation to the flood. Moses places it sixteen hundred and fifty-six, a difference of only sixty years. They agree exactly as to the number of cubits, "fifteen," which the waters prevailed over the highest mountains. Such a coincidence can lead to but one conclusion; the identity of origin of the two accounts.

Kingsborough says that Patecate, who escaped in the ark invented the art of making wine. Moses informs us that Noah became a husbandman, planted a vineyard, drank of the wine and was drunken. A remarkable coincidence.—"Contributor."

Faith and persistency are life's architects; while doubt and despair bury everything under the ruins of endeavour.

As land is improved by sowing it with various seeds; so is the mind by exercising it with different studies.

"OBJECTIONABLE FEATURES."

—○—
[CONTINUED FROM PAGE 390.]

Another feature of our religion, which is considered "objectionable" by the religious world, is that we claim the continued necessity for the spiritual gifts of the Gospel—the "signs" which Christ said were to "follow the believer." We read that after the Savior had risen from the dead, when he was about to ascend into Heaven from the Mount of Olives, he gave his apostles a certain commission, which we find recorded in the following language by St. Mark, in chap. xvi, 15—18: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And lest any should raise objection to the standard translation of King James, which has been read in churches ever since the year 1611, we also give the same passage from the New Version, published last May, the chapter and verses being numbered alike: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

The above promise evidently furnishes us a distinctive mark which should characterize "them that believe" in Christ's Gospel. It admits of no other construction than that which is given by the plain language of the Scripture. But one class of

people are promised the "gifts"—the "believers," but to them the promise is emphatic and undeniable! It is possible to conceive that persons of sound moral principle might exercise sufficient faith through prayer to obtain certain manifestations of God's approval, and still might not be inducted members of the Church, but that the "true believers" who have become members of the Church of the Savior should be destitute of these gifts is not only an improbability, but from the words of the Scripture a positive impossibility.

We are led by the Savior's saying directly to the following conclusions: that the disciples were to preach the Gospel as it had been taught them by its Author; that some would believe its doctrines and be baptized, and that those who did so believe would receive the evidences of spiritual gifts which Christ foretold and described. There can be no misconstruction of this Scripture, without sacrificing consistency and stultifying the Divine word. But in order that we may be still further assured concerning the literal meaning of the Savior's promise, let us consider whether such manifestations did actually follow their administrations among the people. For direct record proof of this we have but to read the two following verses which close the chapter: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

But we also find these gifts mentioned in the course of their ministry, and not merely referred to in a general way, but the special gifts particularized which were imparted by Divine favor on certain occasions named. For instances of this kind read the Acts of the Apostles. In the second chapter we read that they (the Saints) were all with one accord in one place, "And suddenly there came a sound

from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And we find that the gifts were so marked and prominent in their effects on this occasion, that Peter had to give an explanation to the multitude who came together, showing that they were the blessings of the Holy Spirit as foretold should belong to the Christian Church. Then again in the third chapter, we are informed that as Peter and John went into the Temple; "a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked; and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him." And in explanation of this manifestation Peter said, "And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Showing plainly that it was by the use of the name of Jesus, through the "gift of healing," that this blessing was conferred.

Read the smiting of Ananias and Sapphira at the word of St. Peter,

when they withheld part of the purchase money at the time of the consecration of their substance; also the healing power manifested through the shadow of the apostle (Acts v). Now read in Acts viii, the miracles performed by Philip, one of the lesser priests sent to baptize the people of Samaria, verses 6 and 7: "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." Also read verses from 13 to 17 inclusive: "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Some may raise an objection here, and say that although the Holy Ghost was said to be given, in this instance no gifts are specially mentioned. But on reading the following verses we find that "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." This plainly shows that the outpouring of the Spirit produced

some evidences of such a remarkable character as to attract the attention of Simon, or he would not have been tempted to "offer money" to the disciples for the power to confer such gifts.

[TO BE CONTINUED.]

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER VII.

CURIOUS WORSHIP—MEET ELDER PARRISH—LABOR TOGETHER IN TENNESSEE—ADVENTURE IN BLOODY RIVER—A NIGHT OF PERIL—PROVIDENTIAL LIGHT—MENACED BY A MOB—GOOD ADVICE OF A BAPTIST PREACHER—SUMMARY OF MY LABOR DURING THE YEAR.

After leaving Memphis, I traveled through the country to Benton County, and preached on the way as I had opportunity.

I stopped one night with a Squire Hardman, an Episcopalian.

Most of the night was spent by the family in music and dancing.

In the morning, at the breakfast table, Mr. Hardman asked me if we believed in music and dancing.

I told him we did not really consider them essential to salvation.

He said he did, and therefore should not join our Church.

On the 4th of April, 1835, I had the happy privilege of meeting Elder Warren Parrish at the house of brother Fry. He had been preaching in that part of Tennessee, in company with David W. Patten, and had baptized a number and organized several small branches.

Brother Patten had returned home, and brother Parrish was laboring alone. I joined him in the ministry, and we labored together three months and nineteen days, when he was called to Kirtland.

During the time we were together we traveled through several Counties in Tennessee for the distance of seven hundred and sixty miles, and preached the Gospel daily, as we had opportunity. We baptized some twenty persons.

By the counsel of the Prophet Joseph Smith and Oliver Cowdery,

Elder Parrish ordained me an Elder, and left me to take charge of the branches that had been raised up in that neighborhood.

As soon as I was left alone I extended my circuit and labors. For a season I had large congregations; many seemed to believe, and I baptized a number.

On the 15th of August I had an appointment at the house of brother Taylor, the step-father of Abraham O. Smoot.

I had to cross Bloody River, which I had to swim in consequence of heavy rains. While crossing, my horse became entangled in a tree top, and almost drowned; but I succeeded in getting him loose.

We swam to the shore separately. He reached the shore first, and waited till I came out. I got into the saddle, and went on my way in good spirits, and had a good meeting.

On the 20th of October I baptized three Cambellites, one of whom was a deacon. I then rode twelve miles to Mr. Greenwood's, who was eighty years old and had been a soldier under General Washington. His wife, who was ninety-three years old, I found quite smart, and busy carding wool. I preached at their house and baptized both of them.

On the following day I preached at the house of Benjamin L. Clapp and baptized seven Cambellites and one Baptist.

On the 16th of November I preached at brother Camp's and baptized three. On the following, it being Sunday, I preached again at brother Clapp's and baptized five. At the close of the meeting I mounted my horse to ride to Clark's River, in company with Seth Utly, four other brethren and two sisters. The distance was twenty miles.

We came to a stream, which was so swollen by rains, that we could not cross without swimming our horses. To swim would not be safe, for the females, so we went up the stream to find a ford. In the attempt we were overtaken by a severe storm of wind and rain, and lost our way in the darkness, and wandered through creeks and mud. But the Lord does not forsake his Saints in any of their troubles. While we were in the woods suffering under the blast of the storm, groping like the blind for the wall, a bright light suddenly shone around us, and revealed to us a dangerous situation on the edge of gulf. The light continued with us until we found the road; we then went on our way rejoicing, though the darkness returned and the rain continued.

We reached brother Henry Thomas' in safety about nine o'clock at night, having been five hours in the storm and forded streams many times. None of us felt to complain; but were thankful to God for his preserving care.

On the following day I preached in Damon Creek and organized a branch called Damon Creek Branch, and ordained Daniel Thomas a teacher.

On the 19th of December I again preached at the house of brother Clapp, and baptized five persons; one was a Campbellite preacher.

On the following day I preached at the house of brother Henry Thomas, when a mob of about fifty persons collected, headed by a Baptist preacher, who, after asking one question, advised the mob to not lay hands on any man on account of his principles.

The advice was good and well taken.

At the close of the meeting I baptized three persons, one seventy-eight years old.

This brings the year 1835 to a close—the first year of my mission—during which time I had traveled three thousand two hundred and forty-eight miles, held one hundred and seventy meetings, baptized forty-three persons—three of whom were Campbellite preachers—assisted elder Parrish to baptize twenty more, confirmed thirty-five, organized three branches, ordained two Teachers and one deacon, procured thirty subscribers for the *Messenger and Advocate*, one hundred and seventy-three signers to the petition to the governor of Missouri for redress of wrongs done the Saints in Jackson County, had three mobs rise against me—but was not harmed, wrote eighteen letters, received ten, and, finally, closed the labors of the year 1835, by eating johnny-cake, butter and honey, at brother A. O. Smoot's.—*Faith Promoting Series*.

THE ARMOR OF THE GOSPEL.

BY ELDER J. L. ROBINSON.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil”—Eph. vi, 10, 11.

Among the many encouraging and comforting words written by the learned apostle, those above quoted, and others in the same chapter, stand forth conspicuously as practical lessons, and the beautiful and expressive simile there used, with the moral conveyed, deserves more than a passing notice. The excellent advice given to the Ephesians is applicable to the Latter-day Saints, their faith being built upon the same foundation

which characterized the Gospel in those times, and, like the Former-day Saints, have been buried with him (Christ) in baptism. “Wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

The warrior going to battle prepares for the contest, not only by taking weapons to combat the enemy, but he also shields his body with appropriate armor, that he may not

become a prey to his adversary. How much more necessary is it for us, after having identified ourselves with the army which carries the banner of "Truth," to buckle on the whole armor of God, and with the "sword of the Spirit" (which is the word of God) strike conviction to the hearts of those with whom we come in contact. The "shield of faith" will also be given us if we seek it, by the aid of which we may "be able to quench all the fiery darts of the wicked," preserving the soul as well as the body from destruction. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Therefore will we be overcome unless assisted by that Being who subdues all those who fight against him or his chosen ones, and unto whom we look for deliverance in time of need. The struggle may be severe, and last as long as life shall endure; but we have the sure hope of victory if we prove valiant to the end. The power we are fighting knows our weakest points, and directs his shafts thither. In other words, people suffer from what will try them the most, and every person will have obstacles to overcome which may perhaps cause his neighbor no trouble; consequently we must be entirely guarded, and this can only be done by having on the whole and perfect armor of God. "Having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the Gospel of peace." Then can we overcome all things and be able to stand. Then can we be an example to the world, and cause them to say with propriety, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

This is our mission—to let the light of truth within us shine forth and illumine the world. Our Master will hold us responsible for all the priceless gems he has given into our keeping. He permitted us to come here upon the earth, take mortal bodies, and engage in the struggle

either for or against him as we chose. By the aid of the intelligence he has blessed us with, we have been enabled to discern truth from error—to shun the latter and seek the former, by the enlightening rays of which we see the necessity of having the "shield of faith," and of observing his commandments. This being done, and all being overcome, he has promised we shall become joint-heirs with him in his Father's presence. But if we shun the fight after having enlisted in his cause—if we seek not to multiply the "talents" he has given us, and to be valiant in his work, we forfeit all right to his protecting care, and the "armor of the Gospel" will be taken away, leaving us unable to stand against the wiles of the Evil One, and we shall be classed as the servants of sin. Then almost before we are aware, we are fighting the Power we once delighted to serve, and become foes to the flag we have covenanted to defend.

This change of sentiment is not brought about all at once, but is generally slow, gradual, and is the result of our own neglect in attending to duty. It may be we have been placed as sentinels to watch over the "body of Christ," and growing weary, have fallen asleep, risking the spiritual lives of our brethren and ourselves, and perhaps escaping the toils of the enemy only by the indefatigable labors of fellow-soldiers more watchful than ourselves. We may have fought bravely for a time, gained a little authority by so doing, and then thinking ourselves secure, or the end attained, grow careless, lose the Spirit, decline in that energy for which we were first noted, allow our armor to grow rusty, and finally, suffering it to drop off piece by piece, lose it altogether. Many points need watching, and it is the duty of each individual to determine wherein he is culpable or weak, reform in that particular, be found lacking in nothing; and after being proven and found worthy, he will inherit the glory of those who, having kept their armor bright, are enjoying the everlasting rewards their glorious deeds have justly merited.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 27, 1881.

COMPULSORY RELIGION.

We find the following remarkable language in the published anti-Mormon resolutions, passed by the Protestant Episcopal Convention recently held in America : " And if these fail, we commend the use of the strong force of the military arm."

It must be acknowledged by every thinking person, that religion should be entirely a matter of individual and voluntary selection. No sect can justly be coerced to adopt the opinions of another, neither can it be righteously compelled to relinquish its own. As no man can successfully do another's thinking, he cannot consistently choose his form of religion, and compel obedience thereto. He cannot define what a person or people shall or shall not believe as a means of salvation hereafter. Our only prerogative in this regard is to lay before others our own views, and by argument or moral suasion, endeavor to impress our ideas upon their minds. This is all we have a right to do. We cannot coerce obedience to the forms we ourselves have adopted. If our reasoning does not appear sound to others ; if our principles do not seem to them to be sufficiently sustained by Scripture, their minds remain unconvinced ; and notwithstanding our zeal for their welfare, and our determination to save them if we can, we are powerless to do more than preach to them the Gospel as we understand it, manifesting our faith in the same, by living up to it ourselves. As regards saving others, it is purely an intellectual and spiritual affair, and cannot in any degree of justice become one in which force may be employed, for the spirit will not be coerced, the mind cannot be fettered, the soul is not compelled to accept salvation.

The great principle of " man's agency " is really, while of the greatest importance, one that is comparatively little understood. The different policy of the two powers—Good and Evil, is perhaps more plainly shown forth in this than in other principles of divine philosophy. God always respects man's agency, and will only lead his children as far as they may be willing to accept the great principles he reveals. He shows us the true road to happiness and peace ; he points out the way by revelation ; the Holy Spirit shines upon the " narrow pathway " and gently prompts us to walk therein. If when light comes into the world, " we choose darkness rather than light," walking the broad road to a dark future, the Lord does not compel us to yield obedience to the higher laws which would have saved us from destruction. If we walk

the saving path it must be a voluntary action on our part, a labor of love—a work of willingness; for the Gospel is the “perfect law of liberty.” As far as the Heavens are concerned no compulsion will be exercised, our own agency is untrammelled—our volition respected.

But how is it on the other hand? The powers of evil are continually striving to deprive men of their agency, to force them hither and thither, to coerce the mind and fetter the soul! Hence the persecutions, revilings, mobbings, martyrdoms and various religious crusades which have left their indelible stains on the pages of history! Who inaugurated the persecutions against the ancient Church? Those who were actuated by the powers of evil. Did the early Christians persecute anybody? Did they seek to coerce anyone to become Saints? They taught, preached, persuaded. They healed the sick, cleansed the lepers, restored sight to the blind, and labored to elevate the minds of the people; but the wicked hypocrites—the Pharisees and Sadducees—and the adulterous population of Judea sought to *compel* the Saints to abandon their faith. In order to exist among the wicked of that age, they would have had to sacrifice what God had revealed as the means of eternal salvation; they chose death in preference to dishonor, and were in time blotted out as the prophets had foretold. The Church was overcome of evil—that power which is ever aggressive, persecutive, compulsory and cruel. The Jews who, if they had received the Gospel, would have become a gathered, concentrated power under the influence of Christ’s benevolent Spirit, were afterwards scourged, crucified and scattered by the Roman government. They had rejected the sweet blessings of the Gospel of peace, and choosing to serve Satan, met their reward from those controlled by the spirit of destruction. Jesus wept over Jerusalem as he foresaw what they would bring on themselves, and said, “O, Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chickens under her wings, but ye *would not*, now behold, your house is left unto you desolate.” Some may ask, “but is not such a threat and punishment a compulsory means of effecting obedience? We answer, No! The Savior would gladly have preserved them from the results of their own folly and obstinacy, had they permitted it. But they “chose darkness rather than light;” they preferred to walk in the broad road which they had been warned to forsake before it was too late! They had heard the glad tidings of the Gospel, showing them the path of safety and eternal happiness; and chose rather to become the murderers of prophets and the haters of Christ’s people, than to accept the glorious message of eternal life with all that it implied. He saw the dark chasm which lay before them; he warned them, they heeded not his cry, and fell under the curse which Satan gloatingly inflicted—first making them murderers and then outcasts.

Now in the last days we find ourselves confronted with an historical repetition of some portions of those bloody scenes of persecution. There is a class of people who can never learn anything but by their own experience. The lessons taught by history are thrown away upon them. They must walk the road of misery for themselves. Hence as Jesus said, “like your fathers did, even so also do ye.” In this generation God has again by revelation from Heaven, sought to bless and save mankind, by warning them of coming judg-

ments which are to purify the earth and prepare it for its paradisaical glory. The "elements are to melt with fervent heat," and none but the righteous and obedient to God's laws will be able to stand. Not because the Lord "desires the death of a sinner, but rather that he should turn from his wickedness and live." We are warned that none but the pure in heart shall be able to look upon the glory of the Messiah and live; and this too on natural principles. The Apostle says, "our God is a consuming fire." One prophet says, "who can abide when He appeareth, for he is like a refiner's fire and like fuller's soap?" None but those who have "the faith once delivered to the Saints" will be able to abide that day, and because of this we are warned to prepare our hearts by obedience to all the higher laws of the Gospel. Will Christ delay his coming because we are still unprepared? No, the decree has gone forth, the time is fixed, the purposes of God must be fulfilled, and the Apostles and Elders are performing their labor of love in warning the people of coming events. Now, in the midst of these trying circumstances, while the Latter-day Saints are themselves endeavoring to overcome the temptations and allurements of evil, they find themselves like the Saints of old, surrounded by opposition on every hand, followed up by the same persecutive influence, their motives misconstrued, and every effort made to compel them to succumb to the traditionated religious opinions of the age. Threatened with chains and imprisonment, hounded by mobs, reviled by hypocritical religionists, oppressed by the hand of political power, and denounced as the common foe of mankind, the Church of Jesus Christ of Latter-day Saints stands to day as a symbol of that majestic beauty, consistency and humble greatness which should characterize God's people, and which are intended to pervade the body politic of the Messiah's kingdom, based as it must be on the inalienable rights of man, and the love of an eternal God. While the clamoring persecutor, the railing bigot, the political trickster and all who raise their voices against the Saints, seeking by compulsion to force them from their position in the religious world, fully exemplify the policy of the Evil One, who seeks to coerce, to buffet and destroy. Let our "Christian friends" in America, and elsewhere "look upon this picture and then upon that," and hesitate ere they labor to enforce their religious ideas upon a struggling people.

It is a sorry task for religious bodies to undertake, to coerce acceptance by bloodshed, of their views which they fail to impress by argument. And when they give publicity to such sentiments as that quoted at the head of this article, they simply unfurl the colors of Satan to the wind, manifesting to the world the power they have enlisted to serve, and clearing their own road to ruin and confusion.

ARRIVALS.—Elder William W. Hunter, missionary from Utah to Great Britain, arrived in Liverpool by the S.S. *Arizona*, at 11 p.m. on Wednesday last. He was accompanied by sister Elizabeth Cooper and daughter, on a visit to this country. The passage across the ocean was made in 7 days 16 hours, and was exceedingly pleasant. All arrived in good health.

William W. Hunter is appointed traveling elder in the Norwich Conference, to labor under the direction of Elder A. G. Barber.

DEPARTURE OF THE THIRD COMPANY.—At 7 o'clock p.m. on Saturday last, the third company of Saints left Liverpool on the S.S. *Wyoming*, of the Guion Line. They numbered 609 Scandinavians, and 146 English, Scotch, and Welsh. Elders 19. Visitor, 1.—Total, 775 souls. Elder Samuel Roskelley had charge of the company. The following returning elders were on board :—Samuel Roskelley, Thomas X. Smith, Joseph Goddard, G. S. Grant, Edward King, Isaac Duffin, and John Millar, from Britain; Peter A. Nielsen, H. F. F. Thorup, Isaac Sorensen, Chris. Olson, P. Nilsson, Fred. Lundberg, L. A. Mariager, Jakob Hansen, J. T. Thorup, Mans Nilsson, E. O. Bylund, A. Amundsen, from Scandinavia.

We wish this body of gathering Saints every blessing calculated to make their journey pleasant, safe and expeditious.

CORRESPONDENCE.

LETTER FROM BIRMINGHAM.

Birmingham, June 14, 1881.
President A. Carrington.

Dear Brother, — Having been released to return home with the company that leaves Liverpool on the 25th inst, I desire, through the columns of the STAR, to give a brief synopsis of my labors, and express to the Saints my gratitude for their kindness while laboring in their midst. I left Ogden City on the 20th of May, 1879, and arrived in Liverpool on the 7th of June, having had a very pleasant and prosperous journey both by land and sea.

Upon arriving at Liverpool I was appointed by President Wm. Budge to labor as traveling elder in the Sheffield Conference, under the direction of President George R. Emery, and subsequently under the direction of President Henry Margetts. My labors with these brethren were of the most pleasing character, and I shall ever remember their kindness to me and the good counsel I received from them. I labored in the Sheffield Conference, chiefly in the vicinity of Chesterfield, up to the 8th of July, 1880, and during that time baptized eighteen persons, and averaged five meetings in-doors and out per week. I forgot to state that previous to entering upon the active labor of the ministry, I visited my relatives in

Leicester and Manchester, with whom I spent two weeks, during which time I availed myself of every opportunity to preach the Gospel to them; my efforts, however, in this direction, were of no apparent avail.

On the 8th of July, 1880, in accordance with a call from President Budge, I went to Liverpool, where I remained until the 19th of August, assisting in the emigration and other business pertaining to the Mission.

On the release of President E. Cliff, I was appointed to succeed him in the presidency of the Birmingham Conference, and since the 19th of August, 1880, have striven in my humble way to honorably fill that position. I have administered the ordinance of baptism to some ten or twelve persons since first coming to labor in this conference, and I feel that I have been abundantly blessed with the good Spirit of the Lord in all my efforts to promulgate the principles of divine truth among the children of men. When I have felt the weakest, I have been the most powerfully sustained; when suffering from pain, I have, through prayer and faith, been instantly relieved; when dark clouds cast their shadows on my path, and blind unbelief and skeptical doubts have raised a hedge around me—extremely discouraging to one who desired the spread of truth—the way has been mysteriously

opened, the hedge removed, the clouds dispersed, and my path illuminated by the powerful light of the Holy Spirit. And through some honest-hearted individual coming forth and rendering obedience to the Gospel of the Son of God, a hope has been created in my heart, and I have been encouraged to go on in the good work.

In the early part of my missionary labors in the Sheffield Conference, I suffered considerably from indigestion, which of course detracted very much from the pleasure I would otherwise have felt in my labors. Thinking that some liver medicine would do me good, I turned one day to enter a chemist's shop, for the purpose of purchasing some, when the Spirit of the Lord arrested me while on the door step, and I said to myself, "What are you about to do? Are you not on the Lord's business, and isn't he able to restore you to health?" I answered these questions put to myself by saying, "I will not buy any medicine, I'll trust in the Lord." My indigestion left me instantaneously, and I have not been troubled with it since. This is but one instance among many wherein the power of God has been made manifest in my behalf; and for his blessings I feel to render unto him all thanks and praise, and have a desire to serve him more faithfully, by doing all that lies in my power to advance the interests of his Church and kingdom upon the earth. For I here testify that I know that the nucleus of his kingdom has been formed in this our day, and that the Gospel has been restored and is being preached as a witness unto all nations before the end shall come; and whether the world believe it or not, it will not alter the fact of its restoration or the truth of the principles it embraces.

To the Saints with whom I have been associated I say, God bless you one and all for your kindness to me; I can assure you I am not ungrateful, and in leaving you to return to my family and friends who are in the land of Zion, it will not be without feelings of regret. I shall ever look back upon the two years spent in the missionary field as the happiest period

of my life. In the course of my labors I have frequently been brought in contact with individuals who are not of our faith, who have ministered to my wants and manifested the most friendly feelings toward me. To such I say, may God bless and lead you to a conviction of the truth as it is in Christ Jesus, for your kindness to me; I cannot wish you a better wish. To you, dear president, I extend my heartfelt thanks for the good, kind, fatherly counsel you have given me; may the blessing of the Lord attend you in your labors, and when they are finished in this part of the Lord's vineyard, may you return to your home to find your dear family all enjoying the rich blessings of health and the spirit of the Gospel.

It is nothing more than just, before closing my letter, to make favorable mention of the brethren who have labored under my direction in this conference. I can truthfully say that they are men of God, and that they have labored faithfully in their respective fields. Not a wrangle, a jar, or an ill feeling has occurred in all our labors and intercourse with each other. I have nothing but blessings for them. Most of them I had never met before coming here, and I trust the acquaintance and friendship we have formed with each other may be as enduring as eternity. God bless you all, my brethren!

President Halladay, who succeeds me, I believe to be a man of sterling worth, who will look after the spiritual welfare of those over whom he is placed in charge, and will use the ability God has blessed him with to the advancement of the best interests of the work of the Lord in this part of his vineyard. Farewell to all!

With kind love, I am,

Your brother in the Gospel,

JOSEPH GODDARD.

HOT PERSECUTION OF THE ELDERS

Runcorn, June 21, 1881.

President A. Carrington,

Dear Brother,—Thinking that a brief letter of correspondence in relation to our labors in the Runcorn district, may not be uninteresting we present a condensed report of our

labors, prospects, plans and intentions for the future. Since Brother Cook's arrival in this district, we have been assiduous in encouraging and instructing the Saints; also in warning the people and bringing prominently before them the principles of the Gospel, through the process of open-air meetings. On the 12th inst. we held an open-air meeting in Cartwright Street, Runcorn; all passed off peaceably and orderly. We held another on the 14th inst. at Winwick near the old church where probably the Gospel had not been preached for the last thirty years. The Warrington Saints accompanied us. We had an excellent time, pretty good attention, some appeared much interested. Notwithstanding we learn that the people generally are dependent to a very great extent on a few of the aristocracy who are members of the Church of England; who hold them in a species of bondage, turning them out of their houses and employ if they act contrary to their wishes. We visited the Saints at Lymm and held a meeting with them a good spirit prevailing. President Drinkwater appears to be working with zeal and spirit. Returned to Warrington 19th inst. held three meetings, many strangers present; many children were presented to be blessed; had a very enjoyable time—one long to be remembered. The Spirit of the Almighty was poured out richly on both speakers and hearers. The Saints are feeling well, and some who were recently baptized are making active preparations to gather to Zion this fall and the Lord is blessing their efforts. Taking our leave of the Saints in Warrington, we left for Runcorn. On arriving we found all well, after we had rested and partaken of some refreshment, we decided to go down to the big lamp and hold forth to the people. Accordingly we sallied forth, myself and Brother Cook, and took our stand by the lamp. When we had got through singing, there were but few gathered. By the time Brother Cook had offered the opening prayer, there were quite a number assembled. I then commenced my remarks on the first principles of the Gospel, being very mild in my delivery, and guarded in my

utterances, setting forth the principles in all boldness, being careful not to attack any religious party. From the time I commenced talking the numbers of the people steadily increased; they had now developed into a multitude; no one uttered a word or raised any objection. We could now perceive an uneasiness on the part of the people. We understood that they had despatched messengers for their leader, and he had not come, and I had been talking about half-an-hour, hence their uneasiness. Perceiving this, I told them that as we were strangers, we should appeal to them to maintain good order, protect us in our right to be heard, and not to be molested. Pretty soon their leader made his appearance, which was a signal for a rush; but we maintained our position and I kept on talking to the people. I then closed and Brother Cook spoke and bore testimony. Their leader had some book with him; He gave vent to his spleen in uttering lies of the basest kind, and in language most filthy and corrupt, which were gulped down by the majority. Some few wanted that we should have the chance to reply. When we made the attempt, it was impossible for the confusion that existed. They said we had no friends there; they now gave a signal and made a furious rush like so many demons. The spirit of murder was visible in their countenances. We then left for Cartwright Street followed by the mob, as we passed on they followed at a little distance, some armed with stones and sticks; their numbers steadily increasing, they followed us to Brother Gill's and surrounded the house for a considerable time, but thanks be to the Lord, not a hair of our heads was harmed. Tracts have been sent to several of the divines, asking them to use their influence in maintaining peace and thus assist in bringing the Gospel before the people. I have heard that the Rev. Mr. Henry Valentine has read my letter to a portion of his congregation, and requested of them not to interfere with us. We have also written to the Rev. Mr. Campbell, clergyman and magistrate for Runcorn. We now await a reply. We enclosed a tract and articles of

faith so that he can see what we believe and teach. We feel well and are determined by the help of the Lord to faithfully warn the people, that our garments may be free from the blood of this generation.

With kind regards to yourself, and all at "42," we remain

Your brethren in the Gospel,
R. F. GOULD.
DAVID COOK.

MANNER.

"The courtesies of a small and trivial character are the ones which strike deepest to the grateful and appreciating heart. It is the picaresque compliments which are the most appreciated; far more than the double ones which we sometimes pay."—HENRY CLAY.

Among the qualities of mind and heart which conduce to worldly success, there is no one the importance of which is more real, yet which is so generally underrated at this day by the young, as courtesy,—that feeling of kindness, of love for our fellows, which expresses itself in pleasing manners. Owing to that spirit of self-reliance and self-assertion, and that contempt for the forms and conventionalities of life, which our young men are trained to cherish, they are too apt to despise those delicate attentions, those nameless and exquisite tendernesses of thought and manner, that mark the true gentleman. Yet history is crowded with examples showing that, as in literature, it is the delicate, indefinable charm of style, not the thought, which makes a work immortal,—as a dull actor makes Shakespeare's grandest passages flat and unprofitable, while a Kean enables you to read them "by flashes of lightning,"—so it is the bearing of a man toward his fellows which oftentimes, more than any other circumstance, promotes or obstructs his advancement in life. We may complain, if we will, that our fellow-men care more for form than substance, for the superficies than the solid contents of a man; but the fact remains, and it is the clew to many of the seeming anomalies and freaks of fortune which surprise us in the matter of worldly prosperity.

No doubt there are a few men who can look beyond the husk or shell of a fellow-being—his angularities, awkwardness, or eccentricity—to the hidden qualities within; who can discern the diamond, however incrustated;

but the majority are neither so sharp-eyed nor so tolerant, and judge a person by his appearance and demeanor more than by his substantial character. Daily experience shows that civility is not only one of the essentials of high success, but that it is almost a fortune of itself, and that he who has this quality in perfection, though a blockhead, is almost sure to get on where, without it, even men of high ability fail. "Give a boy address and accomplishments," says Emerson, "and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them; they solicit him to enter and possess." Among strangers a good manner is the best letter of recommendation; for a great deal depends upon first impressions, and these are favorable or unfavorable according to a man's bearing, as he is polite or awkward, shy or self-possessed. While coarseness and gruffness lock doors and close hearts, courtesy, refinement and gentleness are an "open sesame" at which bolts fly back and doors swing open. The rude, boorish man, even though well meaning, is avoided by all. Even virtue itself is offensive when coupled with an offensive manner. Hawthorne, himself a shy man, used to say: "God may forgive sins, but awkwardness has no forgiveness in heaven or earth." Manners, in fact, are minor morals, and a rude man is generally assumed to be a bad man. "You had better," wrote Chesterfield to his son, "return a dropped fan gently than give a thousand pounds awkwardly; and you had better refuse a favor gracefully than

grant it clumsily. . . . All your Greek can never advance you from secretary to-envoy, or from envoy to ambassador ; but your address, your air, your manner, if good, may."

What a man says or does is often an uncertain test of what he is. It is the way in which he says or does it that furnishes the best index of his character. It is by the incidental expression given to his thoughts and feelings by his looks, tones, and gestures, rather than by his deeds or words, that we prefer to judge him, for the simple reason that the former are involuntary. One may do certain deeds from design, or repeat certain professions by rote ; honeyed words may mask feelings of hate, and kindly acts may be performed expressly to veil sinister ends ; but the "manner of the man" is not so easily controlled. The mode in which a kindness is done often affects us more than the deed itself. The act itself may have been prompted by one of many questionable motives, as vanity, pride, or interest ; the warmth or coldness with which the person who has done it asks you how you do, or grasps your hand, is less likely to deceive. The manner of doing anything, it has been truly said, is "that which marks the degree and force of our internal impression ; it emanates most directly from our immediate or habitual feelings ; it is that which stamps its life and character on any action : the rest may be performed by an automaton." A favor may be conferred so grudgingly as to prevent any feeling of obligation, or it may be refused so courteously as to awaken more kindly feelings than if it had been ungraciously granted.

Hazlitt observes truly that an author's style is not less a criterion of his understanding than his sentiments. "The same story told by two different persons shall, from the difference of the manner, either set the table in a roar, or not relax a feature in the whole company. . . . One of the most pleasant and least tiresome of our acquaintances is a humorist, who has three or four quaint witticisms and proverbial phrases, which he always repeats over and over, so that you feel the same amusement with less effort than if he had startled his hearers

with a succession of original conceits. Another friend of ours, who never fails to give vent to one or two real *jeux-d'esprit* every time you meet him, from the pain with which he is delivered of them, and the uneasiness he seems to suffer all the rest of the time, makes a much more interesting than comfortable companion. If you see a person in pain for himself, it naturally puts you in pain for him. The art of pleasing consists in being pleased. To be amiable is to be satisfied with one's self and others."

The same principle is vividly illustrated by an anecdote told by Henry Ward Beecher in a recent lecture. In the early Abolition days two men went out preaching, one an old Quaker and another a young man full of fire. When the Quaker lectured, everything ran along very smoothly, and he carried the audience with him. When the young man lectured, there was a row, and stones, and eggs. It became so noticeable, that the young man spoke to the Quaker about it. He said, "Friend, you and I are on the same mission, and preach the same things ; and how is it that while you are received cordially, I get nothing but abuse ?" The Quaker replied, "I will tell thee. Thee says, 'If you do so and so, you shall be punished,' and I say, 'My friends, if you will not do so and so, you shall not be punished.'" They both said the same thing, but there was a great deal of difference, in the way they said it.

Politeness has been defined as benevolence in small things. A true gentleman is recognized by his regard for the rights and feelings of others, even in matters the most trivial. He respects the individuality of others, just as he wishes others to respect his own. In society he is quiet, easy, unobtrusive ; putting on no airs, nor hinting by word or manner that he deems himself better, wiser, or richer than any one about him. He is never "stuck up," nor looks down upon others because they have not titles, honors, or social position equal to his own. He never boasts of his achievements, or angles for compliments by affecting to underrate what he has done. He prefers to act, rather than to talk ; to be, rather than to seem ;

and, above all things, is distinguished by his deep insight and sympathy, his quick perception of, and prompt attention to, those little and apparently insignificant things which may cause pleasure or pain to others. In giving his opinions he does not dogmatize; he listens patiently and respectfully to other men, and, if compelled to dissent from their opinions,

acknowledges his fallibility and asserts his own views in such a manner as to command the respect of all who hear him. Frankness and cordiality mark all his intercourse with his fellows, and, however high his station, the humblest man feels instantly at ease in his presence. — *From Mathews' "Getting on in the World."*

POETRY

IN THE LAST PEW.

[SELECTED.]

She sits bent o'er with wrinkled face,
Poor and forlornly old; no grace
Smooths the sharp angles of her form,
Long buffeted by life's slow-storm.
All else around is fine and fair;
The stained light falls, a golden glare,
In seeming mockery on her loose, gray hair,

The preacher, faultlessly arrayed,
Tells how our hearts afar have strayed,
And how all souls should be content
With those good blessings God has sent.
And one, of all that self-poised throng,
Hangs on his words, nor deems them long,
And humbly thinks only her heart is wrong.

She meekly mumbles o'er the hymn,
Her eyes with age and tear-drops dim;
What can the gay world hope for her—
This worn and weary worshipper?
Now, rustling down the aisle in pride,

They toss bright smiles on every side;
Nor does she know what hurts such fair
looks hide.

And still she sits, with tear-wet face,
As loth to leave that sacred place;
The organ, with quick thunders riven,
Lifts her sad, trembling soul to heaven;
She feels a sense of blissful rest,
Her bony hands across her breast
She clasps, and lowly sighs, "God knoweth
best!"

One day, within some grander gate,
Where kings and ministers must wait,
While she hopes humbly for low place
Far from the dear Lord's shining face,
Above the chant of heavenly choir
These words may sound with gracious fire:
"Well done, good, faithful servant, come
up higher!"

INFORMATION WANTED.—Charlotte Mateer from Glasgow, Scotland, wishes to know the whereabouts of Sarah Bowan, who emigrated to Utah in May 1864, from Glasgow, Scotland.—Address.—Mrs. Morrison 49 John's Lane, Hebburn, Newton, near Newcastle-upon-Tyne.—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.

OR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment; than for that city.—MAT. x, 15.

No. 27, Vol. XLIII.

Monday, July 4, 1881.

Price One Penny

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

[CONTINUED FROM PAGE 402.]

HISTORICAL EVIDENCES CONSIDERED.— PEREGRINATIONS.

III.

Desiring in this number to trace the migrations of the aboriginal inhabitants, or first colonists of America, we will here briefly consider the reasons which induced the descendants of Noah to build the Tower of Babel, from which God dispersed them. In the fourth chapter of the first book of the "Antiquities of the Jews," by Flavius Josephus, we find the following: "Now, the sons of Noah were three—Shem, Japheth and Ham, born one hundred years before the deluge. These, first of all, descended from the mountains into the plains, and fixed their habitations there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loth to come down from the higher places, to venture to follow their example. Now, the plain

in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate the great part of the earth, and enjoy its fruits in a plentiful manner; but they were so ill instructed, that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty; for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey Him. Nay, they added to this, their disobedience to the divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being;

divided asunder, they might the more easily be oppressed. Now, it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah—a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny—seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers!

“Now, the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work, and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them different languages; and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon*; because of the confusion of that language which they really understood before; for the Hebrews mean by the word *Babel*, confusion.”

This lengthy extract from Josephus, is inserted here to show the will of God, regarding the re-peopling of the earth as it was previous to the deluge.

We learn from it, that His command, positive and explicit, to send out colonies, was twice unheeded by the disobedient descendants of those whom God had saved, by means of the Ark from the flood, and these commands were not only disobeyed and the Almighty defied, but that Nimrod (upon whom, no doubt, the curse of Noah rested, he being the grandson of Ham, whom, Josephus says, Noah cursed not, because of his nearness of kinship, but his children after him), sought to defeat the plans of God in re-inhabiting the whole earth, by gathering the people under a self-constituted tyrannical government of his own, by means of which he turned them from God, and made them dependent upon his personal rule and power. But God defeated the end of this wicked man, and those who listened to and obeyed his unreasonable counsels. And, as we find recorded in the fifth chapter of the work from which we have quoted, that: “After this, they were dispersed abroad on account of their languages, and went out by colonies *everywhere*; and each colony took possession of that land which they lighted upon, and into which God led them; so that the continent was filled with them, both the inland and maritime countries. There were some also who *passed over the sea in ships* and inhabited the islands.”

The great Jewish historian explains in his excellent work, the location, as far as he was able to do so, of these different tribes, or peoples, and shows from whom they were descended. In speaking of those who passed over the sea by means of ships, he evidently possessed sources of information not now generally known. He further informs us that the Greeks had changed the names of the various nations, founded by the colonies which were led out by the Almighty, and also the name of countries, rivers and cities, “that they might be better understood among themselves, and setting agreeable forms of government over them, as if they were a people derived from themselves.” This the Greeks did after they became potent, and acquired a desire for the glory of antiquity. We will now turn our attention to, and follow the wander-

rings of the colony whom God led to America.

From the eighth volume, pages twenty-five and twenty-seven, of Kingborough's *Mexican Antiquities*, we quote the following: "Don Francisco Munos de la Vega, the Bishop of that diocese (Chiapa), certifies in the prologue to his '*Diocesan Constitutions*,' declaring that an ancient manuscript of the primitive Indians of that province, who had learned the art of writing, was in his record office, who retained the constant tradition that the father and founder of their nation was named Teponahuale, which signifies the lord of the hollow piece of wood, and that he was present at the building of the Great Wall, for so they named the Tower of Babel, and beheld with his own eyes the confusion of the language; after which event, God, the Creator, commanded him to come to these extensive regions, and to divide them amongst mankind." "They affirm that at the time of the confusion of tongues, there were seven families who spoke the same language, which was Nahuatl, that which is still spoken by the Mexicans (Aztecs), and since they understood each other, they united, and forming a single company, proceeded on their journey, through divers lands and countries as chance directed them, and without any particular destination, in search of a convenient habitation; and having traveled during a century (which amongst them was a period of time amounting to one hundred and four years), passing in the interval, mountains, rivers and arms of the sea, which they noted down in their paintings, they arrived at the place where

they made their first settlement, in the northern part of this kingdom, which they named Tlapalan, which signifies the red country, on account of the soil being on that color; and even still, in all modern maps (picture writings), they gave the name of the Red Sea to the gulf which is situated between the eastern coast of the province of New Mexico and Sonora; and the river (Colorado) which flows into the northern part of the gulf is named the Red River."

To my mind there is something remarkable in this name "Tlapalan" as signifying *red country*, for the "Hue hue Tlapalan," appears to be the original land from whence came the different colonies that inhabited and peopled America in the early ages, "Hue hue," meaning "old." Thus we would say, "Hue hue Tlapalan"—old, or original, red country. Now, we may reasonably suppose that the country, at least, in the vicinity of the Red Sea, is of a similar color, and, Josephus says: "This man was called Adam, which, in the Hebrew tongue, signifies *one that is red*; because he was formed out of the earth, compounded together; for of that kind is virgin true earth."—Chap. i, 2 *Antiq. of the Jews*. According to this authority, then, we learn that virgin true earth was originally red, hence, as I view the matter, we have a very natural foundation for the word "Tlapalan"—red country—as applied to that land in the vicinity of the Gulf of California, and for "Hue hue Tlapalan," as applied to the original land beyond the seas, from whence came the primitive inhabitants of America.—"*Contributor*."

"OBJECTIONABLE FEATURES."

—O—
[CONTINUED FROM PAGE 405.]

Then read in Acts ix, the case of Saul being healed of his blindness under the hands of a certain disciple named Ananias, (this is not the same who was smitten at Peter's word): "And Ananias went his way, and entered into the house; and putting

his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales:

and he received sight forthwith, and arose, and was baptized." Also the raising of Tabitha from the dead by St. Peter, recorded in same chapter.

Acts x, tells us of the Holy Ghost being poured out upon the Gentiles, in the persons of Cornelius and his household; verse 46 says, "for they heard them *speak with tongues, and magnify God.*" Acts xii gives us the account of Peter's deliverance from prison by an angel, through the faith and prayers of the Church sent up in his behalf: "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectations of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And

they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Casarea, and there abode." In Acts xiii, Paul curses Elymas the sorcerer with blindness: "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." In Acts xiv, the same apostle heals an impotent man: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men."

These were literal fulfillments of the words of Jesus, spoken on the Mount of Olives. No distortion of Scripture can give them any other than a literal meaning. These works were in reality performed by and for those who believed. Paul had once been a disbeliever, but now a "believer," he rejoices in the gifts and shows forth the power of God in the name of Jesus. And we find that these gifts were not confined to the apostles, but that they existed also among the other Saints. In chapter xiii, 1-3,

of the Acts, we are told, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Nigir, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Now these men were not apostles who prophesied, though perhaps prominent in the Church, but possessing the "gifts," the Spirit spoke through them, and the Church was edified and blessed.

Hence none can consistently say that the "gifts" and "signs" were limited to the apostleship, and thus argue the sudden cessation of them with the death of the apostles. Besides, the multitudes who, we are told in various parts of the record, "spoke in tongues and prophesied" when confirmed, fully show that the gifts were general in their character, and not bestowed exclusively on a special few of those who believed, or that any class of "believers" was debarred from enjoying them; but that it was a foregone conclusion with the Church that these evidences *should* follow, and that it was a fact in their history that they *did* follow belief and obedience to the Gospel of Jesus Christ.

[TO BE CONTINUED.]

MORMONISM.

(From *The Kansas City Journal*, June 5, 1881.)

AUTHENTIC ACCOUNT OF THE ORIGIN OF THIS SECT FROM ONE OF THE PATRIARCHS. — DISCOVERY OF THE PLATES. — AND THE TRANSLATION OF THE BOOK OF MORMON.

In view of the large Mormon immigration that is now pouring into this county, and also in view of the difficulties that have heretofore existed between that sect and the people of Jackson County, the *Journal* has taken the trouble to ascertain the facts as to the origin of the sect, as well as the history of their expulsion from Jackson County in 1833.

The translation of the Book is said to have been witnessed by eleven persons, as follows: Martin Harris, David Whitmer, Oliver Cowdery, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, Sr., Peter Whitmer, jr., John Whitmer, Hyrum Smith, and Samuel H. Smith; all of whom except David Whitmer, are long since dead. David Whitmer,

THE ONLY LIVING WITNESS,

has resided since 1838 in Richmond, Ray County, Mo., and the *Journal* dispatched a reporter to Richmond, to interview the "last of the eleven."

The reporter called at the residence of Mr. Whitmer and found the patriarch resting in an invalid's chair looking very pale and feeble, he having but just recovered from a long and severe illness. In person, he is about medium height, of massive frame, though not at all corpulent, his shoulders slightly bent as with the weight of years. His manly, benevolent face was closely shaven, his hair snow white, and his whole appearance denoted one of nature's noblemen. The education acquired during his boyhood days and his long life devoted to study and thought, have stored his mind with a vast fund of information.

After introducing himself, the reporter opened the conversation as follows:

"Mr. Whitmer, knowing that you are the only living witness to the translation of the Book of Mormon and also that you were a resident of Jackson County during the Mormon troubles in 1833, I have been sent to you by the *Journal* to get from your lips

THE TRUE STATEMENT OF FACTS in regard to these matters. For

nearly half a century the world has had but one side only, and it is now our desire to present to our readers for the first time the other side."

"Young man, you are right. I am the only living witness to the Book of Mormon, but I have been imposed upon and misrepresented so many times by persons claiming to be honorable newspaper men, that I feel a delicacy in allowing my name to come before the public in newspaper print again."

"I am very sorry to hear that, but I promise you that we shall only give your statement as you make it, and will not misrepresent you in any manner."

After a few other remarks of the same tenor the reporter at last induced the patriarch to furnish the desired facts, which he did in the following language:

BIOGRAPHICAL.

"I was born near Harrisburg, Pa., January 7, 1805, but when only four years of age my parents removed to the State of New York, settling at a point mid-way between the northern extremities of Lake Cayuga and Seneca, two miles from Waterloo, seven miles from Geneva, and twenty-seven miles from Palmyra, where I lived until the year 1831. In the year 1830 I was married to Miss Julia A. Jolly who is still living. The fruit of our union was a son David J. Whitmer, now aged 48, and a daughter, now aged 46 years, both of whom are now living with me. I first heard of what is now termed Mormonism, in the year 1828. I made a business trip to Palmyra, N. Y., and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith, jr., a young man of the neighborhood. Cowdery and I, as well as many others talked about the matter, but at that time I paid but little attention to it, supposing it to be only

THE IDLE GOSSIP

of the neighborhood. Cowdery said he was acquainted with the Smith family, and he believed there must be

some truth in the story of the plates, and that he intended to investigate the matter. I had conversation with several young men, who said that Joseph Smith had certainly golden plates, and that before he had attained them he had promised to share with them, but had not done so, and they were very much incensed with him. Said I, 'how do you know that Joe Smith has the plates?' They replied, 'We saw the plates in the hill that he took them out of, just as he described it to us before he had obtained them.' These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation all over that part of the country. I had never seen any of the Smith family up to that time, and I began to inquire of the people in regard to them, and learned that one night during the year 1827, Joseph Smith, jr., had a vision, and an angel of God appeared to him and told him where certain plates were to be found, and pointed out the spot to him, and that shortly afterward he went to that place and found the plates, which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months Cowdery told me he was going to Harmony, Pa., whither Joseph Smith had gone with the plates on account of the persecutions of his neighbors, and see him about the matter. He did go, and on his way he stopped at my father's house and told me that as soon as he found out anything, either

TRUTH OR UNTRUTH.

he would let me know. After he got there he became acquainted with Joseph Smith, and shortly after, wrote to me telling me that he was convinced that Smith had the records and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on and Joseph translated from the plates and he wrote it down. Shortly after this, Cowdery wrote me another letter, in

which he gave me a few lines of what they had translated, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent, and that the plates they were translating gave a complete history of these people. When Cowdery wrote me these things, and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania, and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery, and Martin Harris, were present during the translation. The translation was by Smith, and

THE MANNER AS FOLLOWS :

"He had two small stones of a chocolate color, nearly egg shape, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment, on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation, in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made the characters would remain

visible to Smith until corrected, when they faded from sight to be replaced by another line. The translation at my father's occupied about one month, that is from June 1 to July 1, 1830."

"Were the plates under the immediate control of Smith all the time?"

"No, they were not. I will explain how that was. When Joseph first received the plates he translated 116 pages of the book of 'Lehi,' with Martin Harris as scribe. When this had been completed they rested for a time, and Harris wanted to take the manuscript home with him to show to his family and friends. To this Joseph demurred, but finally

ASKED THE LORD

if Harris might be allowed to take it. The answer was 'No.' Harris teased Joseph for a long time, and finally persuaded him to ask the Lord a second time, pledging himself to be responsible for its safe keeping. To this second inquiry the Lord told Joseph, Harris might take the manuscript, which he did, showing it to a great many people; but, through some carelessness, allowed it to be stolen from him. This incurred the Lord's displeasure, and he sent an angel to Joseph demanding the plates, and until Joseph had thoroughly repented of his transgressions, would not allow him to have the use of them again. When Joseph was again allowed to resume the translation, the plates were taken care of by a messenger of God, and when Joseph wanted to see the plates, this messenger was always at hand. The 116 pages of the book of 'Lehi' which were stolen were never recovered, nor would the Lord permit Joseph to make a second translation of it.

"A few months after the translation was completed, that is in the spring of 1830, Joseph had the book published, and this (showing a well-worn volume) is a copy of the first edition, which I have had in my possession ever since it was printed."

[TO BE CONTINUED.]

As land is improved by sowing it with various seeds, so is the mind by exercising it with different studies.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

 MONDAY, JULY 4, 1881.

 THE ANNIVERSARY OF SORROW.

THIRTY-SEVEN years ago on the 27th ult., the blood of God's Prophet and Patriarch was shed by assassins in the Jail at Carthage, State of Illinois, and the American Continent disgraced by a scene of religious martyrdom which will suffuse the cheeks of future generations with blushes of shame and confusion. The cruel persecution and final assassination of Joseph and Hyrum Smith, fill the souls of honest and reflective persons with horror, and remind us of what was inflicted upon the ancients by the mobocratic spirit of bigotry which has to such an extent prevailed against every innovation upon established and erroneous theories. The martyrdom of an innocent man because he differs from us in religious belief, even though he were in error, is in itself a crime that makes one shudder to contemplate, but it is doubly intensified when that man is discovered to be in the right. And the murderous scenes which occurred in Carthage Jail on the 27th of June, 1844, arise in the mind of society each anniversary, like some hideous spectre calling us back to the gloom of the dark ages, and reminding us of the horrid gibbets, the blazing faggots, and the torturing racks and thumbscrews of those would-be-forgotten times! We imagine we hear the clanking of chains upon the swollen limbs of honest conviction, whose deathly sound still echoes through the darkness of centuries gone by, and threatens our very liberty in this "enlightened" age.

There is still a spirit abroad in the earth, which has survived the effects of the reformation, and which lurks in the twilight of "Christian civilization;" lying in wait—ready to spring out and throttle the man of soaring thought, of broad instincts and liberal views on the principles of religion. It may be well concealed till its opportunity is apparent, but for this it is all the more dangerous and deadly. Under the shining garb of religion itself, cloaked in the very habiliments of piety, it stalked out in 1844, when, by the fanatical promptings of "Christian sects," nearly two hundred men—their faces painted black as symbolical of their design,—and led by a *minister of a popular persuasion*, rushed like wild beasts upon their innocent prey—like the cunning tiger upon the fettered lamb—and slew the beloved prophet of a God-serving people, and his brother the Patriarch. Joseph and Hyrum—God's chosen servants, fell by the bloody hands of these bigots, as victims to that cruel spirit of religious hatred and intolerance which slew the prophets in days of old. They, too, knew it before hand by the prophetic gift with

which they were endowed. They were not taken by surprise, any more than others who preceded them in the path of sorrow to the gate of martyrdom, for we find recorded in the account of their martyrdom, written by an eye-witness, the following paragraphs :—

“When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said, ‘I am going like a lamb to the slaughter; but I am calm as a summer’s morning; I have a conscience void of offence towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD.’ The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? Yes, for so it was,—he read the following paragraph, near the close of the fifth chapter of *Ether*, in the Book of Mormon, and turned down the leaf upon it :

“And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto you, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I———bid farewell unto the Gentiles; yea and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.’ The testators are now dead, and their testament is in force.”

Thus did these men of God leave on record their divine calling, and seal their testimony with their heart’s blood. Thus was the century of modern “enlightenment,” stained with the foul deed which cursed the earth in former generations,—ages now regarded by many as exclusively barbarous, and intolerantly wicked. Thus did the people of this generation bring upon them “the blood of all the prophets since the world began,” and whosoever they have consented to this act have proved themselves to be veritable followers of the Scribes and Pharisees whom Jesus rebuked. “Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (*Matt. xxiii, 27—23.*)

We trust, however, that there are many honest-hearted persons who look with horror upon these scenes, and who have too great love for truth, righteousness and religious freedom to give countenance to such outrages upon the boasted enlightenment of the time in which we live; and we appeal to such to consider our position as Latter-day Saints, and for their own sakes to investigate and obey the truths which have cost years of suffering and

demand the sacrifice of innocent blood ! And for the cause of religious liberty bought so dear by the fathers of the reformation, and by the sacred blood of the prophets of God, let them raise their voices in defence of an innocent people who, like the ancient Saints, are struggling in the midst of misrepresentation and abuse, for the advancement of mankind in the scale of purity and intelligence ! And to the Saints we say, brethren and sisters be not discouraged ! He who raised Jesus Christ from the dead, is able in His own due time to bring forth the martyrs of the last days from the darkness of the tomb, and crown them with glory everlasting in his kingdom ; and we know that He will do it !

IN SCOTLAND.—President Carrington left Liverpool on Friday last to attend the Glasgow and Dundee Conferences, to be held respectively on the 3rd and 10th instants. He expects to return soon after the last named date.

CORRESPONDENCE.

THE COMPANY AT QUEENSTOWN.

Steamship *Wyoming*, off Queenstown,
June 26, 1881.

President A. Carrington.

Dear Brother,—As soon as practicable after the last tender left our ship, and before anchor was weighed, a meeting of the Saints was convened on the upper deck for the purpose of effecting a thorough organization of the company. By unanimous vote the following officers were elected—viz: President of the company, Samuel Roskelley ; President of the Scandinavian portion of the company, Peter A. Nielson, and L. C. Mariager and H. F. F. Thorup, his counselors ; Chaplain, Thomas X. Smith ; Clerk of the company, Joseph Goddard ; Secretary for the Scandinavians, John T. Thorup ; Captain of the guard, Geo. S. Grant, and C. Olsen and F. Lundberg, his assistants.

After a few instructions from Presidents Roskelley and Nielson, the brethren proceeded immediately to the accomplishment of their several duties, and at present writing all are comfortably situated and good order prevails. The sea is smooth and all are feeling excellently. The ship's officers are kind and courteous, and have materially aided us in contributing to the comfort and happiness of the company.

With kind love to yourself and all the brethren in the Office, we remain
Your brethren in the Gospel,

SAMUEL ROSKELLEY,
PETER A. NIELSON,
JOSEPH GODDARD, Clerk.

LETTER FROM MANCHESTER.

Manchester, June 19, 1881.

President Albert Carrington.

Dear Brother,—As the time of my departure from this land is at hand, I thought it would not be amiss to give, through the medium of the *STAR*, a brief account of my labors as an elder of Israel among the people of this country, the home of my birth. When but a boy I received the Gospel with joy, and in an early day gathered with the Saints to the great Salt Lake, in Utah Territory, where I made a home, and with my family resided until April, 1880, when at a General Conference of the Church of Jesus Christ of Latter-day Saints I was, in company with some of my brethren, called to take a mission to Great Britain. I therefore, in compliance with the call, bade farewell to my family and friends, and on the morning of the 13th of April, met my brethren, thirty-three in number, at Ogden, the Junction City of Utah, where we took the Union Pacific

Railroad and commenced our journey to England.

We arrived at New York on the 18th, and on the 20th took passage on the S.S. *Arizona*, arriving at Liverpool April 29th, when I was appointed by brother Wm. Budge, who was then President of the European Mission, to labor in the Nottingham Conference, under the direction of Elder David C. Dunbar, who was subsequently appointed to preside over the Glasgow Conference, when he was succeeded by Elder Oscar F. Hunter in the presidency of the Nottingham Conference. Under the direction of these brethren respectively I took great pleasure in laboring among the people, laying before them, in my humble way, when opportunity would permit, the plain, simple truths of the Gospel of Christ as revealed from heaven through the great modern prophet, Joseph Smith.

I labored in this conference until August 1880, when I was appointed to succeed brother John Rider in the presidency of the Manchester Conference, who was then released to return home. While occupying this position, I have ever sought the Lord for wisdom to make me equal to every emergency, and I can truly say that through the aid of his Holy Spirit, and the energy of the elders and local ministry, the work is progressing in this conference. Thus far our labors have not been in vain, but on the contrary, the Lord has blessed our efforts, in that many have been brought to a knowledge of the Gospel of Christ, which is the power of God unto salvation to all them that obey it and live up to its requirements.

Elder Moroni Brown having been appointed to succeed me in the presidency of this conference, I will say that since I became acquainted with him I have had the utmost assurance that he will be successful in the duties and labors whereunto he is called. His heart and soul, as also the other elders who are left to labor with him, are in this work, and I exhort all men to heed the message they bear. In this is salvation, for not one word of the sayings of the Savior will pass unfulfilled.

I shall ever remember with pleasure the kindness of the Saints, and the many pleasant moments we have spent together during my brief sojourn among them, not only in this, but also in the Nottingham Conference. May the blessings of God be with his faithful children, may his Holy Spirit be their constant companion to lead and guide them in the paths of virtue and truth, and may the time soon come when they will be gathered home with the Saints to the place which God has appointed for the gathering of his covenant people.

Now, as I am about to go from this land and bid farewell to my native country perhaps for the last time, I wish to leave with the people—with the Saints, and with my relatives who have not obeyed the Gospel—my testimony that this work is of God and not of man, that Joseph Smith was a prophet of the Most High, and holds the keys of the last dispensation of God to man on the earth, that he preached the Gospel in its fullness as it was preached by the Savior and his apostles, and it is now being preached throughout Great Britain, in the United States, and on the Islands of the Sea, and will be preached to every nation, kindred, tongue and people under the whole heaven; and the same fruits, the same blessings, the same light and glory will be manifested as anciently.

In conclusion, permit me to thank you, as also brother Wm. Budge, for the kind and fatherly counsel and advice I have received during my labors among the people of this land. I shall also remember with pleasure the kindness of the brethren in the Office.

With kind regards to all the elders and to all the Saints who desire to see this work progress and spread forth upon the right hand and upon the left, I remain,

Your brother in the Gospel,
THOMAS X. SMITH.

REPORT FROM GLASGOW.

Glasgow, June 21, 1881.

President A. Carrington.

Dear Brother,—Judging by my own feelings since I have been connected

with this missionary labor in Britain, in relation to the welfare and prosperity of the same, to hear from my fellow laborers and learn of their success or otherwise. I believe that you with all the Saints are likewise interested, so I send a brief outline of our labours. And in the two months that have elapsed since Ex-Pres. Dunbar reported matters pertaining to our Conference, in company with himself elders J. Lowe, J. Jack and W. C. McGregor have been released and returned to their homes, and Elder J. Miller having also been released will leave on the 25th inst.

Elders A. Perry, J. Stoddard and R. McFarland have arrived and been assigned to labor in this Conference, as was also Elder D. McKay but he was since released to labor in the North of Scotland; and I must say that I felt sorry to part with such an efficient missionary, as he was very energetic in the cause, at the same time I knew his services were needed and believe he will do much good in his new field in the Dundee Conference. I am pleased to state that some time ago we organized a Branch of the Church in the Town of Ayr with eight members and since that, Elder A. Burt has added two more by baptism and prospects are favorable for further additions to the Branch. Also one or two rebaptisms in other parts of the Ayrshire district where Elder R. McFarland also labors, and last week, in Motherwell, Elder W. S. Brighton had the privilege of baptising two more; considerable inquiry is manifest there at present. One evening about two weeks ago he went to the Main Street to preach and a Brass Band was playing, so when they retired into the Tavern, having gathered his congregation, he spoke to them for fifty-five minutes during which time all were so still "a pin might have been heard to drop," a policeman walked up and stopped him; and would not even allow him to conclude his meeting, so he walked in among the people and told them he would try and let them know when he could again have the privilege of addressing them. On meeting some of them after, they asked him why he did not hire a Hall and preach to them, but we will

try and give all the opportunity to hear us that wish.

Elders J. Urie, G. S. Condil and J. Stoddard have had a few very good meetings in their Hall in Edinburgh, but as yet none have applied to join our ranks. Since the pleasant weather began, I have traveled around with the brethren through most of the Conference, holding meetings indoors and out as circumstances presented. Sometimes we would go from house to house and invite the people to come to a street corner and hear us preach. Again hiring a hall, we would send the bellman around the town and notify in this way: So we continue to labor and try to get at the people. Elder A. Perry has hired a hall in Paisley, is posting bills and advertising the times and place of meeting, but thus far he has not had very large congregation. I must say in regard to Glasgow and suburbs that we feel encouraged. In the Parkhead district we have had a few very good open air meetings. One re-baptism lately, and in the Glasgow branch President Gray says the prospects are brighter now than they have been for a long time back, and he is at the River Clyde administering the ordinance of baptism to one or more nearly every week. Yesterday one of our daily papers gave us a rather friendly notice.

As our half-yearly Conference is near at hand, and we shall then have a statistical report for the past six months, we will ascertain at that time our exact increase, also the number emigrated. I expect about fifteen will leave here to go with the company on the 25th inst.

I feel satisfied that our elders and also the local priesthood with few exceptions are doing all they can to roll on the great work of the latter-days.

Praying the Lord to bless one and all who are laboring for his cause. I remain

Your brother in the Gospel,
JAMES FINLAYSON.

PROGRESS IN DURHAM.—BAPTISMS.
ETC.

Stockton-on-Tees, June 28, 1881.
President A. Carrington.

Dear Brother, — Nearly fifteen

months have now elapsed since I left my mountain home, and since my arrival in England I have labored in the Newcastle and Durham Conference. For the first six months I traveled in the South Church district, most of the time being alone, and although I was inexperienced in missionary labors, I felt well, and endeavored in my humble way, by the aid of the Spirit of the Lord, to spread the truths of the everlasting Gospel, and deliver the message that God has revealed through his prophet in our day for the benefit of the human family.

After spending about one month and a half without a companion, I had the pleasure of traveling for a few weeks with Elder John Donaldson, and through his kind and fatherly counsel I gained an experience which has been of great benefit to me ever since. I then traveled alone, distributing tracts and preaching in my humble way, whenever I could get an opportunity, and the Lord crowned my labors with success, and upwards of fifteen were added to the Church in that district.

On the 14th of September I was joined by Elder Jos. F. Hulbrook, and in time we had the pleasure of adding a few more members to the Church, and a new branch was organized at Darlington.

In my travels I have found most professing Christians very much opposed to the principles of the Gospel as they were preached in purity by the Savior and his apostles; for it seems the time has come when the world "will not endure sound doctrine;" they have "the form of godliness, but deny the power thereof."

I feel to thank the Lord that I have been thought worthy to be an instrument in his hands to assist in the great and glorious work of the latter days. For the last eight months I have labored in company with Elder W. H. Butler in this district. During the winter we distributed a great many tracts, but met with little success, but since spring we have baptized fourteen and re-baptized three, and the prospects are good for adding more to the Church in the near future. Our time is spent now in distributing the written word and preaching both out-doors and in, whenever we have an opportunity. We are endeavoring to open up some new fields, but the people are very indifferent about coming to hear us. The Saints are generally firm in the faith and very desirous of gathering to Zion. Quite a number have emigrated from this conference this season, and I hope ere long that all the pure in heart will have the privilege of gathering to the chosen home of the Saints. I can truly say that I have felt well in the discharge of my duties, and do to-day. Whenever we have needed friends it seems that the Lord has raised them up, and when one door has been closed, another has opened. We have always been treated with the greatest of kindness among the Saints, and by some who are not members of the Church, who have administered to our wants and made us welcome.

Elder Butler joins me in sending kindest regards to yourself and the brethren in the Office, and ever praying for the welfare of Zion, I remain

Your brother in the Gospel,

W. C. PARKINSON.

MINUTES OF A DISTRICT MEETING,

HELD AT ORSON'S ASSEMBLY ROOMS, 23, NEW ROAD, WHITECHAPEL, LONDON
ON SUNDAY, JUNE 19, 1881.

Present from Utah—Apostle Albert Carrington, President of the European Mission; Elders Samuel Roskelley, President of London Conference, John Cooper, his successor, and T. C.

Griggs, J. C. Bentley, S. Tucker, H. King, J. A. Jennings, H. J. Wilcox, M. F. Brown, J. Stevens and O. C. Ormsby, traveling elders in the London Conference.

10 a.m.

Singing. Prayer by Elder Ormsby.
Singing.

President Roskelley made a few introductory remarks, and called upon the elders to report their respective fields.

Elder Stevens in reporting his labors in the Southampton district, said he was glad to meet with his brethren and sisters once again in London. It was a long time since he had enjoyed that privilege. He could say he felt well, and that the Spirit of God was here. Since he was here last, he had been laboring in the Southampton district. It was made into a conference, and they were left to themselves, but he was pleased to say it was grafted into the old tree again, and made part of the London Conference. He felt much stronger for it—he knew he should get the united faith and prayers of his brethren, and that some of them would be coming along to help him. He was pleased that brother Jennings was appointed to go with him. The district is much scattered, and requires some traveling to go over it, but the people are a warm-hearted people, and welcome us when we go to see them.

Elder King said he could report well of the district where he had been laboring—the people there were coming along well, striving to live their religion and doing their best to build up the kingdom of God. Eight have been added to the Church by baptism since last Conference, and they make good Latter-day Saints. There is quite a spirit of gathering manifest among them. He was pleased that he was going home, but with the hope of soon meeting with the Saints again in Zion.

Elder Wilcox said he could report his labors in Wilts with a great deal of pleasure. The branch which he at last conference reported as being newly organized, was doing well. They have taken a hall capable of holding from 150 to 200 people, and the Saints feel well in the work. They have formed a Mutual Improvement Society, also a Tract Society, through which they are not only improving themselves, but spreading the written word throughout the neighborhood.

The Saints, with few exceptions, are a good, warm-hearted people.

Elder Brown said he was pleased with the privilege of reporting his labors in the Orpington district. It is a part of Kent. He had found the Saints feeling first rate, although there were but a few. He had, to the best of his ability, preached the first principles of the Gospel, and warned the people of the judgments to come. Elder Tucker and himself went to a place called Crag, and held two out-door meetings. In other parts of the district we have visited some who were once in the Church, but they manifested a spirit of fault-finding, and did not seem willing to repent and renew their standing in the Church.

Elder Bentley said he could report well of the North London district, although since last conference he had been away from it, and had been traveling with brother Snow in the country, and he could say they enjoyed their labors. In the North London they were progressing, holding out-door meetings, and opening up halls and rooms for week-night meetings. There also seems a prospect of many going to Zion this season. Some of the old members seem to be waking up, and thinking it is time they had gathered out, and generally speaking the Saints feel well.

The choir sang a hymn.

Elder Tucker then reported his labors in the Lambeth district. He said he could realize that it was a great blessing to be engaged in laboring in the Church of God. He had felt great pleasure in laboring in this district. He did not think there was one member in the district but what felt well, and this gave him satisfaction. There were some who had hung back, but they now seemed to be improving. We expect quite a number will gather out this year, and there seems a prospect of some being added to the Church who have been investigating the truth.

Elder Griggs, in arising to report the Whitechapel district, said he realized the difference between a battle and an execution. When you are in the excitement of battle, you

dash on regardless of the result ; but when you are doomed to execution, you are led up one by one, and you know it will be your turn some time. This seemed to be his feeling this morning. He saw his brethren called upon one by one, and he felt his turn would soon come. If he had been in his field, he would have felt more at ease, and not regarded it with so much solemnity. In the branch where he was called to labor there were some earnest men and women, who he believed were trying to live their religion. They have made a step in advance since last conference. They have taken this large hall to hold their regular meetings, and have had some good and large meetings there already. The Sunday School was also well attended, and in their out-door and week-night meetings they had good times. They held council meeting every Sunday ; by this means the state of the district was always before them, so that if anything needed attention, it could be done at once, and he could say that this district was indeed progressing.

President Carrington occupied the few minutes left in speaking upon the power of the Gospel, certain prophecies being fulfilled, and bore testimony of the mission of the Prophet Joseph.

Singing. Benediction by Elder Garner.

2.30 p.m.

Singing. Prayer by Elder Grigga.

The Sacrament was administered by Elders Garner and Cornell.

President Roskelley then addressed the meeting, reviewing his labors while he had acted as president of the conference ; and as he was released to return home, he tendered his thanks to all, and expressed the desire that it would not be long before he should welcome them in Zion.

Singing. Benediction by Elder Cooper.

6.30 p.m.

Singing. Prayer by Elder Tucker.

President Carrington spoke upon the purposes and progress of the Lord's great latter-day work, the agency of man, the gathering, and other principles of the Gospel, and concluded with the testimony that he knew that the work in which we are engaged is the work of God, and would go on until it prevailed the world over.

Singing. Benediction by Elder Jennings.

In the interval between the afternoon and evening meetings, out-door meetings were held near the hall, presided over by the branch presidents.

EPHRAIM ADAMS, Clerk.

We measure truth by our own narrow standards, and, because we cannot comprehend it, we fear it may come short. Let us rather measure ourselves by its grand proportions, and try humbly to grow up to it. Whatever else we lose faith in, let us hold fast to the truth wherever we can find it, assured that in it lie all power, all goodness, and all permanence.

DELIBERATION AND ACTION.—Too much cannot be said in favor of a broad outlook that embraces all aspects of a case and prevents narrow and one-sided views and purposes. If years and education do not give us this, they must have been ill-spent. There are also certain cases where an absolute suspension of opinion is the only reasonable condition of mind in which to rest for a time, and perhaps indefinitely. But this is where opinion alone is concerned. Wherever action is called for there must be a limit to all deliberation. What that is will of course depend on the circumstances of the case. Some one has wisely said that in cases of imminent danger, where there is but one minute of time to act, thirty seconds may well be spent in reflection. It is very clear however that, if at the end of that time no decision is made, and thirty more are spent in the same manner, however wise may have been the cogitations, they are utterly futile for the present emergency. The time is gone ; all power of averting the danger is taken out of our hands.

POETRY

SUMMER

[SELECTED.]

Bright summer comes along the sky,
And paints the glowing year;
Where'er we turn the raptured eye,
Her splendid tints appear.

Thus when so fit to lift the song
To gratitude and heaven,
To whom her purple charms belong,
From whom those charms are given?

Thee, Thee, Almighty King of kings,
Man worships not alone;
Each budding flower its incense brings,
And wafts it to Thy throne.

The fields with verdant mantle gay,
The groves' sequestered walks,
All, all around Thy praise display,
And dumb creation talks.

When Morn, with rosy fingers fair,
Her golden journey takes;
When freshening zephyrs fan the air,
And animation wakes;

Man starts from emblematic death;
And bends the grateful knee,
To welcome, with transported breath,
New light, and life, and Thee!

When Noon averts his radiant face,
And shoots his piercing eye;

And Eve, with modest, measured pace,
Steps up the western sky.

Reposed beneath Thy guardian wings,
The pious mortal rests;
Nor knows one watchful care that springs
Within unholy breasts.

What, then if pealing thunders roll,
If lightnings flash afar;
Undaunted bears his sainted soul
The elemental war.

'Tis but to him a parent's voice,
That blesses while it blames;
That bids unburdened air rejoice,
And life and health proclaims.

Night's deepest gloom is but a calm
That soothes the wearied mind;
The labored day's restoring balm
The comfort of mankind.

O, thus may heaven and holy peace
Smooth soft the rocks of age;
Till Thou shalt bid existence cease,
And tear its blotted page:

Till storms no more or tempests rage,
And death's dark vale I see;
That vale which, through the shadowy grave,
But leads to heaven and Thee!

DIED.

EVANS.—In the 3rd Ward, Salt Lake City, June 1, 1881, at 10.20 a. m., of old age, ELIZABETH EVANS, wife of John Evans, and mother of Henry and James Dinwoodey, of Salt Lake City. She was born Dec. 21, 1796, in Somersetshire, England; baptized in the Liverpool Conference, August 31, 1841, and emigrated to St. Louis in 1853, and to Salt Lake City in Sept., 1855. She was an affectionate wife and mother, beloved by all who knew her; and died in full faith.—“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.

OR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 28, Vol. XLIII.

Monday, July 11, 1881.

Price One Penny

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

[CONTINUED FROM PAGE 419.]

The historian Clavigero, as quoted by Prof. Short, on p. 204, says: The Chiapanese have been the first peoplers of the New World, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice, which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from the quarter of the north, and that when they arrived at Soconusco, they separated, some going to inhabit the country of Nicaragua and others remaining at Chiapas." Prof. Short, on same page, commenting upon this and other writings of Clavigero, says: "According to this tradition, Votan came from the East, from across the sea, by divine command, to apportion the land of the new continent to seven fa-

milies which he brought with him." Regarding this colony coming in from the east, and not from the west, we may have something to say hereafter. It appears to be a matter about which authors differ greatly; and in tracing the arrival of subsequent colonies, we may have occasion to give some views upon the subject.

We shall now turn our attention to the Book of Mormon for testimony confirming the historic quotations made in this article, and tending to establish the divine origin of that sacred book:

"Which Jared came forth with his brother and their families, with some others, and their families, from the great Tower, at the time the Lord confounded the language of the people, and swara in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared

being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore He did not confound the language of Jared; and Jared and his brother were not confounded. * * *

And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. * * *

And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him: go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends, and their families, and the friends of Jared and their families."—Book of Ether, chap. i, 33, 34, 35, 37, 40 and 41.

"And it came to pass that Jared, and his brother, and their families, and also the friends of Jared and his brother and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter,) with their flocks which they had gathered together, male and female, of every kind. And they did also lay snares and catch fowls of the air, and they did also prepare a vessel, in which they did carry with them the fish of the waters; and they also carry with them Deseret, which, by interpretation, is a honey bee; and thus did they carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind. And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and He was in a cloud, and the brother of Jared saw him not. And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where never had man been.

And it came to pass that the Lord did go before them, and did talk with them as He stood in a cloud, and gave directions whither they should travel. And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but He would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people."—Book of Ether, chap. ii, 1—7.

In the third chapter and third verse of same book, we find this language: "Behold, O Lord, thou hast smitten us because of our iniquity, and hath driven us forth, and for this many years we have been in the wilderness; nevertheless thou hast been merciful unto us." The first verse of the same chapter mentions *eight* as being the number of vessels built by divine command, and in which this colony crossed the great deep. The sixth chapter gives a detailed account of their entering these barges, which were the length of a tree, with their families, animals, fowls, food, seeds, etc., and the Lord caused a furious wind to blow unceasingly towards the promised land. "And thus they were driven forth, three hundred and forty and four days upon the waters; and they did land upon the shore of the promised land."

Thus we have traced the migrations of this small colony from the Tower to America, as they journeyed under the direction of the Almighty; and will conclude this article with a brief comparison of the two accounts. Josephus says that Nimrod was a mighty man, the grandson of Ham; the Book of Mormon speaks of the brother of Jared and his companions going down into a valley of that name called after the mighty hunter. Josephus speaks of ships in which some crossed over the sea, when God scattered the people everywhere from the Tower, and led them whithersoever He willed. We have seen that the colony of Jared's brother used eight barges or vessels in which to

cross the great deep. Most writers on American antiquities say seven, but the historian, Francisco Espinosa, states the number as being eight. The Book of Mormon quotations made in this article, refer to animals, fowls, fishes, bees, etc., and to seeds of every kind being gathered together by command of the Lord. Boturini, on page one hundred and twenty-six, states that the seven families wandered a long time in Asia, carrying with them, seeds, corn, beans, peppers, etc., and that their families increased in numbers during their journeyings. Book of Ether (chap. vi, 16) says: "And the friends of Jared and his brother, were in number about twenty and two souls; and they also begat sons and daughters before they came to the promised land; and therefore they began to be many." The extract, from Kingsborough, states that the manuscript of the primitive Indians refers to the Tower as the "Great Wall," which the lord of the "hollow piece of wood" saw, when it was being built, and beheld with his own eyes the confusion of the language of the

people. Votan, it is stated, was a grandson of Noah, and came by express command of the Lord to the people of this land. The brother of Jared did the same; pleading with the Lord not to confound the language of Jared, or their friends and families. The seven families, being the same, doubtless, whom Votan led, maintained one language, being not confounded. They formed one company and traveled together many years (104), over rivers, mountains and arms of the sea. So did the colony led by Jared's brother, who was in the wilderness many years and built barges to cross many waters. If the records of the Indians, which survived the vandalism of the Roman Catholic who followed in the wake of the Spanish conquerors, are reliable, and form, when combined with the traditions of the primitive inhabitants of the land, a chain of facts like those produced even thus far in this series of articles, then who can consistently deny the divine origin of the Book of Mormon?—"Contributor."

"OBJECTIONABLE FEATURES."

[CONCLUDED FROM PAGE 421.]

Instances might be multiplied to prove the existence of the gifts among the Saints, such for instance as the case of a certain man named Agabus, who had the gift of prophecy, of whom we read in the Acts of the Apostles, chapter xxi, 11-13: "And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." This is the same prophet who had previously foretold the great

dearth which came to pass in the days of Claudius Cæsar; Acts xi, 27, 28: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." We also read in Acts xxi, 8, 9, that Philip the evangelist had *four daughters*, virgins, who possessed the gift of prophecy: "And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy." Stephen also who, like Philip, was one of the lesser priests, and not an apostle, saw at the time of his martyrdom "the

heavens opened, and the Son of man standing on the right hand of God."

These and many other incidents plainly show that visions, prophecies, tongues, healings and the general "gifts of the Gospel" were disseminated among the Saints, both male and female, "severally as willed by the Spirit." Paul says (1 Cor. xiv, 26, 27), "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret," showing that these gifts were universal, and that the possessors had to be checked and instructed in their use.

Added to those cases recorded in the Scriptures, the blessings enjoyed by the Saints as the "signs following the believer," are mentioned in a general way by historians. In the second century, St. Irenæus testifies that "the Christians, by the gift of God, cast out devils, healed the sick, raised the dead, and performed miraculous works in the name of Christ in all parts of the world." (See Gahan's Church History, page 76.) But we find that in the third century, the government and organization of the Church began to change from the primitive form established by Christ. At least in detail, if not in a general way, some of the ordinances were earlier changed and modified. Even in the second century, we find the historian Gahan refers to a change in the ordinance of baptism in the following pointed language. Speaking of Novation, who was ill, "he was baptized in bed; not by immersion, which was then the usual method, but by infusion or pouring of water. On recovering he received not the seal of the Lord * * says St. Pacian, that is to say, the sacrament of confirmation."—(See Gahan and Mosheim.)

There can be no doubt that these "changes" which crept into the Church, gradually produced the cessation of the gifts among them, that to this, and also the withdrawal of the authority to confer the Holy

Ghost, must be imputed their absence in succeeding centuries, until at the present day these evidences of the true Gospel are discountenanced by parties claiming to be followers of Christ, and the Latter-day Saints condemned as presumptuous and wicked for seeking to possess them, and testifying of their existence in the Church. And it is lamentable to know that it is considered an "objectionable feature" of the religion we profess, to enjoy these blessed tokens of God's approval which edified, strengthened and comforted the ancient Saints, and which Christ declared should "follow them that believe."

Reader, is it not strange that professing Christians should not only themselves fail to obtain the gifts which are an inseparable evidence of the Christian religion, but that they should take up arms with the enemies of Christ in denouncing those who possess them,—considering the existence of the gifts a bar to accepting the truth, and a stumbling-block in the pathway of obedience? What they despise and denounce, however, we, the Latter-day Saints, hold as a substantial evidence of the truth of the Gospel revealed to Joseph Smith, and a standing testimony against those who "have a form of godliness, but deny the power thereof." And we reiterate the apostle's advice when speaking of this class: "from such turn away." And the writer of this article desires to add his testimony to the many which have been recorded in the Church, that the gifts of the Gospel promised to the believers, are with the Latter-day Saints! That he has seen, witnessed and experienced them in his own person! That he has himself been healed under the administration of the elders, according to the words of James recorded in chap. v, 14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." That others have been healed under his hands instantaneously by the power of God! That

some have the gift of tongues, others prophecy, and all who are faithful possess the Holy Spirit, which testifies that these things are verily true,—that this is the veritable work of God set up for the preparation of a people to meet the Lord when he

comes in power! And he bears this testimony in all sincerity, knowing that by our words shall we be justified or condemned, and that both writer and reader will have to meet them at the last day!

MORMONISM.

[CONCLUDED FROM PAGE 423.]

"When did you see the plates?"

"It was in the latter part of June, 1829. Joseph, Oliver Cowdery and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the Book of Ether and many others. They were shown to us in this way. Joseph and Oliver and I were

SITTING ON A LOG,

when we were overshadowed by a light more glorious than that of the sun. In the midst of this light, but a few feet from us, appeared a table upon which were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now, and distinctly heard the voice of the Lord declaring that the records of the plates of the Book of Mormon were translated by the gift and the power of God."

"Who else saw the plates at this time?"

"No one. Martin Harris, the other witness, saw them the same day, and the eight witnesses, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, son., Peter Whitmer, Hyrum Smith, Jno. Whitmer and Samuel H. Smith, saw them next day."

"Did you see the angel?"

"Yes, he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there."

"Can you describe the plates?"

"They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number, and bound together like the leaves of a book by massive rings

passing through the back edges. The engraving upon them were very plain and of very curious appearance. Smith made *fac similes* of some of the plates, and sent them by Martin Harris to Professors Anthon and Mitchell, of New York City, for examination. They pronounced the characters reformed Egyptian, but were unable to read them."

"Did Joseph Smith ever relate to you the circumstance of his

FINDING THE PLATES?"

"Yes; he told me that he first found the plates in the year 1823; that during the fall of 1823 he had a vision, an angel appearing to him three times in one night, and telling him that there was a record of an ancient people deposited in a hill near his father's house, called by the ancients 'Cumorah,' situated in the township of Manchester, Ontario County, N. Y. The angel pointed out the exact spot, and some time after he went and found the records or plates deposited in a stone box in the hill just as had been described to him by the angel. It was some little time, however, before the angel would allow Smith to remove the plates from their place of deposit."

"When was the Church first established?"

"We had preaching during the time the book was being translated, but our Church was not regularly organized until after the book was printed, in the winter of 1829-'30. The first organization was in Seneca County, New York, under the name of 'The Church of Christ.' The first elders were Joseph Smith, Oliver Cowdery, Martin Harris, Hyrum Smith, John Whitmer, Peter, Whit

mer and myself. On the 6th of April, 1830, the Church was called together and the elders acknowledged according to the laws of New York. Our instructions from the Lord were to teach nothing except the Old and New Testaments and the Book of Mormon. From that time the Church spread abroad and multiplied very rapidly. In the summer of 1830, Parley P. Pratt, Peter Whitmer and S. Peterson went to Kirtland, O., and established a branch of the Church, which also grew very fast, and soon after a fine temple was erected, which is still standing. During the winter of 1830, the same parties went to Independence, Mo., and established a church, and purchased very large tracts of land in all parts of Jackson County, as well as a large amount of property in the town of Independence, including the site for the temple. The reason of the emigration to Jackson County was that Smith had received a revelation from God designating Independence as the place of the gathering of the Saints together in the latter days. Joseph Smith and Elder Sidney Rigdon, of the Kirtland church, established the church in Jackson County, but soon after returned to Ohio. The temple has never been built at Independence, but the site still remains vacant, and the title deeds are held by the Church, and I have no doubt but that at some future day

IT WILL BE BUILT.

About 500 people emigrated from Ohio to Jackson County, and the Church there increased in numbers with extraordinary rapidity during the ensuing two years. They lived in peace in Jackson County until early in the summer of 1833, when difficulties arose between the Church and citizens of the county. What first occasioned these difficulties I am unable to say, except that the Church was composed principally of Eastern and Northern people who were opposed to slavery, and that there were among us a few ignorant and simple-minded persons who were continually making boasts to the Jackson County people that they intended to possess the entire county, erect a temple, etc. This of course

occasioned hard feelings, and excited the bitter jealousy of the other religious denominations.

"The Church at Independence established a newspaper called the *Morning and Evening Star*, which published the revelations and prophecies of Joseph Smith and the doctrines of the Church, which also caused a great deal of hard feelings among the citizens. I was at that time living three miles east of Westport, and the first intimation I ever had that the people intended driving us out of the country, was an affray between an organized mob of about eighty citizens and about eighteen Mormons, which occurred at Wilson's store, near Big Blue, about the middle of the summer of 1833. The mob destroyed a number of our dwellings, and fired upon the little party of Mormons, killing one young man and wounding several others. The Mormons returned the fire, killing the leader of the mob, a Campbellite preacher named Lovett. The next difficulty was in Independence, about the middle of July of the same year, when

A LARGE MOB

of armed men gathered in front of the Court House, under the leadership, I think, of three men, named Wilson, Cockrell and Overton. A committee of ten was appointed to wait upon the leaders of the Church and state their demands, which were that the *Morning and Evening Star* newspaper office and all other places of business be closed, and that we immediately leave the county. This was so sudden and unexpected that we asked time to consider the matter, which was refused, and a battle immediately ensued, during which the newspaper office, which stood on the southwest corner of the square, just south of the present site of Chriaman & Sawyer's bank, was torn down and the type scattered to the four winds. Bishop Partridge and another of the Saints were dragged from their houses and tarred and feathered upon the public square, and numerous other indignities heaped upon us. But no one was killed. After this, difficulties of a like nature occurred almost daily until some time in October, when the

final uprising took place, and we were driven out at the muzzles of guns from the county, without being given the opportunity of disposing of our lands. Our houses were burned and our property destroyed, and several of our number killed. The indignities that were heaped upon us were

SIMPLY TERRIBLE.

"We were beaten, our families grossly insulted, and we fled for our lives out of the county. We scattered in every direction, the larger portion going to Van Buren and Grand River. A short time after the citizens of Clay County invited us to come there, which we did, and were treated with the utmost kindness."

"Did your people ever have an opportunity of selling their lands in Jackson County?"

"No, they did not, and it now by right belongs to their descendants."

"I belong to the original Church, organized in 1829, and have never associated myself with any other, and never upheld the re-organization or change of name to 'Latter-day Saints, at Kirtland, O.'"

"Where did you go after leaving Far West?"

"I went first to Clay County, and in the latter part of 1838 came here, and have lived here ever since. Oliver Cowdery lived in Clay County until 1848, when he came here and died in my father's house in the winter of 1849."

"What kind of people were the Mormons of Jackson County?"

"They were a peaceable, law-abiding and industrious people, and with the exception of a few simple-minded ones, paid strict attention to their own business. There never was a charge of any kind preferred against

any of them during their stay in Jackson County. Their only crime was that they were opposed to slavery, and were industrious, progressive and enterprising in their habits and teachings."

"How did the name of Mormons originate?"

"It was given to us by our enemies, and was never recognized by us."

"I understand, Mr. Whitmer, that you have the original manuscript of the Book of Mormon."

"I have; here it is. (He produced about 500 pages of manuscript, yellow with age, of large, old-fashioned, unruled foolscap paper, closely written upon both sides with ink, and fastened together in sections with yarn-strings. It very plainly showed that it had been through the hands of the printer, the 'take' marks being still upon it.)

"This," continued he, "was kept by Oliver Cowdery, and when he came to die, he placed them in my care, charging me to preserve them so long as I lived. When I die, I will leave them to my nephew, David Whitmer, my namesake."

"Are you not afraid they will be destroyed or stolen?"

"No, the Lord will take care of his own. When this house was destroyed by the cyclone three years ago-to-day (June 1, 1878), nothing in the room where this manuscript was kept was harmed. Everything else was completely destroyed."

Both Mr. Whitmer and his family are thoroughly imbued with the idea that the manuscript is under the immediate protection of the Almighty.

"Are there any relations of Oliver Cowdery now living in this vicinity?"

"Yes, his daughter, Mrs. Dr. Charles Johnson, now resides in town."

Faith, like light, should ever be simple and unbending; while love, like warmth, should beam forth on every side and bend to every necessity.

No man can ever be made secure from any sin by having temptation kept from him, but he need not seek temptation in order to show his strength. He is safe only when he is strong enough to overcome it.

It is not a question as to whether a man may or may not have objects of beauty; it is not required that a man should make himself a hermit in the desert. A man has a right to wealth and all that it produces, but no man has a right to hold them selfishly and shut others out from their enjoyment.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 11, 1881.

GUARD YOURSELVES IN ALL THINGS!

An old adage says, "forewarned, forearmed." The Savior's instruction to his disciples, "watch and pray, lest ye enter into temptation," was strikingly apt, in consideration of the various trials which continually lie in wait for the Saints. And we find that incessant watching is the more necessary, from the fact that trials usually present themselves differently from what they are expected, and frequently come in a way for which we are unprepared. We may form excellent resolves as to our future course, and judging from present feelings are comparatively secure from evil impulses and future temptations; but notwithstanding these resolves, if we are not watchful in a general way, we may be assailed from an unexpected quarter, or in a manner totally unlooked for, and being caught unawares are apt to succumb to the trial. For instance: A man may, as Latter-day Saints are expected to do, resolve to never drink intoxicants, use tobacco, coffee or tea, or defraud his neighbor, or otherwise violate the principles of honesty; and strong in these very excellent resolutions which perhaps absorb all his attention, he feels equal to any emergency; and by making these a hobby, he leaves himself unguarded on some other equally important points, so that before long we perhaps find him quizzing, criticising, and censuring his brethren who very likely in a general way are fully as progressive as himself, or who may have selected other hobbies for themselves, varying somewhat from his, but equally laudable and reformatory with those on which he is determined to ride into future exaltation.

Now there is probably no more disagreeable trait in a man, and especially in a member of the Church of God, than the disposition to quiz and criticise the motives and actions of other people. It is in every respect uncharitable, and in most cases refers to matters with which the party has nothing whatever to do, hence he is not only doing violence to a great principle, but is also trespassing on the ground of the "busybody" who is never admired, and must be universally despised. Thus while a "stickler" for one or more sterling virtues, such a man is ever in danger of falling into vices against which he has failed to arm himself, and which are as likely as others to dethrone his testimony, and imbue him with the spirit of apostasy. Satan is ever ready to smite us between the joints of our armor, and he frequently sends a deadly javelin into some weak spot on the human character—a spot which had been

overlooked perhaps in our zeal to render other points safe and impenetrable.

Hence the necessity of continual "watching"—not other people—but *ourselves* ! And although perhaps doubly fortified at the points selected by us, remember the wise caution of the apostle, "*When ye think ye stand, take heed lest ye fall* !" How often does a person leave the meeting-house with the strongest determinations to stand against every wile of the adversary, and feeling confident that he could not be moved from his purpose by any temptation ; yet on arriving home he is at once thrown off his spiritual balance by some unpleasant incident at the fireside ! His wife says a disagreeable thing, or a child is worrisome, or perchance some trifling accident has occurred during his absence, which being "unexpected," catches him unawares, he is lupooned in one of his weak spots, (having guarded only the strong ones), and fired with passion he becomes an easy prey to wicked influences. Perhaps gives way to unkind expressions to one who loves him dearer than her life ; perchance strikes one of his little ones in a way that he will ever regret, or gives vent to an oath or other language calculated to disgrace him and make him appear ridiculous in the eyes of his family and friends ! His honesty, chastity and other guarded virtues may be unscathed, but his peace is disturbed, his patience has been tried and found wanting, his temper not being properly curbed, has taken the bit in its teeth and conveyed him whithersoever it would. Shame, remorse, sorrow and confusion must follow such a course, and unless changed by using proper safeguards, final apostasy from the Church ; for "the Spirit will not dwell in unholy temples." And it matters but little how strenuously we maintain one principle, however great and true, if we drive with a loose rein in other matters equally important. And even in errors which may appear trivial, may lie the tiny seeds of our spiritual dissolution, which, if neglected, will grow into immovable oaks, and block the narrow way to eternal life. Remember "it is the little foxes which spoil the vines," and that it was by comparatively puny means the giant succumbed to the stripling. Goliath was loaded down with mail-armor for his person, the staff of his spear was "like a weaver's beam," but his forehead—one little spot—was left, unguarded, and a simple stone from the sling of the youth, David, sent him tottering to the earth. It was a shot for which he was unprepared, and he fell. His ponderous armor was well intended, but a minor point of unexpected attack had been overlooked, and it proved fatal. If the giant had been met with a lance, or a sword, or a javelin or a spear, he would, perhaps, have vanquished a much stronger foe, but here was a novel means of warfare, which, though insignificant in itself, proved effectual through its being of a character for which the warrior had failed to prepare himself.

The Saints cannot be too careful to guard themselves in all things, and it is not that we would discourage a proper zeal in watching the points now under their observation, but to urge upon them a more general and perfect preparation for defense, which shall not only be efficient in the customary warfare of life, but entirely preclude the possibility of their being taken off their guard, and vanquished ere they have time to recover. Hence it devolves on the Saints to-day, as much as it did in ancient times, to "watch and pray," cleaving unto ALL truth, and living in ALL righteousness.

CORRESPONDENCE.

A PARTING WORD FROM NORWICH.

Wymondham, June 18, 1881.
President A. Carrington.

Dear Brother,—The time is at hand when I am permitted to return to my mountain home, which I left April 27, 1879, and arrived in Liverpool May 16th, in company with twenty-one elders from Zion, and received our appointments the same day, I being appointed to labor in the London Conference, where I proceeded the same evening. I here met President G. H. Taylor, under whose direction I labored thirteen months, and was the means in the hands of the Lord of adding twenty-one to the Church. I traveled mostly alone, holding out-door meetings and distributing tracts. In this way I was enabled to bear my testimony to many hundreds who never before had heard the Gospel, and baptized one family, having formed their acquaintance through distributing tracts. "Tracting" is a trial but the medium through which much good can be done if carried on systematically.

I will here mention an instance of healing which took place while I was on my way to distribute tracts in Southampton, June 1, 1879. Leaving brother Taylor for this purpose, I felt impressed to call on sister Bailey. On my arrival I found she was absent, and the house in a perfect uproar, her son, nine years old, being possessed of an evil spirit. I succeeded in laying him on the lounge, where I held him, and inquired if they had any oil, but was informed they had not, so I sent the eldest girl for some. During the interval I laid my hands on him, when he became perfectly calm, but the instant my hands were off, he commenced raving again. I again laid my hands on him with the same results. At length the oil came, when I anointed and again administered to him. The desired blessing was the result. He raised his head, and looking in each corner of the room exclaimed, "They're gone—they wanted to kill me."

I left that conference June 16, 1880,

to succeed Elder O. F. Hunter in the presidency of the Norwich Conference. I can say my labors here as elsewhere have been a pleasure to me. The elders with whom I have labored have been energetic in discharging their duties. Last season two hundred and forty sermons were preached in the open-air; the present season there have been eighty-six, so you see we are warning the people. I have held one hundred and four open-air meetings with good results, and now leave this conference in good condition, the Saints generally feeling well in the work and anxious to gather, and the way is opening up for many this season. The elders—four in number—are alive to their duties, and under the direction of brother A. G. Barber, a faithful elder appointed to succeed me, good results may be expected. Since conference we have organized a branch at Suthery, consisting of nine new members, with flattering prospects for the future, the fruits of open-air meetings followed by "tracting," with God's blessing.

I thank the Lord for this mission, and close praying God to bless his Saints and elders, and all who labor for the welfare of Zion. Thanking you for your fatherly and wise counsel, and praying that the blessing of God may attend your labors,

I am your brother in the Gospel,
G. S. GRANT.

REPORT FROM NEWCASTLE

Newcastle-on-Tyne, June 24, 1881.
President Carrington.

Dear Brother.—With feelings of much pleasure I once again report to you the condition and labors of the elders in the Newcastle and Durham Conference. I am pleased to report that the health and spirits of the elders is very good, and they are very energetic in their labors, preaching the Gospel and bearing their testimony to what they know to be true, wherever they can get the people to listen to what they have to say, and through the testimony of the elders and the distribution of the tracts,

(hundreds of which are given away in this conference) thousands of people get to see and hear the Gospel as taught by the Latter-day Saints, also that God has spoken from the heavens, prophets have been raised up, angels have appeared, the everlasting Gospel restored and Christ's Church re-organized upon the earth in these last days. And although a great many treat the testimony of the elders lightly and cry "delusion," yet I am pleased to state that some have felt the force of the truth and have humbled themselves and received the Gospel, which gives encouragement to the elders in seeing members added to the Church, as the fruits of their labors. And since my letter to the STAR in March last, twenty-nine adult members have been added to the Church in this conference by baptism, with some very intelligent people amongst the number.

Elder W. C. Parkinson and W. H. Butler are laboring with some success in the Stockton district, they are untiring in their efforts to get the Gospel and their testimony before the people, they are holding meetings in the open-air and distributing tracts to the people afterwards, also going from door to door with the written word and by this means they have raised some little enquiry in various parts of their district, and the result of the same is six adult members baptized and three re-baptized as well as good prospects for further additions.

Elders J. L. Holbrook and J. A. McAllister are laboring in the South Church district. These brethren are holding meetings in the open air and distributing tracts, a great many of which they give away through their district to all who are willing to take them, accompanied with their testimony to the truth of the work they are engaged in. They feel well in their labors amongst the people, they report eight new members (adults) baptized, with flattering prospects for

further additions in the near future.

Elder G. H. Butler is laboring in the Northumberland district, holding meetings and giving tracts in new localities, which has created some little stir, the result of which is, some have agreed to open their homes to hold meetings in, when he may feel inclined to do so, which will of course be accepted. He reports four new members (adults) baptized and three re-baptisms. We feel well in the work, and my health at the present time is better than I have known it before. I feel well in my labors. I visit with the brethren in their districts as often as I can and assist them in their labors, and encourage the Saints to faithfully perform their duties in the Church and thereby help to sustain the work of God upon the earth. I have been at several open-air meetings with the brethren, and had the privilege of speaking to a great many on the principles of the Gospel, and of leaving my testimony with them in relation to this work and the divine mission of the Latter-day Prophet, Joseph Smith. I can report the Saints in this conference with but very few exceptions, as feeling well in the work, with the local priesthood ever willing and on hand to meet with the elders in the open-air and bear their testimony to the people. I feel quite encouraged with the prospects which are before us in this conference. Although this season's emigration has taken away some good lively members from important positions as presidents of branches, etc., I hope to be able to fill their places with active men who will be alive to their duties and callings in the work of God upon the earth. Five adult members have been baptized into the Newcastle Branch. Praying the Lord to bless you and the brethren in the Office, I am with kind love,

Your Brother in the Gospel,

W. R. WEBB.

EULOGY ON THE MORMON PIONEERS.

In the year of our Lord, 1847, a band of brave and energetic Mormon Pioneers started in quest of a home,

and to explore the then unknown regions of the Far West, where white man had never trod; where the howling of

the wild beast, and the fierce cry of the savage Indian had been the only sounds that for long ages had penetrated these dark and lonely solitudes. Yet this undaunted band pressed onward over trackless deserts and dreary prairies, suffering from hunger, cold and thirst, enduring every hardship and privation; and yet they were never known to murmur nor complain, not even when death entered their ranks and compelled them to lay many of their best friends beneath the parched sand of the Great American Desert.

They, like the "Pilgrim fathers of New England," were cruelly driven from their comfortable firesides, to seek a home and resting place among the wilds of an uninviting country; and, like them, they were kindly protected by an over-ruling Providence, until they landed with bleeding feet and wayworn garments, in the then sterile Valley of the Great Salt Lake.

Here they were one thousand miles from civilization, surrounded by the blood-thirsty savage, with no friend

to call upon, but their God. Yet their courage failed them not, but with all the energy and zeal at their command they redeemed the waste and barren places, and caused them to teem with life and vegetation. And they have long since unfurled to the mountain breeze the flag of freedom, and raised on the mountain tops a standard of liberty, to which the poor and oppressed of all nations might flee and find refuge and safety!

God bless the Pioneers who led us the way,
And found a free land where God's people
can stay,
Who trod the great desert and braved every
foe,
May they ever be prospered wherever they
go!

May their couches be guarded by angels of
peace—
May blessings and joy on their heads e'er
increase;
When by death they're called from us to
that distant land,
Let them e'er be remembered as God's
favored Band!

W. H. APPERLEY.

Stantonbury, July 4, 1881.

THRIFT.

"For the structure that we raise,
Time is with materials filled;
Our to days and yesterdays
Are the blocks with which we build."—LONGFELLOW.

Thrift began with civilization. It began when men found it necessary to provide for to-morrow, as well as for to-day. It began long before money was invented.

Thrift means private economy. It includes domestic economy, as well as the order and management of a family.

While it is the object of Private Economy to create and promote the well-being of individuals, it is the object of Political Economy to create and increase the wealth of the nations.

Private and public wealth have the same origin. Wealth is obtained by labor; it is preserved by savings and accumulations; and it is increased by diligence and perseverance.

It is the savings of individuals which compose the wealth—in other words, the well-being—of every nation. On the other hand, it is the

wastefulness of individuals which occasions the impoverishment of states. So that every thrifty person may be regarded as a public benefactor, and every thriftless person as a public enemy.

There is no dispute as to the necessity for Private Economy. Everybody admits it, and recommends it. But with respect to Political Economy, there are numerous discussions,—for instance, as to the distribution of capital, the accumulations of property, the incidence of taxation, the Poor Laws, and other subjects,—into which we do not propose to enter. The subject of Private Economy, of Thrift, is quite sufficient by itself to occupy the pages of this book.

Economy is not a natural instinct, but the growth of experience, example, and forethought. It is also the result

of education and intelligence. It is only when men become wise and thoughtful that they become frugal. Hence the best means of making men and women provident is to make them wise.

Prodigality is much more natural to man than thrift. The savage is the greatest of spendthrifts, for he has no forethought, no to-morrow. The prehistoric man saved nothing. He lived in caves, or in hollows of the ground covered with branches. He subsisted on shellfish which he picked up on the seashore, or upon hips and haws which he gathered in the woods. He killed animals with stones. He lay in wait for them, or ran them down on foot. Then he learnt to use stones as tools; making stone arrow-heads and spear-points, thereby utilizing his labor, and killing birds and animals more quickly.

The original savage knew nothing of agriculture. It was only in comparatively recent times that men gathered seeds for food, and saved a portion of them for next year's crop. When minerals were discovered, and fire was applied to them, and the minerals were smelted into metal, man made an immense stride. He could then fabricate hard tools, chisel stone, build houses, and proceed by unwearying industry to devise the manifold means and agencies of civilization.

The dweller by the ocean burnt a hollow in a felled tree, launched it, went to sea in it, and fished for food. The hollowed tree became a boat, held together with iron nails. The boat became a galley, a ship, a paddleboat, a screw steamer, and the world was opened up for colonization and civilization.

Man would have continued uncivilized, but for the results of the useful labors of those who preceded him. The soil was reclaimed by his predecessors, and made to grow food for human uses. They invented tools and fabrics, and we reap the useful results. They discovered art and science, and we succeed to the useful effects of their labors.

All nature teaches that no good thing which has once been done passes utterly away. The living are ever reminded of the buried millions who

have worked and won before them. The handicraft and skill displayed in the buildings and sculptures of the long-lost cities of Nineveh, Babylon, and Troy, have descended to the present time. In nature's economy, no human labor is altogether lost. Some remnant of useful effect continues to reward the race, if not the individual.

The mere material wealth bequeathed to us by our forefathers forms but an insignificant item in the sum of our inheritance. Our birthright is made up of something far more imperishable. It consists of the sum of the useful effects of human skill and labor. These effects were not transmitted by learning, but by teaching and example. One generation taught another, and thus art and handicraft, the knowledge of mechanical appliances and materials, continued to be preserved. The labors and efforts of former generations were thus transmitted by father to son; and they continue to form the natural heritage of the human race—one of the most important instruments of civilization.

Our birthright, therefore, consists in the useful effects of the labors of our forefathers; but we cannot enjoy them unless we ourselves take part in the work. All must labor, either with hand or head. Without work, life is worthless; it becomes a mere state of moral coma. We do not mean merely physical work. There is a great deal of higher work—the work of action and endurance, of trial and patience, of enterprise and philanthropy, of spreading truth and civilization, of diminishing suffering and relieving the poor, of helping the weak, and enabling them to help themselves.

"A noble heart," says Barrow, "will disdain to subsist, like a drone, upon others' labors; like a vermin to filch its food out of the public granary; or, like a shark, to prey upon the lesser fry; but it will rather outdo his private obligations to other men's care and toil, by considerable service and beneficence to the public; for there is no calling of any sort, from the sceptre to the spade, the management whereof, with any good success, any credit, any satisfaction, doth not demand much work of the head, or of the hands, or of both."

Labor is not only a necessity, but it is also a pleasure. What would otherwise be a curse, by the constitution of our physical system becomes a blessing. The sun, the air, and the earth are constantly abstracting from us our vital forces. Hence we eat and drink for nourishment, and clothe ourselves for warmth.

Nature works with us. She provides the earth which we furrow; she grows and ripens the seeds that we may sow and gather. She furnishes, with the help of human labor, the wool that we spin and the food that we eat. And it ought never to be forgotten, that however rich or poor we may be, all that we eat, all that we are clothed with, all that shelters us, from the palace to the cottage, is the result of labor.

Men co-operate with each other for the mutual sustenance of all. The husbandman tills the ground and provides food; the manufacturer weaves tissues, which the tailor and seamstress make into clothes; the mason and the bricklayer build the houses in which we enjoy household life. Numbers of workmen thus contribute and help to create the general result.

Labor and skill applied to the vilest things invest them at once with precious value. Labor is indeed the life of humanity; take it away, banish

it, and the race of Adam were at once stricken with death. "He that will not work," said St. Paul, "neither shall he eat;" and the apostle glorified himself in that he had labored with his own hands, and had not been chargeable to any man.

There is a well-known story of an old farmer calling his three idle sons around him when on his death-bed, to impart to them an important secret. "My sons," said he, "a great treasure lies hid in the estate which I am about to leave to you." The old man gasped. "Where is it hid?" exclaimed the sons in a breath. "I am about to tell you," said the old man; "you will have to dig for it——" but his breath failed him before he could impart the weighty secret; and he died. Forthwith the sons set to work with spade and mattock upon the long-neglected fields, and they turned up every sod and clod upon the estate. They discovered no treasure, but they learnt to work; and when the fields were sown, and the harvests came, lo! the yield was prodigious, in consequence of the thorough tillage which they had undergone. Then it was that they discovered the treasure concealed in the estate, of which their wise old father had advised them.—*From "Smiles on Thrift."*

FULFILLMENT OF PROPHECY.—GATHERING OF THE JEWS.

BY ELDER C. F. WILCOX.

—O—

There have never been a people who have more justly incurred the fierce wrath and indignation of Almighty God, and then paid the penalty of their transgressions and disobedience to the laws and ordinances of the Gospel, than have the Jews. They not only rejected the Gospel, but they crucified the Son of God, and then united in persecuting even unto death, many of his followers, simply because they maintained their integrity by clinging to an unpopular belief. The awful consequences of their wicked and unchristian course are clearly portrayed by the Savior in Luke 21, 20—24:

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with a child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all

nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Less than forty years after this prediction was uttered, Jerusalem, the capital city of the Jews, was surrounded by the Roman armies under Titus, and one of the most memorable and destructive sieges ever recorded in history took place. The time of this occurrence was an anomaly in the history of this nation, for the Lord had promised them, through Moses, that as long as they would be obedient to the covenants they had entered into with Him, their enemies should have no power to injure them during their annual feasts.

The fact that the Roman army surrounded the city during the feast of unleavened bread, and imprisoned within its walls a vast number of people who had gathered to that feast from the surrounding country, is conclusive evidence of their apostasy and wickedness, and that God had entirely forsaken them.

In the fearful struggle that followed, nearly one million and a half of Jews were slain, about one hundred thousand of their choicest young men and women reduced to slavery, an immense number over a certain age sent to the Egyptian mines, and many thousands destroyed in the theatres for the amusement of the multitude.

The time had now come when "Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Their country was laid waste, their city burned, and their beautiful Temple, which had so long been their pride, utterly destroyed; and the miserable remnant who were left were scattered abroad, becoming for the last eighteen hundred years a "his and a by-word among all nations." They have been persecuted, plundered and driven. In many nations they have crowded together in close, unhealthy quarters of the large cities, and are denied the common privileges of citizenship. They have had great cause to mourn for their unbelief and hardness of heart. The chastening hand of the Almighty has been over them for "denying the Lord who bought them,"

and for closing their ears to the precious truths of the everlasting Gospel. Were it not for the many promises vouchsafed unto them by a kind and merciful Father, their situation would be truly deplorable; but thanks be to God, the debt is almost paid, and the time is not far distant when the finger of scorn will cease to be pointed at the Jew. The day of hope long waited for is at last dawning upon this sorely afflicted people. England was the first among the nations of Europe to place them on an equality with other citizens. Other nations followed her example, until to-day the Jews seem to feel that they are no longer outcasts and despised.

There is probably no subject exercising the minds of reflecting religious men and women more than the coming of the Messiah, and the ushering in of his millennial reign. One of the important events preceding His coming is the gathering of the Jews back to the land of Palestine, to rebuild their city and reclaim the land which has been a barren, desolate waste for centuries.

In accordance with the commission given to Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836, by Moses, who held the keys of the gathering of the whole house of Israel, Apostle Orson Hyde went in 1841 to Jerusalem, and, on the Mount of Olives, dedicated the land for the return of the Jews, and prayed God to remove the curse that had been hanging over it for ages. His prayer was answered, for we hear that rain began to fall, farms were opened up, and in 1853 a surplus of fine grains were sent to different parts, such a thing not having occurred before for many centuries.

The last few years have witnessed a return of the Jews to Palestine from every quarter of the globe. "The Hebrew population of Jerusalem is more than double what it was ten years ago, and the movement is going on rapidly. Most of the city property is now in the hands of the Jews, and in a few years' time they will probably be the owners of the whole city."

Political changes are every year taking place in the East, which augur

well for the Jews, and present appearances favor the expectation that further changes will soon so dispose the nations about Palestine, that the scattered millions of Israel may be restored to their native land. In turning our attention to the prospects of this people, we behold an ever-active Providence in preparing the way for restoring them to the land of their fathers and to the favor of their God. The time is near at hand when this standing monument of Divine displeasure, this once highly honored, but now scattered and dispersed family, is to be "gathered from all lands whither the Lord their God has driven them."

P O E T R Y

—O—

S H A D O W S.

[SELECTED.]

There are times in our lives when with sadness and gloom,
Our minds are o'ershadowed as dark as the tomb,
When Joy, Hope, and Gladness have faded away,
And left us in darkness to grope on our way;
But do not despair nor at fortune be whining,
For ev'ry dark cloud has a bright silver lining!

Though fortune is fickle and friends are untrue,
And fate is against you, and pleasures are few;
Although dark are the clouds that o'ershadow thy way,
Press on, do not heed what the tempter may say;
Don't falter or stumble, or ever be pining,
For the darker the cloud is, the brighter the lining!

Though your friends may be few and your fortune adverse,
Look around, you will see those whose fate is still worse;
'Tis to teach us this lesson that trials we meet,
If we taste not the bitter, we'll know not the sweet;
Be patient, the sun will soon brightly be shining,
And show you the cloud had a bright silver lining!

D I E D.

PROT. — At Calls Fort, Box Elder County, May 28, 1881, of paralysis, Esther Boulton Pyott, aged sixty-nine years, two months and eleven days. Sister Pyott embraced the Gospel in the year 1853, in the Stockport Branch, Manchester Conference, England; emigrated to Utah in the year 1863. — "News."

INFORMATION WANTED. — Mrs. Angelina Farquharson, 66 White Lion Street, Islington, London, N., wishes to know the whereabouts of her sister Naomi Ellingham, who emigrated with her son Henry to Utah, from Birmingham, about 1875. Mrs. Ellingham can obtain valuable information by corresponding with the above address. — "Deseret News," please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON

L I V E R P O O L.

OR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 29, Vol. XLIII.

Monday, July 18, 1881.

Price One Penny

THE GOSPEL, WHY NOT REVEALED IN THE DARK AGES.

BY ELDER GEORGE REYNOLDS.

It is sometimes asked of the Latter-day Saints, "Why the Lord did not send some inspired men to preach the Gospel during the many centuries of darkness which, we claim, elapsed between the great apostasy after the death of the apostles, and the calling of Joseph Smith?"

We answer, the Lord's time is the right time. He knows the end from the beginning, which we do not. After the persecutions of the early Saints, and the withdrawal of the Holy Priesthood, the nations became so corrupt and bigoted, that it is altogether presumable they would not have permitted the truth in its fullness to be preached in their midst. For many centuries liberty of conscience, as the inalienable right of every man, was not recognized; indeed, in many nations it is not so recognized to-day. A preparatory work had to be accomplished—little by little the chains which bound mankind had to be loosened—the old powers had to be overthrown and

new ones established in their places—fresh races had to overwhelm the more ancient types, and new civilizations be developed in which the prerogatives of the masses would be conceded. If the re-establishment of God's kingdom upon the earth had not been thus postponed to an age when certain governments had been framed favorable to religious liberty, there can be but little doubt that its ministers would have been destroyed, and the Church of Christ again driven from the face of the earth. If such had been the case, the inhabitants of the world would have been placed in a far worse condition than if the glad tidings of salvation had never been sounded in their ears. Thus it was merciful in the Almighty to withhold the greater light until a condition prevailed in which it could be disseminated and received.

The spirits of the departed, who have died without the knowledge of the Gospel, are in a far better position to receive its glorious truths.

than if they had lived when it was proclaimed among the sons of men, and had turned a deaf ear to its warnings. It has been observed: "Other generations are in more favorable circumstances to have the Gospel in this life, and in such cases, greater numbers can be saved than could be by postponing the offer of salvation until they enter the spirit world. Hence God takes into account the favorable or unfavorable circumstances in which generations are placed, and sends them the Gospel in this life or in the world of spirits, just according as he sees that it will have a tendency to save the most."

The plan of salvation devised by the Almighty will save all men to the uttermost, or, in other words, will raise them to the highest exaltation,

to the enjoyment of the greatest amount of happiness, and to the fullest salvation that they are capable of receiving and enjoying. No other means, no other plan will accomplish this. If we were to admit such a thing possible, it would be tantamount to admitting that some other being—angel, man or devil—were wiser than God, and knew better than the Deity what was fitted for man's eternal good. Lucifer once imbibed the idea that his plan for man's salvation was better than that proposed by the Father, and strove to enforce his views. His action, culminating in rebellion, caused one-third of the hosts of heaven to be cast out, and he, a Son of the morning, became Satan, and they his fallen angels.

LEAVES FROM THE TREE OF LIFE

(From the Salt Lake "Contributor.")

NINTH LEAF.

The divine fiat has gone forth that, "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God. This is a fixed law. The same certainty that is exhibited in the government of the material universe obtains in the spiritual domain, and is as much a necessity in one as in the other. As man cannot change the revolutions of the planets, nor alter the principles that underlie all motion and regulate all matter, so he cannot turn aside the decrees of Jehovah, nor modify, in the least degree, any rule or commandment pertaining to the everlasting Gospel. Neither will He, who reigns in the unseen world, as well as in the sphere perceived by the senses, swerve from His established laws in the former any more than in the latter.

Baptism, or the birth of water in the form and mode already described, is an essential ordinance. There are others equally necessary in their time and place in the divine plan of human redemption. They must be rightly received and administered, or

the blessings that spring from them, as their natural fruit, cannot be enjoyed. As aliens cannot be admitted to the rights and privileges of citizenship in an earthly government, without complying with the naturalization laws in such case made and provided, so aliens from the heavenly kingdom cannot be received into its dominion, nor be adopted into the family of the Eternal King, without obeying the laws set as the conditions of admission.

These laws and ordinances will be made known to the inhabitants of this planet, either in the flesh or in the disembodied condition. They will have the opportunity of receiving or rejecting them on the agency given to man, that a just judgment may be rendered in the great day of accounts. But ordinances, such as baptism, the laying on of hands for confirmation, ordination, marriage, etc., belong to the corporeal sphere. They are set for the state of probation. Water is an earthly element, or compound of elements, and the blessings ordained to flow from the death, burial and new birth, typified by authorized bap-

tiam therein, cannot be secured in any other way. Millions of earth's sons and daughters have passed out of the body without obeying the law of baptism. Many of them will gladly accept the word and law of the Lord when it is proclaimed to them in the spirit world. But they cannot there attend to ordinances that belong to the sphere which they have left. Can nothing be done in their case? Must they forever be shut out of the kingdom of heaven? Both justice and mercy join in answering "yea" to the first and "no" to the last question. What, then, is the way of their deliverance?

The living may be baptized for the dead. Other essential ordinances may be attended to vicariously. This glorious truth, hid from human knowledge for centuries, has been made known in this greatest of all divine dispensations. It is indeed light in the midst of darkness. It shines into the depths of the shrouded past, illuminates the mystic future, and reveals the infinite love of God and His tender mercy over all his works. It explains the meaning of Scripture texts long considered difficult and obscure. It links by loving ties the living with their dead. It shows why "the fathers without us cannot be made perfect." It opens the way of redemption for the hosts of departed heathens. It brings together in one all who are in Christ; even though parted by the veil that is drawn between the physical and spiritual spheres. It gives the faithful Saints the power to become "Saviors on Mount Zion," Jesus being the great Captain in the army of redeemers.

In God's house all things are done in order. There is a right way and a proper place for the administration of ordinances for the dead. The living relatives of those who have departed without an opportunity of obeying the earthly requirements of the plan of salvation, if they themselves having been born "of the water and of the spirit, stand in the name and place of the departed and receive the ordinances to be placed to the credit of the dead. Either sex represents its own. Men are not baptized for women, nor women for men. The

first-born son in each family has rights of priority connected with this vicarious work if he has proven himself worthy. The ordinances must be administered by those having authority, being being set apart for the work, and must be duly witnessed and properly recorded. The books on earth must tally with the records in heaven. The place for these administrations is in a Temple built to the Most High God, after the pattern revealed. The baptismal font, like the brazen sea in the Temple of Solomon, is placed in the basement, under the place where the living are wont to assemble, typifying the place for the dead, all things spiritual having their correspondence with things natural. That which is done on earth, according to the divine instructions, is acknowledged in heaven, and is of force and effect in the world to come. Herein is manifest the power of the Holy Priesthood, binding or loosing on earth, and it is bound or loosed in heaven, all according to the commandments and revelations of the Most High through Jesus the Anointed.

This principle of proxy runs like a thread of gold throughout the entire robe of salvation. Christ is the proxy of blood for the whole race of sinners. The Spotless One died in the place of the impure. He is the offering for the deadly sin of Adam. He is the propitiation for the evil deeds of a world. The lamb on the smoking altar, the scapegoat turned into the wilderness, the sprinkling of atonement, all the sacrifices of the old covenant, as well as the infinite one of the new, are based on the doctrine of vicarious action and the divine acceptance of authorized substitutes.

The manifestation of this truth in the last dispensation came from the prophet Elijah in the Temple built to the Almighty by the Latter-day Saints in Kirtland, Ohio. On the third of April, 1836, he who was caught up to heaven without death, appeared to Joseph Smith and Oliver Cowdery, and committed the keys of the power to "turn the hearts of the fathers to the children and the children to the fathers," that the earth might be saved from a curse. The living are thus authorized, under prescribed condi-

tions, to act for the dead, and the fathers in the spirit world look to the children in the flesh to perform for them the works which they were unable to attend to while in the flesh. Here is the peculiar blessing upon the heads of the Saints in the grand, culminating and completing dispensation of the fulness of times. To labor for the redemption of their progenitors until every lost link in the line of their ancestry, back to the Abrahamic stock from which they originally sprang, shall be taken up and welded into the perfect family chain. Herein is seen one of the blessings attending the perpetuation of a man's name in the earth; to die leaving no seed being considered in olden times, among the people of God, one of the greatest of calamities. Indeed the glory and dominion and joy and rapture of the future state will be found to have intimate relation to the family condition, and the promise to Abraham of a numerous posterity, was not merely of earthly portent, but reached into the exaltation and beatitudes of eternal existence.

This glorious doctrine bears the key to the sphere within the veil. It regulates the communion of the living with the dead. It saves those who receive it from improper and deceptive spirit communications. Tidings to the living from their friends who have passed away do not come in disorder and confusion, nor by the will of men or women, whether corrupt or pure. Order is maintained in all the works and ways of God. Knowledge that is needful concerning the spirit sphere will come through an appointed channel and in the appointed place. The Temple where the ordinances can be administered for the dead, is the place to hear from the dead. The Priesthood in the flesh, when it is necessary, will receive communications from the Priesthood behind the veil. Most holy conversations on all things pertaining to the redemption of the race, belong in the places prepared in the Temples. The Saints in the

flesh are required to use all due diligence in obtaining their genealogies by the means at command, and a spirit has moved upon men in the world to collect and perfect and publish the records of their ancestors, by which thousands upon thousands acceptable names have been obtained, and the work of vicarious baptism already done, is immense. But that which remains to be accomplished is so vast, that no mind, unless illuminated by the light of God, can see how it can ever be performed and perfected. Yet it will be done, and blessed are they who aid in the heavenly labor! With what joy will they be greeted by the spirits of their progenitors when they meet them in Paradise! What honor will crown their brows in the day of reward and compensation! They will stand among the Saviors, and shine among their kindred who are redeemed, like glorious suns in the heavenly constellations!

This divine plan of vicarious action, is one of the broadest, brightest and loveliest leaves in the blessed tree of life. It bears a healing balm for millions upon millions of earth's sons and daughters who have passed away without hearing the only name whereby man can be saved, or who, having heard, were never taught the way of salvation as ordained through Jesus Christ. It is redolent of the love and mercy of the Eternal Father, and bears the sweet perfume of charity and gratitude of the children reaching out after the fathers, of the fathers blest in the works of the children, and of kindred affection enlarged, cemented and perpetuated for ever and ever. It parts the veil between the physical and the spiritual, it softens the heart, and brings the living and the dead nearer to God, and it sanctifies the soul to obedience, worship and devotion, filling it with reverence and adoration of Him, who has devised this broad and universal plan for the redemption of the human race.

C. W. Penrose.

Some people think that justice applies exclusively or almost exclusively to money transactions and dealings in business. But that is a very restricted and imperfect view of what constitutes justice. It lies quite as much in the habit and manner of speech as in the making and fulfillment of contracts.

THE TWELVE APOSTOLIC JUDGES.

ST. JAMES THE LESS.

There being two apostles called James, mentioned in the New Testament, historians have called one St. James the Great, and the other St. James the Less. The former prominent apostle was the subject of a previous article in the STAR, as one of the "sons of Zebedee." The subject of the present sketch is believed to have been the son of Joseph, the husband of the Virgin Mary, by his first wife, Escha, Mary being the second or plural wife of Joseph the carpenter. St. Jerome says, "Escha, Joseph's first wife, was a daughter of Agai—brother to Zacharias, the father of John the Baptist." Hence James was, by his mother's side, a cousin to Jesus, and his brother according to family reputation—Joseph being the "reputed father" of the Savior. St. Paul, speaking of James, calls him "the Lord's brother." He seems to have been quite prominent and influential among the apostles after the ascension of Jesus, for in the discussion which took place on the subject of the circumcision of Gentile converts, and the abstaining from certain meats, we find the following recorded in Acts xv, 13—20 : "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me : Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets ; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up : that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, [or as the new version gives it, "my judgement is"] that we trouble not them, which from among the Gentiles are turned to God : But that we write unto them, that they abstain from pollu-

tions of idols, and from fornication, and from things strangled, and from blood." As "the apostles and elders" appear to have closed the discussion after his speech, and incorporated his "sentence" or "judgement" in their letter of instructions to the Gentile churches in "Antioch and Syria and Cilicia," it is evident James stood high in their estimation.

Some think his relationship to Christ rendered him more influential with the Church than he would otherwise have been. He is said by some to have presided over the Church at Jerusalem. However this may have been, it is certain he was highly esteemed as a great and faithful apostle, and a leading spirit among the ancient Saints. He wrote a general epistle "to the twelve tribes which are scattered abroad." This letter is characterized by plain-spoken rebukes and sensible counsel on practical life, which modern "Christians" might appropriately apply to themselves. This apostle's work must not be confounded with the other James before mentioned, and who was martyred some eight years prior to the "council" just mentioned, and who is not alluded to in the Acts of the Apostles except in relation to that lamentable event in the twelfth chapter.

The subject of the present sketch was also a victim of martyrdom, which occurred in the year A.D. 62, in the 96th year of his age, and was brought about through the malice of the "Scribes and Pharisees." They had desired to bring him to condemnation before this time, but could not effect their base design under the government of Festus, so they made an attempt under Albinus, his successor, "Ananus the younger, of the sect of the Sadducees, being high priest." St. James and others were arraigned before a council, and condemned as violators of the law. But the "Scribes and Pharisees" persuaded him, under a false pretense, to go up with them to the top of the temple. They stated that it was desirable for him to correct certain errors which were afloat concerning the Christian doctrines, and

that at the time when many people were at Jerusalem would be a convenient opportunity, so the apostle consented. On arriving there they addressed him thus: "Tell us what is the instruction of the crucified Jesus!" In St. James' reply he said in a loud voice, "Jesus, the Son of Man, sits in heaven, at the right hand of the Majesty on high, and will come again in the clouds of heaven." The people below, hearing this, cried out, "Hosannah to the Son of David," whereupon the persecuting hypocrites who were with him on the temple, seeing that his statement impressed the people favorably, cried out that he "was deceived," and was "an impostor," and rushing upon him they hurled him from the pinnacle of the temple on which he was standing, into the court below. He was not

killed by the fall, and immediately rising onto his knees, he commenced praying for his murderers. They then poured a shower of stones upon him, and one, stepping up, put an end to his life with a "fuller's club." Josephus himself confesses the death of this apostle was lamented by all good men, and even "by sober and just persons among the Jews." How strange that not even the grey hairs of 96 winters, nor the desire to bless mankind, nor a life devoted to faithful examples of righteousness, can counteract the thirst for blood which enters into those who, corrupt at heart themselves, can see no good thing in the holy men whom God has in various ages called as the special witnesses and messengers of his holy word!

WRITING LETTERS.

(From the Evening and Morning Star in 1832.)

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By it the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust.

Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is his privilege to enjoy it. By writing, the word of the Lord has been handed down to the inhabitants of the earth from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of it.

Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough for the wicked are writing their own death-warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: to do our business in a more sacred way, and, as servants of the Lord, who would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend lest we bring reproach upon the great cause of our Eternal Father.

It is pleasing to God to see men use the blessings which he gives them, and not abuse them. For this reason

—if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of Him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

Never write a letter to a friend or foe, unless you have business, which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage.

Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and as no one is a perfect judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouths of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clouds of the valley.

Never write anything but truth, for truth is heavenly, and, like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord and will prevail.

Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question can be scattered to the four winds; and he to whom you

meant good receives evil, and you are not benefited. Again, we can hardly find language, written or spoken on earth at this time, that will convey the true meaning of the heart to the understanding of another. Being thus liable to be misunderstood you may cause pain, and, to use an old simile, bleed an old sore by probing it for proud flesh, when it only needed a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be, no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you; thus you may live, not only unspotted, but unsuspected.

Never write what you would be ashamed to have printed, or what might offend the chastest ear or hurt the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you are not doing to others what you would have them do to you.

The only rule we would give to regulate writing letters is this: Write what you are willing should be published in this world, and in the world to come. Would to God that not only the disciples of Christ, but the whole world were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend.

When passion bears us towards anything, we forget duty.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 18, 1881.

MEANS OF INFORMATION.

—o—

ONE of the most lamentable failings of the human family is that they almost universally neglect to avail themselves of the various means of information and improvement, so liberally furnished them, not only by the words of inspiration, but through the writings and examples of the master-minds which have from time to time illuminated the literary and scientific horizon. How few men are conversant with the sciences, upon which so much has been written, or with the geography of our earth,—with the history of nations,—with the biography of great personages,—with the laws which prevail in their own country, and, in fact, with even the commonest details of any sphere except their own “nutshell experience.” And in most cases, the progressiveness found in that limited circle, is due to the persistent labors of some leading spirit, who has made his mark, and is considered an authority in such matters. The volumes which have been written on various subjects leading to a thorough comprehension of any given science, art or policy, are seldom read by the masses of the people. It seems as though they were content to follow in the footsteps of their immediate predecessors—to be creatures of custom rather than students of science—and regard every innovation upon the “good old way” of their ancestors, as an outrage upon established theories, which should not be entertained or encouraged for a moment. Hence the great public are to-day ignorant of much that exists on the earth and in the universe around them.

We find that the same feeling prevails to a great extent in religious matters. Notwithstanding the many and diversified creeds, but few really understand what their neighbors believe, and in some instances they scarcely realize what is the orthodox theory of the religion they themselves profess. Many could not tell why they do not believe in Catholicism, except that they do not like the Catholics, and that they are and always were prejudiced against that body of worshipers. Neither could they tell why they do not believe in the Established Church of England, in the Baptist persuasion, or in Calvinism or Presbyterianism. In fact, if they are Methodists or Congregationalists, they do not know why they are dissenters at all, while others are perhaps as ignorant why they are Catholics or Episcopalians. Few seem to be “posted” on the “why and the wherefore” of anything religious. Many belong to a church because their father was a member of it. They considered

him a "good man," hence accepted his religion as the sound and proper one, without inquiry as to its principles, origin or compatibility with the Scriptures. They would have been equally zealous for any other creed if their paternal ancestor had happened to adopt it. Or perhaps he, too, followed in his father's footsteps, and could not, without getting angry, give an inquiring offspring a reason for "the hope that was within him," except that it was a "custom of the family" to maintain the ancestral creed, and that apparently with perpetual succession.

Hence much of the religion of the day is the result of outward circumstances rather than of inward conviction. People are willing and even anxious to fight for a religion which they do not understand and cannot explain. They cling to the form of worship which prevails in the church or chapel, without knowing or caring much upon what principles it is founded. And some, through this very condition of ignorance, have drifted into the absurd idea, that so they believe in Christ it matters not how they worship him, or upon what differences of opinion their church was founded. Yet they claim *theirs* to be the *true* church, but for what reason except that *they belong to it*, is rarely defined. Hence in some of the discussions, which the Latter-day Saints have been at times induced to enter, through challenges against their faith, it has been a notable feature for the ministers of various denominations, when their published doctrines were brought under critical comparison with the Scriptures, to actually disown the fundamental principles of their creeds, and to manifest in the most palpable manner their former lack of thorough investigation, not only of the religion of the Saints but of *their own*! In short, many people denounce other religionists upon hearsay, and regard their creeds as inconsistent and improper, without having availed themselves of the opportunities afforded for information regarding them. Many people who to-day would be grossly offended if accused of such injustice, do, without hesitation, condemn and malign the Latter-day Saints upon what *they have heard*, or perhaps seen in the newspapers, which frequently furnish the entire library of the English speaking population.

We publish a catalogue of works written by our ablest men, handsomely printed and bound, setting forth our belief, principles and doctrines. Each week we issue the MILLENNIAL STAR, as the organ of the Church in Europe. Bi-weekly we issue the JOURNAL OF DISCOURSES, delivered by the First Presidency, the apostles and other leading elders, showing what is publicly preached in Zion—the mountain home of the Saints—and yet how comparatively few of those who denounce "the Mormons," as we are erroneously styled, have ever read those publications! On the contrary, if any investigation is contemplated, it is usually confined to works written and published by our bitterest enemies,—apostates from the Church, and frequently men who have been excommunicated for some crime which rendered their presence among the Saints totally undesirable. The true and expedient sources of direct information concerning our doctrines are ignored by most people. They are therefore totally ignorant of our real belief, motives and prevalent practices, and the Saints are thus unjustly subjected to censure, and even in some instances personal abuse. Our elders are at times refused a hearing in explanation of our true position; and the rabble, who might and should be

controlled by persons of influence, are at times incensed by them to persecute and annoy us. What can we do in such cases? The means of information are furnished, but as in matters of science and art, and history and geography, so in this; if people prefer to remain in ignorance, who shall be held to answer for their rejection or non-adoption of those great truths by which they might be blessed and redeemed? They are themselves to blame! This generation is not the first which has ignored a heavenly warning and suffered the penalty! There were people anciently who preferred repudiation to investigation, and were destroyed in their utter ignorance and persistent obstinacy! If the world would *hear* and *read* the message God has sent, many more would accept the great principles of truth; but if they pass heedlessly on, casting aside the available opportunities for informing their minds on the facts, they number themselves with that class who "judge a matter before hearing it," and not being among the "wise," go on to that punishment which is the just and natural result of their folly.

CORRESPONDENCE.

REPORT FROM WALES.

Merthyr-Tydfil, July 6, 1881.

President A. Carrington.

Dear Brother,—I write you these few lines to let you know how we get along in the Welsh Conference. I have traveled throughout this Conference more than once, and am pleased to say that with all the carelessness, coldness and indifference which exist in the world, I have noticed quite an improvement in the feelings of the Saints generally. Most of them are very anxious to gather with the Saints to Zion, and do so as fast as they can. Eighteen emigrated last month, and a few have been added to the Church this month.

I have just received a letter from brother William Jones, of Brynmawr, informing me of a great blessing of healing which he received through an administration under the hands of myself and brother Thomas.

Myself and the brethren are all well, with the exception of brother Thomas D. Rees, who does not seem to enjoy very good health.

Brothers Edwin and Benjamin Harman have been laboring in the Carmarthen and Swansea district for some six or eight months, and are doing a good work there. They are beginning to see the fruits of their labors, having baptized eight new

members and re-baptized some.

Brother M. J. Thomas has been for some considerable length of time laboring in the Monmouthshire district, and has done a good work there, having baptized some. He and brother David J. Evans traveled together in the Cardiff and Pontypridd district this last month, and succeeded in baptizing one young man into the Church in Tonyrefail, who is the first and only Saint in this village and for several miles around, but there is some prospect of more being added in the near future. This was the first time they saw this young man, but I had already seen him, and preached and slept in his house, and gave them his address.

Brothers J. M. Bowen and Thomas D. Rees have traveled in the Swansea and Cardiff district, but the last month they have been in the Monmouthshire district, and succeeded in baptizing one and re-baptizing three. They seem to honor their calling.

I have noticed a great change in this country since I was here before, twenty-seven years ago. I find that twenty iron works have been closed, including Cyfartha and a part of Hirwaun.

Praying God to bless you and all at the Office, I remain

Your brother in the Gospel,

JOHN EVANS.

MINUTES OF A CONFERENCE

HELD IN THE UPPER HALL, 8, WATSON STREET, GALLOWGATE, GLASGOW,
JUNE 3, 1881.

—o—

Present from Utah — Apostle A. Carrington, President of the European Mission; Elder James Finlayson, President of the Glasgow Conference; Alexander Burt, Robert McFarland, W. S. Brighton, Alexander Perry, G. S. Condie, John Urie, John Stoddart, David Urie, Traveling Elders in the Glasgow Conference; and A. N. Macfarlane, Traveling Elder in the Dundee Conference.

11 a.m.

Singing. Prayer by Elder Condie. Singing.

President Finlayson was pleased to meet the Saints under circumstances so favorable, and trusted the Spirit of God would be with us, so that we might feel that it was good to meet together. He then called upon the traveling elders to report their respective districts.

Elder Alexander Burt said he had labored in the Ayrshire district, which included Ayr, Galston, Kilwinning, Irvine and Kilmarnock, and had found a good people striving to live their religion. There had been some changes in the district, from twelve to fourteen having emigrated and a like number been baptized. They had held out-door meetings and distributed the written word. There were good prospects of further additions to the Church. The financial condition of the district was also quite favorable.

Elder Robert McFarland corroborated Elder Burt's statements, and endorsed the report given.

Elder W. S. Brighton reported the Lanark district in a favorable condition. He had been very kindly treated by the Saints and also by strangers, some of whom were inquiring after the truth. Future prospects were also good.

Elder G. S. Condie reported the Edinburgh district as being in an unfavorable condition. He had been laboring in that district for about five months, and had done all he could to

warn the people. Had rented halls and distributed tracts for that purpose, but he found that when he said he was a Latter-day Saint, the public turned a deaf ear, owing to the prejudice existing against the Saints.

Elder John Stoddart testified to the report, and said he found some few who might be better Latter-day Saints under different circumstances. They would perhaps be more progressive if differently situated; still this was no excuse, we should be faithful under all circumstances, and thus prove ourselves worthy.

Elder Alexander Perry had labored in the Paisley district only a few weeks, but was happy to be present to give a favorable report. They held two meetings there on Sundays, and one on Thursdays, also distributed pamphlets.

Elder John Urie had labored during the last six months in Hamilton, Falkirk and Edinburgh, and had found the Saints, generally, a good people. He had no fault to find with any one of them. Some people had inquired after the Latter-day Saints for the purpose of going to Utah to get a good living; but he had told them that while it was a land of "milk and honey," they would first have to get the cows and the bees, in order to produce them; that it was only suitable for true-hearted Saints. He preferred renting halls and advertising, to preaching in the open-air, as he found a good many out-door preachers were scoffed at and insulted by the people.

Elder J. C. Gray, President of the Glasgow Branch, reported the brethren of the priesthood as being united and the Saints feeling well. They were doing their duty in circulating the written word and preaching in the open-air. Spoke highly of the Relief Society, and complimented the members on their diligence.

Elder Henry Wilson, President of the Parkhead Branch, reported those holding the priesthood as being united.

and the Saints striving to do their duty. Had held out-door meetings in conjunction with the Glasgow Branch. President Gray had kindly agreed to join with them in this, as the brethren in Parkhead were young and had not much experience. They also distributed the written word.

Elder George Campbell, President of the Galston Branch, reported it as being in a favorable condition. He stated that when any one joined the Church, the fact became generally known in a very short time, owing to the small size of the place, and he feared this kept many back. They met often together, and the condition of the branch, both spiritually and financially, was good.

Elder Alex. Burt, by request of the president thereof, reported the Ayr Branch. He said it had been organized recently. The president, Elder Thomson, emigrated with the last company, and they had to appoint another to fill his place. Five members had been added.

The financial report of the past six months, ending June 30th, was then read and unanimously accepted. The statistical report was also read, showing a total of officers and members, 456; baptized, 51; emigrated, 43.

President Jas. Finlayson then presented the authorities of the Church as sustained at the last General Conference in Salt Lake City; also Apostle Albert Carrington as President of the European Mission; Jas. Finlayson as president of the Glasgow Conference, who, with the traveling elders and local priesthood thereof, were all unanimously sustained by the uplifted hand. It was then moved that we sustain the presidents of branches, the local priesthood, and each other; also John Hunter, as clerk of conference, all of whom were unanimously sustained in the usual manner.

Singing. Benediction by Elder Stoddart.

2 p.m.

Singing. Prayer by Elder W. L. Brighton. Singing.

Sacrament was then administered. Elders McFarland, Perry, Stoddart, Brighton and Macfarlane, each

spoke a short time on the first principles of the Gospel, testifying to their knowledge concerning the work of God.

President Carrington said the brethren had taught us words of truth, as all may know for themselves, if they will but do the will of the Father. Whatever may be said to the contrary, authority to preach the Gospel has again been restored through the Prophet Joseph Smith, and the wayward opposition of erring mortals will not impede the accomplishment of the Lord's purposes; counseled care in training our children, and prayed that we might be blessed of God to gain eternal lives.

Singing. Benediction by Elder John Urie.

6.30 p.m.

Singing. Prayer by Elder Stoddart. Singing.

President Carrington spoke upon the plan of salvation, the Lord's purposes for the welfare of the human family, inasmuch as we will learn and do His will; exhorted the Saints to diligence in keeping the commandments of God, and prayed God to bless us all as we may severally need.

President Finlayson made a few closing remarks, and said he had enjoyed himself very much, and although the time had expired, he could not refrain from bearing his testimony to the truth of what had been said. He knew that God had established his work on the earth in these last days, and prayed that we might be continually led in the strait and narrow path which leads unto life eternal.

Singing. Benediction by President Carrington.

A priesthood meeting was held at 9.30 on Sunday morning, at which some business pertaining to the conference was attended to. The meetings throughout the day were well attended by both Saints and strangers, the hall being especially well filled in the afternoon and evening, and an excellent spirit prevailed during the entire conference.

JOHN HUNTER,
Clerk of Conference.

A MIRACULOUS SHOWER OF RAIN.

(From the Salt Lake "Juvenile Instructor.")

When the Spirit of the Lord rests upon his servants, and the power of faith is strongly exercised, a resistless force attends their words, which seems not only to produce a powerful conviction on the minds of others, but sometimes, when they are prompted by this Spirit to prophecy, we find that the elements of nature themselves are moved by the power of their words.

At such times, the prophetic fire of the Holy Ghost stirs up within them that God-like attribute to command, which claims the respect of the powers in heaven as well as those here upon the earth.

So it was when the Prophet Elijah said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall be no dew nor rain these years, but according to my word." And there was a sore famine in the land, because Israel kept not the commandments of God.

After three years, the Lord said unto Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain."

In the history of this great event, it appears that Elijah fell with his face to the ground, and was engaged in most earnest and fervent prayer to God to have his own words fulfilled. He continued his prayer before the Lord, and while thus engaged he sent his servant seven different times to see if there were any signs of his prayer being answered. At the seventh time he received the intelligence, "Behold there ariseth a little cloud out of the sea, like a man's hand." He then sent his servant to tell Ahab to prepare his chariot and get down, or the storm might stop him. And the heaven was black with clouds and there was a great rain, and so the famine ceased.

I allude to this to show my juvenile readers how the Lord respected the words of his ancient prophets, and I wish also to show that we have men in these days clothed with the same

power that Elijah possessed in days of old.

The winter of 1849 and 1850 was a long and dreary one to the Saints living on the banks of Missouri. Up to the time of the April conference, in 1850, which was held in Kanesville, scarcely a blade of grass was visible. It seemed as if nature itself stood still. All around was sterile. True, the sun shone without a cloud, but its rays seemed powerless to cheer the face of the earth. A cold, hazy, chilly atmosphere prevailed, without a prospect of any warm spring weather.

It was a time, too, when some hundreds of pilgrims to the California gold fields had arrived there, preparatory to an early trip across the plains.

Kanesville, at that period, was a last stopping-place at which to recruit the strength of their teams. Some had been there for weeks. But everything looked gloomy to them; which their despairing countenances indicated, showing in some cases the darkest forebodings and disappointment.

During the conference, Elder Orson Hyde was addressing a company of the Saints, and a large number of emigrants skirted the audience.

He complained that the Saints did not observe the Sabbath; as some were in the habit of going for wood, or listlessly lounging at home on that day. Others, he said, were blaspheming the name of the Deity, and some were indulging in intoxicating drinks.

He told them that the Lord was not pleased with their course, and that if they did not repent of these evils they would soon find themselves on the high road to apostasy.

After devoting much of his time to these and kindred topics, he made an earnest appeal to the consciences of the people, asking them if they would not break off from these evil habits, and turn to the Lord with full purpose of heart.

Under the scathing rebukes which he gave, there was, no doubt, a feeling

of compunction, and an earnest desire on the part of the Saints to live their religion.

He then called for an outward expression, and asked who would be on the Lord's side? As many as would were required to signify it by the uplifted hand, and the vote appeared to be unanimous.

Then, turning to the congregation, he said, "In the name of Him who sitteth in the heavens and judgeth all hearts," that if it was their firm purpose to keep and live up to their covenants, he could promise them that the elements above and around them should be propitious: that the king of day should warm and fructify the earth with his genial rays: that the clouds should gather over them, and shower their blessings on the dry and thirsty land, and the earth assume its grand attire of living green; that the Saints should be blest with a plentiful harvest to sustain man and beast; "and," said he, turning to the emigrants, "these my friends, shall be able to prosecute their journey, to reap the golden harvest that may await them."

No sooner were these utterances made, with the great eloquence and power so characteristic of Elder Hyde,

than the sky and atmosphere assumed another feature. The elements were at once changed. The cold and cheerless air gave place to a warm, balmy and refreshing breeze. The clouds began to hover overhead as if concentrating their forces to gather moisture. Before the services of the conference closed, heavy and scattering drops increased to a pouring rain.

With hurrying the people began to disperse. The effect of this marvelous interposition of the Lord upon the emigrants present, was such that they could not leave the ground without some demonstration on their part. Some of them, pulling off their hats, shouted, "Hurrah, for Elder Hyde!"

One of them, I afterwards understood, pulled out his purse and gave him five dollars.

While some of the loaded vehicles were hurrying for home, one of them stopped, and asked this man if he would not step up and ride. His response was, "No, thank you; I have paid five dollars for this, and mean to take the benefit of it;" and so walked leisurely along through the drenching rain, to camp.

To those who were present, whether Saints or emigrants, I believe that day will ever be memorable. R. C.

POLITENESS.

Wordsworth has well expressed one of the cardinal laws of politeness in the admonition, —

"Never to blend our pleasure or our pride
With sorrow to the meanest thing that
feels."

One of the ways in which this rule is most frequently violated is by saying witty things at others' expense. Many a man sacrifices his wordly success to his love of jesting. There are persons who would rather lose a life-long friend than their joke. But friends are not so plentiful that any man can afford to lose one for a moment's gratification, nor even for a whole day of conversational triumphs. It has been wisely said that spite and ill-nature are among the most expensive luxuries in life. Dr. Johnson—who, unfortu-

nately, violated his own precept, and to whom one is tempted to say, with Sir Thomas Browne, "Since thou so hotly disclaimest the Devil, be not thyself guilty of diabolism"—said on a certain occasion: "Sir, a man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down." One of the redeeming points in Sheridan's character was that, though thriftless and intemperate, he wounded no man's feelings by his jests:—

"His wit in the combat, as gentle as bright,
Never carried a heart-stain away on its
blade."

It is easy to depreciate these gentlemanly qualities as trifles; but trifles, it must be remembered, make up the

'aggregate of human life. It is not so often the great acts of others that we treasure up and remember, as the petty incivilities, slight neglects, microscopic rudenesses, of which men are guilty without thought, or from lack of insight or sympathy. "A beautiful form," says the shrewdest of American essayists, "is better than a beautiful face, and a beautiful behavior is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts." There is no society where smiles, pleasant looks, animal spirits, are not welcomed; where they are not of more importance than sallies of wit or refinements of understanding. The man who thrives in any calling is not always the shrewdest or most laborious man, but he is always invariably one who has shown a willingness to please and be pleased, who has responded to the advances of others, not now and then, with conscious effort, but heartily, through nature and habit, while his rival has sniffed and frowned and snubbed away every helping hand.

It is said of the Duke of Marlborough that his charming manners often changed an enemy into a friend, and that to be denied a favor by him was more pleasing than to receive one from another man. It was these personal graces that made him both rich and great, for, though he had nothing shining in his genius, and, according to Chesterfield, was eminently illiterate,—"wrote bad English, and spelt it worse,"—yet his figure was beautiful, and his manner irresistible by man or woman. It was this which, when he was Ensign of the Guards, charmed the Duchess of Cleveland, the favorite of Charles II., who gave him five thousand pounds, with which he laid the foundation of his subsequent fortune. His address was so exquisitely fascinating as to dissolve fierce jeal-

ousies and animosities, lull suspicion, and beguile the subtlest diplomacy, of its arts. His fascinating smile and winning tongue, equally with his sharp sword, swayed the destinies of empires. Before the bland, soft-spoken commander, "grim-visaged war," in the person of Charles XII., of Sweden, "smoothed his wrinkled front"; and the fiery warrior king, at his appeal, bade adieu to the grand and importunate suitor for his reliance, Louis XIV. whom it was his great mission to defeat and humble. It was by the same charm of manner that he was able so long to keep together the members of the grand alliance against France, and direct them, in spite of their clashing interests, their jealousies, and their perpetual dissensions, to the main objects of the war.

It is said that bees will not sting a person whose skin is smeared with honey. The gracious manners of Charles James Fox preserved him from personal dislike even when he had gambled away his last shilling, and politically, was the most unpopular man in England. A charming manner not only enhances personal beauty, but hides ugliness and makes even plainness agreeable. There is hardly any career in which an ill-favored countenance is not a stumbling-block at the outset, that may never be surmounted. There are people called "unpresentable," who have giants to contend with at their first start in life. Yet who does not know how much a happy manner often does to neutralize the ill effects of forbidding looks?

The success which Aaron Burr achieved, up to the hour when he betrayed his party in 1801, arose not more from his political skill and knowledge than from his inimitable address and his infinite tact in conversation.—*From Matthews' "Getting on in the World."*

THE BEAUTIFUL.—Whatever is beautiful is refining. Whether in nature or in art, the presence of the beautiful softens and purifies. But let no young lady fall into the blunder of supposing that only that which is expensive can ever be beautiful. It is labor, care, skill, an artistic eye, and a refined taste that beautify. Whether in home or in dress, in speech or in manners, money is not the main thing which provides the beautiful. The dowdy apparel of many a slattern has cost more money by far than the neat and beautiful garb of her indigent but orderly neighbor.

Most men work for the present, a few for the future. The wise work for both—for the future in the present, and for the present in the future.

The secret of all success is to know how to deny yourself. If you once learn to get the whiphand of yourself, that is the best educator.

POETRY

TIME.

[SELECTED.]

Time is precious use it wisely,
Idle not the hours away;
Years are made of little moments,
Grasp and use them while you may!

Time is fleeting every moment
Let some noble deed be done;
When 'tis passed 'tis gone forever—
Years are passing one by one!

Every moment there is something
That your hands may find to do,
That will lighten someone's burden,
And a blessing bring to you!

There are always those around you
Who may need your help or care;
Sinking hearts are always near you,
For the poor are everywhere.

Feed the hungry clothe the needy,—
Kindness to the poor impart;
Gentle words that cost you nothing
 Oft-times raise the sinking heart!

Never falter in well doing,
Labor with your hands and brain;
Kind words spoken to the erring
 Sometimes bring them back again!

When the years of life are numbered,
And your sun is nearly set,
Leave no stains in life behind you
 That may cause you sad regret!

Let your life be spent in doing
 Good to all and harm to none,
 That you calmly may resign it,
 Knowing all has been well done!

INFORMATION WANTED.—A & J. Lucking, of 15, Pelham Road, Eastham, Essex, wish to know the whereabouts of Charles and Hester Mills, who left North Barrow, near Castle Carey, Somersetshire, about seven years ago.—Utah papers please copy.

DIED.

VENABLES.—At his home in Birkenhead, July 5, 1881, Elder George Venables, aged 65 years. He was a member of the Church 49 years, and died in full faith of the Gospel.

CASSIDAY.—At Sutton, Nottinghamshire, June 5, 1881, John William, son of Thomas and Amelia Cassiday, born Sept. 11, 1836.

MARPLES.—At Arnold, Nottinghamshire, England, May 13, 1881, Frederick Marples, born in 1793; baptized Sept. 13, 1836. The deceased lived and died a faithful Latter-day Saint.

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EDITED, PRINTED AND PUBLISHED BY ALBERT GARRINGTON, 48, ISLINGTON

LIVERPOOL

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DOVER STREET,

BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,

LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 30, Vol. XLIII.

Monday, July 25, 1881.

Price One Penny

THE 'OLD FOLKS' EXCURSION, 1881.

(From the Deseret News.)

The annual excursion of the Old Folks, on Bishop Edward Hunter's birth-day, is always successful. It grows in magnitude with each succeeding year. The number of aged people who pass away to their rest is much less than the number who advance to three score and ten, which entitles them to a free pass for the day, so the ranks grow with time and the veterans increase with the years. On Wednesday, June 23rd, thirteen cars were needed at the Utah Central Depot to accommodate the excursionists on their trip to Ogden City. A few minutes after the appointed time, 7.45, the train started, gaily decorated with flags, the stars and stripes showing prominently on the engine and tender. A limited number of guests was taken on board at each of the stations on the way.

It was genuine pleasure to look at and converse with the aged people, who had been carefully conveyed from their homes to the cars, and were comfortably seated, enjoying the lovely morning, the fresh, balmy air,

the verdant landscape, the grand and varied scenery, and the feeling of exhilaration occasioned as the train moved steadily but swiftly northward. The Old Folks were all respectably attired and in good health, exhibiting plain evidences that they were well cared for, and that grim Want had no place in their homes and lives. They were as gay and happy as children. Reminiscences of bygone events, some of a very remote period, figured in the conversation, and dear old friends met each other with genuine affection made strong by associations in hours of trial. Nauvoo and Missouri, "the times which tried men's souls," the early days of the country's history, and many events—the recounting of which seemed like echoes of the past, could be heard of as the visitor moved from car to car, and mingled with the white-haired veterans and spectacled matrons who had passed through scenes that none but heroes and heroines could survive.

Presidents John Taylor, George Q.

Cannon and Wilford Woodruff, also Bishops Edward Hunter and L. W. Hardy, of the Church authorities, were with the party, which, however, was not confined to any society, sect, party or race, but was made up without regard to any distinctions of that character, every one freely participating in the enjoyments of the occasion, with no "middle walls of partition," or boundary lines of faith or opinion.

Inspection and inquiry elicited the fact that there were three gentlemen and one lady on the train over 90 years of age, fifty persons over 80 and under 90, and two hundred and eighty-five between 70 and 80. Besides these, there were a large number just under 70 years of age, with a sprinkling of younger people in charge of the feeble. The whole company on the train by actual count was 640, but a few might have escaped the census, so the traveling party was reckoned at 650.

To each person over 90 years of age a silver medal was given on the way. Brother George Goddard asked them in turn to stand upon their feet, also all who were in the cars, with uncovered heads. The ribbon attached to the medal was then placed over the neck of the veteran to whom it was awarded, accompanied by a hearty blessing pronounced by brother Goddard. The recipients were deeply affected, the tears streaming from their eyes and running down their aged faces, while the spectators were also moved to deep emotion. Those who received the medals were John Wilson ("Father Wilding") of the 17th Ward, aged 97; Susannah Livesage, of the 17th Ward, aged 97; Wm. Himes, 2nd Ward, aged 96; and Mary Bishop, 16th Ward, 91.

On the way refreshment, in the shape of cakes, candy, oranges and lemonade were freely passed around, and a most excellent choir, under the charge of brother William H. Foster—Professor Ebenezer Beasley kindly assisting—rendered some charming selections, going into every car and entertaining the occupants with sweet melody. The voices were all good and blended in perfect harmony. The

singing was a most enjoyable feature of the trip.

Everything went along pleasantly until Kaysville had been passed for some distance, when the train came to a halt and could go no further. A joint had given way in a steam-pipe of the locomotive; but a man was promptly dispatched to Kaysville, and the word telegraphed to Ogden, whence another engine, with Mr. John Reeve in charge, came on quick time to the rescue. During the delay there was time for visiting, refreshments and music, and the wait occasioned no unpleasantness.

When Ogden was reached the train was curved on the switch to the east of the Y, and the ground to the west with the space between the train and the U. C. and U. P. tracks was filled with vehicles waiting to convey the party to Farr's Grove. It was an animated scene. Flags flying, the people dismounting, two hundred and eighty-five carriages and wagons with lively teams, mounted men directing the transfer, and the band playing with vigor. Apostle F. D. Richards, Presidents D. H. Peery and C. F. Middleton, with others, were at hand to receive the party, and soon a procession was formed, headed by Barnard White, Esq., Marshal of the day, and the Ogden Brass Band in splendid uniform, followed by fine carriages with the Presidency, Bishopric and others, and over three hundred vehicles in line, which marched through the main street of the city and on to the grove, attended by the Marshal's aid, the band playing splendidly by the way.

At the spacious grove on the banks of the Ogden river there were ample preparations for the excursionists. Stoves were heated, tables laid, provisions in immense abundance spread for the company, and soon, under the pleasant shade, the great picnic was partaken of, with plenty for all corners, in rich profusion and great variety. Hon. Lorin Farr, proprietor of the grove, a number of Bishops from different settlements of Weber and Box Elder Counties, and a bevy of young girls of Ogden City, were ready to make things comfortable for the visitors. The train had brought in a

large company from Brigham City and Willard, while teams from all the Weber County settlements conveyed additional instalments to the gathering. Over five thousand persons were assembled in the Grove. It was a grand and impressive sight, and the entire absence of rowdism, intoxication, ill-humor or discontent was specially noticeable and pleasing.

After the picnic the company assembled around a large stand which had been erected, and were called to order by brother C. R. Savage. Foster's choir sang the anthem "Come let us go up to the mountain of the Lord," composed by brother E. Stevens, of Willard, a rising young musical genius. It is a very fine effort and was beautifully rendered.

President Wilford Woodruff followed with prayer.

Then came music from the Ogden Brass Band.

President D. H. Peery came forward and said :

On behalf of the people of Weber County we welcome you all to Ogden. I thank President Taylor, Bishop Hunter and the brethren with them for their presence and all who have come to see us and have contributed to the enjoyment of the day. There are few here who will ever live to see what they now behold, such honor paid to a man like Bishop Edward Hunter. Few men who were born 1793 are living who could obtain such respect as is now paid to him. He lived under the administration of General Washington, and out of twenty-four Presidents during his life all but three have passed away. But he lives to behold this joyful day and is honored by his friends. I thank you all for the hospitality shown to our visitors, and hope you may live long to enjoy the blessings of peace and prosperity.

Bishop Edward Hunter being called upon, said :

"I do not want to be considered anything more than one among you. Why are we here? Well, five or six years ago brother Sayage and others called on me about an excursion for the benefit of the old people. Nothing was more pleasing to me. We arranged for a trip. Our first was to Lake Point. One of the finest affairs

I ever saw. It is said by phrenologists that there is quality of brains and quantity of brains. This was quality ; a fine affair. We have kept this up every year. We should honor the aged, it is right and proper. I can call back the scenes of many years. I hope I have been true to my God and my country. The best thing of all is that I met with this best people, who are taught of the Lord. I recollect the time when Washington was buried. I was but a small boy, but I felt the gloom that was on the people. My father and my sister told me about him, the father of our country. I learned to love the Constitution, which provides that all men may worship God according to the dictation of their own consciences, and the Declaration of Independence, which hails all nations as brothers. When I was old enough I felt moved upon to enlist as a volunteer. I served seven years faithfully and received my honorable discharge, which I have preserved. I tried to live according to the laws of my country. I learned many things but never came to an understanding about God and his laws till I met with this people. I believed there was a God, but I knew not how to approach Him. I met with the Prophet Joseph Smith, and told him this, and he was the first I ever met who could give me light. I kept the law of the land, but was not in Nauvoo eighteen months till I was accused of treason. What for? I broke no law. Yet there was enmity against us, though no one could prove their accusations. I was convinced of this great work and Priesthood, and I feel blessed therein. I am proud and pleased to meet you. We are among the redeemers. We have blessings greater than we could ask for. This reception ; it is far more than we could expect. We will treat you in the same way when you come to us. I was on the spot where Ogden is now in 1847 ; there was no house there nor any settlement ; now there is a fine town, and we are blessed temporally and spiritually. I took an active part in Nauvoo, and when I listened to Joseph, the Lord talked through him and unfolded glorious things. I helped to dig his grave and saw him placed away. He was a

prophet of God. Next day I saw brother John Taylor, who was wounded and who stood between his brother and death. He is here now. May

God help us also to do our part, and may we all do our duty is my prayer. Amen."

[TO BE CONTINUED.]

THE TWELVE APOSTOLIC JUDGES.

SIMON ZELOTES.

This Apostle was sometimes called Simon the Canaanite. The word "Kana" in the Hebrew language signifying "zeal," or warmth of temper, for which he was noted. It appears that he had belonged to some religious sect prior to his being called to follow the Savior, and had manifested great zeal and warmth in that society of religionists. Hence he was known as Simon Zelotes, or Simon the Zealot.

The history of this Apostle is exceedingly meagre. He is mentioned but three times in the Scriptures, and then only named as one of the Twelve Apostles. None of his acts or sayings are recorded there, and historical information concerning him is very difficult to find, except that which is founded on conjecture and belief. There is no doubt he was a firm and zealous advocate of the principles of the Gospel, which some say he preached in Egypt, Africa and Cyrene, among the barbarous inhabitants of which he doubtless suffered many hardships and privations. It is also stated that after fulfilling his mission in those parts, he went by sea to the extreme northern regions, and afterwards labored in the western parts of the known world. His mission extended to Britain, where he suffered great persecution, and at last suffered death on the cross. He was buried in some part of Great Britain, but the place where his body was laid is not at present known.

Thus, by the scantiness of the ancient records, and the non-appreciation of such great men by their contemporaries in the world, this generation is debarred from becoming acquainted with many incidents in the earnest lives of those "vessels of honor," chosen by the Savior of the world as his Apostles. To-day such informa-

tion would be received with gladness, and the memory of those men whom the ancients slew in ignorance and anger, would be objects of universal veneration among their posterity. Doubtless if the burial-place of Simon Zelotes were discovered, a gorgeous cathedral or chapel would be erected, bearing the name St. SIMON in letters of gold. Thus do succeeding generations "build and garnish the sepulchres of the righteous," whom their fathers stoned, beheaded and crucified, while living Apostles are ever, despised, rejected and cast out from society. It is not until men are dead that their virtues are appreciated and extolled. Then a portrait, a signature, a sketch, an incident in their lives, or the place of their death and burial, becomes a much-valued relic which is clung to by millions who say in their hearts, "if we had lived in the days of our fathers, we would not have been guilty with them in the blood of the prophets." "Woe unto you," said Jesus, "for your fathers slew the prophets and ye build their sepulchres."

It is grievous to find scarcely a mention in history of those noble men who stood forth as the heralds of salvation in the meridian of time. Let us hope that suitable and complete biographies will be written of such men who live in our day, so that should they pass from mortality before the coming of the Lord, those who may not have been honored with their acquaintances while living, will have the privilege of reading full and reliable accounts of their lives and labors for the benefit of mankind. Let us use the facilities afforded us for keeping an historical record of the great deeds individually performed in the Church of Christ, the experiences of faithful men, and the meritorious examples set in the lives

of those called in the present day to minister unto the nations for their salvation.

Through the neglect of past generations to preserve such a record, the present sketch of a great Apostle, destined to sit as one of the Twelve Judges in the day of Christ's second advent, is necessarily founded on two or three words in the Scriptures, and

a few lines in secular history; thus leaving us comparatively unacquainted with the life of one of the choicest veterans of Christianity, ordained under the hands of the Savior himself, and sent forth a special witness of His career and ministry, his sorrowful death and his glorious resurrection from the sepulchre at Jerusalem.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER VIII.

STUDYING GRAMMAR—MEET ELDER PATTEN—GLORIOUS NEWS—LABOR WITH A. O. SMOOT—TURNED OUT OF A MEETING HOUSE BY A BAPTIST PREACHER—PREACH IN THE OPEN AIR—GOOD RESULT—ADVENTURE ON THE TENNESSE RIVER—A NOVEL CHARGE TO ARREST AND CONDEMN MEN UPON—MOB POISON OUR HORSES.

I spent the fore part of January 1836 (the weather being very cold) at the house of A. O. Smoot, in Kentucky, studying Kirkham's English Grammar. I continued to travel and preach in Kentucky and Tennessee, and baptized all that would believe my testimony.

On the 26th of February we held a conference at the house of brother Lewis Clapp (father of B. L. Clapp). There were represented one hundred and three members in that mission. I ordained A. O. Smoot and Benjamin Boydston Elders, and Daniel Thomas and Benjamin L. Clapp Priests. I also ordained one Teacher and two Deacons.

After conference I took brothers Smoot and Clapp with me to preach. The former travelled with me constantly till the 21st of April, when we had the privilege of meeting with Elder David W. Patten, who had been ordained one of the Twelve Apostles.

It was a happy meeting. He gave us an account of the endowments at Kirtland, the glorious blessings re-

ceived, the ministration of angels, the organization of the Twelve Apostles and Seventies, and informed me that I was appointed a member of the second quorum of Seventies. All of this was glorious news to me and caused my heart to rejoice.

On the 27th of May we were joined by Elder Warren Parrish, direct from Kirtland. We had a happy time together.

On the 28th, we held a conference at brother Seth Utey's, where were represented all the branches of the Church in the South.

I was ordained on the 31st of May a member of the second quorum of Seventies under the hands of David W. Patten and Warren Parrish.

At the close of the conference we separated for a short time. Elders Patten and Parrish labored in Tennessee, brother Smoot and myself in Kentucky. On the 9th of June we all met at Damon Creek Branch, where brother Patten baptized two. One was Father Henry Thomas, who had been a revolutionary soldier under General Washington, and was father of Daniel and Henry Thomas.

A warrant was issued, on the oath of a priest, against D. W. Patten, W. Parrish and myself. We were accused in the warrant of the great "crime" of testifying that Christ would come in this generation, and that we promised the Holy Ghost to those whom we baptized. Brothers Patten and Parrish were taken on the 19th of June. I, being in another County, escaped being arrested. The brethren were put under two thousand dollars bonds

to appear at court. Albert Petty and Seth Utley were their bondsmen.

They were tried on the 22nd of June. They plead their own cause. Although men came forward and testified they did receive the Holy Ghost after they were baptized, the brethren were condemned; but were finally released by paying the expenses of the mob court.

There was one peculiar circumstance connected with this trial by a mob court, which was armed to the teeth. When the trial was through with, the people were not willing to permit more than one to speak. Warren Parrish had said but few words, and they were not willing to let David Patten speak. But he, feeling the injustice of the court, and being filled with the power of God, arose to his feet and delivered a speech of about twenty minutes, holding them spell-bound while he told them of their wickedness and the abominations that they were guilty of, also of the curse of God that awaited them, if they did not repent, for taking up two harmless, inoffensive men for preaching the Gospel of Christ.

When he had got through his speech the judge said, "You must be armed with secret weapons, or you would not talk in this fearless manner to an armed court."

Brother Patten replied: "I have weapons that you know not of, and they are given me of God, for he gives me all the power I have."

The judge seemed willing to get rid of them almost upon any terms, and offered to dismiss them if their friends would pay the costs, which the brethren present freely offered to do.

When the two were released, they mounted their horses and rode a mile to Seth Utley's; but, as soon as they had left, the court became ashamed that they had been let go so easily, and the whole mob mounted their horses to follow them to Utley's.

One of the brethren, seeing the state of affairs, went on before the mob to notify the brethren, so that they had time to ride into the woods near by.

They traveled along about three miles to Brother Albert Petty's, and

went to bed. The night was dark, and they fell asleep.

But Brother Patten was warned in a dream to get up and flee, as the mob would soon be there. They both arose, saddled their animals, and rode into the adjoining County.

The house they had just left was soon surrounded by the mob, but the brethren escaped through the mercy of God.

I was invited to hold a meeting at a Baptist meeting house on the 27th of June. On my arrival I met a large congregation; but, on commencing meeting, Parson Browning ordered the meeting to be closed. I told the people I had come ten miles to preach the Gospel to them, and was willing to stand in a cart, on a pile of wood, on a fence, or any other place they would appoint, to have that privilege.

One man said he owned the fence and land in front of the meeting-house, and we might use both, for he did not believe "Mormonism" would hurt either.

So the congregation crossed the road, took down the fence and made seats of it, and I preached to them one hour and a half. At the close Mr. Randolph Alexander bore his testimony to the truth of what had been said. He invited me home with him, bought a Book of Mormon, and was baptized, and I organized a branch in that place.

On the 18th of July brother A. O. Smoot and I arrived at a ferry on the Tennessee River, and, as the ferryman was not at home, a woman kindly gave us permission to use ferryboat. We led our horses on board, and took the oars to cross the river. Brother Smoot had never used oar, and I had not for some years, so we made awkward work of it. Soon he broke one oar, and I let another fall overboard, which left us only one broken oar to get to shore with. We narrowly escaped being run into by a steamboat. We struck shore half a mile below the landing place, tied up the boat, jumped on the bank with our horses, and went on our way with blistered hands, thankful to get off so well.

On Sunday, the 31st of July, A. O. Smoot and I preached at Mr. David Crider's, Weakly County, Tennessee

After the meeting Mr. David Crider was baptized. A mob gathered and threatened us, and poisoned our horses so that the one I rode, belonging to Samuel West, died a few days after. This horse had carried me thousands of miles while preaching the Gospel.

I continued to travel with brothers Smoot, Patten and Parrish in Tennessee and Kentucky, and we baptized all who would receive our testimony.

On the second day of September we held a general conference at the Damon Creek Branch. Elder Thomas B. March, President of the Twelve Apostles, presided. All the branches

in Tennessee and Kentucky were represented.

Brothers Randolph Alexander, Benjamin L. Clapp and Johnson F. Lane were ordained Elders and Lindsay Bradey was ordained to the lesser priesthood.

I assisted President Marsh to obtain fifteen hundred dollars from the Southern brethren, to enter land in Missouri for the Church. The brethren made a present of fifty dollars, which I sent by President Marsh to enter forty acres of land for me. Elder Smoot and I were released from the Southern mission with permission to go to Kirtland. — *Faith Promoting Series.*

WISDOM IN A BOY.

(From the Salt Lake "Juvenile Instructor.")

Among the many interesting articles in the *INSTRUCTOR*, I always look for the "Letters from the Boys," and often feel to say "God bless the boys! What would mothers do without them?"

They often drop ideas which make older heads ponder and reflect, and sometimes speak comforting words when they little dream of it.

I will relate an incident of this kind.

I have a boy who is but thirteen years of age, the eldest boy of six children, whose father is now on a mission. In consequence of my husband's absence, the responsibility of taking care of the garden, stock and outdoor chores devolves upon this boy.

About a year ago, as we were sitting at the breakfast table, I felt rather discouraged and looked very thoughtful, which is not usual, as I am very cheerful generally, but my family cares, besides teaching school, rather seemed to cause me some anxiety.

"What is the matter, ma?" asked my boy.

"Well, I don't hardly know; I feel a little low-spirited this morning," I answered.

"I just know how ma feels," said he, "The other day I was on the shed, where I could see all the garden, and how much I had to do. I threw myself down on the hay, and felt perfectly heartsick."

"And what did you do then my son?" I asked.

"Why I thought I would start at one end, and do what I could every day; and now I have nearly got the garden cleared."

O, how my heart rejoiced as I said, "Well done!"

Could I express my feelings in words? No; but I thanked God for such a boy, and the lesson he taught me; and often since that time I have thought of those words, "I will start at one end, and do what I can every day," and felt to say:

Gird up your loins, fresh courage take,
The Lord will never us forsake.

ANNA.

Earnest active industry is a living hymn of praise, a never failing source of happiness: it is obedience; for it is God's great law for moral existence.

For a man to conquer himself is the first and noblest of all victories; whereas, to be vanquished by himself is the basest and most shameful of all things. For such expressions show there is war in each of us against ourselves.—*Plato.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 25, 1881.

THE VETERANS OF UTAH.

WE commence in this issue of the STAR, an account published in the *Deseret Evening News*, of the Old Folks' Excursion from Salt Lake City to Ogden, on the 22nd of last June. This excellent means of affording enjoyment to the aged, regardless of creed or social position, has become an annual feast for the veterans who have made their homes in the valley of the Great Salt Lake and is one of the most enjoyable for various reasons. In the first place, it induces a large number of persons whose great age has a tendency to debar them from the customary pleasures of younger people, to leave home for a season, and in the change of air and scene consequent upon an excursion, they recuperate and revive their failing health and energy, and return with renewed vitality. It also brings about a very agreeable association between many of the Fathers and Mothers through whose labors and perseverance the country has been built up, and also furnishes many hundreds of people the opportunity of a day's pleasure in their company when assembled in the resorts selected for this purpose. Old times are recalled, present conditions discussed, and future prospects considered, morally, socially and religiously. It is a waking up of the dear old scenes of past years, and perchance a favorable contrasting of present happiness with days of hardship long gone by. It revives old acquaintanceships, forms new and agreeable associations, and more than all shows to our surviving progenitors our gratitude and lasting respect for them and their labors.

One notable feature of these excursions is that they are entirely *free from expense* to the old people,—all above a certain age being furnished with a complimentary pass,—while friends and assistants are taken at a very reduced figure from regular rates. Through the energy of the committee, the railroad and tramcar companies are induced to aid largely in transmitting the party to the place of rendezvous; people owning vehicles turn out and convey the aged to and from the stations; means is liberally donated by leading firms and citizens with which to purchase supplies and prizes, and a general "good time" is universally anticipated and always enjoyed.

How strikingly and practically does this annual exhibition of respect for the aged, deny the wicked statements of our enemies concerning the treatment of old people amongst the Saints! It plainly gives the lie to every foul accusation of apostates and others as to our heedless course in caring for

those of advanced years ; and the very existence of such a number of persons of remarkable age, shows in an unmistakable manner that the evils imputed to the Saints are without foundation, and that they have really no existence, except in the corrupt hearts of our haters and vilifiers, who originated and propagated the slander. If the intelligent public would read the account published of this excursion, the speeches made on the occasion, and the general satisfaction experienced by both rich and poor who participated, they would doubtless be led to further investigate a religion whose example corresponds, at least in this regard, with its precepts ; and in time their long-cherished prejudices would give way before the power of truth, and many would recognize the beauty of the Gospel, for as the Savior declared, "by their fruits ye shall know them ; men do not gather grapes of thorns, nor figs of thistles."

And we say to the aged Saints in these lands, be comforted ! Heed not what the world may say, but trust in the mighty God of the ancients, for in his Church will be found "the old and the young together." He who cannot lie hath declared through Jeremiah the Prophet, "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame ; a great company. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd : and their souls shall be as a watered garden ; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow, and my people shall be satisfied with my goodness saith the Lord!"

ON THE ROLL.—The case involving the seat of Delegate to Congress from Utah, has assumed another phase, very unfavorable to the would-be Congressman of seventeen thousand minority. It appears that Delegate Cannon presented the certificate of the Secretary of Utah, with the seal of the Territory attached, to the Clerk of the Congressional House of Representatives ; and as the certificate was in every respect legal and regular, and showed that this candidate had received the "greatest number of votes," which is all the law requires, the Clerk very properly put the gentleman's name on the Roll of the House. It will be remembered that the certificate(?) given to Mr. Campbell by the Governor, also corroborates the statement that George Q. Cannon had "the greatest number of votes," but claims that he is not a "citizen," and therefore unqualified to act;—a matter with which, even if true, his Excellency had no more right to interfere than the King of the Sandwich Islands,—the "House" being the only tribunal on the qualifications of its members. So the Clerk has legally, justly and wisely accepted the certificate of Mr. Cannon, and very properly placed his name on the Roll as member of the 47th Congress. This leaves the minority candidate in the unenviable position of contestant with no show whatever for the seat, and really no ground for a contest.

RETURNED.—President Carrington returned to "42" on the morning of Thursday, the 14th inst., after attending the Conferences at Glasgow and

Dundee, and other meetings appointed in suitable parts of those northern fields. He is enjoying good health, and expresses himself pleased with his visit, and with the prospects of the Conferences visited. The brethren there are laboring assiduously, and appear to be enjoying their ministry among the people.

AN ICELANDISH COMPANY.—On Saturday, the 16th inst., a company of Saints from Iceland, numbering twenty-two souls, in care of Elder John Eyvindson, took their departure from Liverpool on the S.S. *Nevada*, of the Guion Line, leaving at 1 p.m. The returning Elders with this company were John Eyvindson and Jacob B. Johnson. The Saints were in good health and spirits, and rejoicing in their deliverance from Babylon to gather with the Saints in the Zion of God. We wish them a pleasant and prosperous journey.

A USEFUL ARTICLE.—A very neat album containing twenty photo-lithographic views of principal places in Salt Lake City, with description, has just been issued by James Dwyer, bookseller of that city. Those who may desire this convenient little memento of the home of the Saints, can obtain it from the publisher at three shillings per copy; but by ordering through this Office, the missionaries can get a discount.

AN UPHOLSTERER WANTED.—Brother Henry Dinwoodey, of Salt Lake City, desires to obtain a first class upholsterer. Any of the Elders who may be acquainted with a suitable man in the Church, who thoroughly understands this business, will please communicate at once with this Office.

THE NEXT COMPANY.—The next company of Saints will start on September 3rd, on the S.S. *Wyoming*, of the Guion Line. The same fares and regulations as usual prevail.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder Jos. S. Tingey, we learn that he is laboring quite energetically and prosperously in his field, the Birmingham Conference. He says: "We (brother Wm. G. Davies and I,) determined to open up new fields and started off on our tramp, walking over forty miles without seeing a Saint, distributing tracts right and left, talking to people, and endeavoring to find a place to hold a meeting, but received nothing but abuse for our trouble; still the tracts may do some good yet. Arriving at Hereford, we learned of a few people who wished to see us—they had read a Mr. Chandler's letters in in the Hereford *Times*, "Exposing Mormonism." We held a meeting there on the 19th of June. Among those attending was an old gentleman, owner of the Primitive Methodist Chapel. At the close he invited us to speak in the chapel that evening, but when brother Davis arose, he was quickly stopped by the local preacher, who objected to his continuing. This caused confusion, and some left the chapel. Most of the people wished to hear more about us, and kept us busy on Sunday night, all day Monday and part of Tuesday, answering questions and teaching them. Of course we had a few bitter opponents. Having other appointments to fill, we left and traveled

through the southern parts of Herefordshire and back to Birmingham, having walked in 29 days over 300 miles. Here brother Davis and I were separated, and brother David Spilsbury and I were appointed to travel through Worcestershire and Herefordshire. We have traveled through most of Worcestershire, and on last Saturday came back to this place, and held two meetings on Sunday. The people seem thoroughly aroused, and we expect to baptize four or five before leaving. It is quite encouraging to meet with success of this kind. Since brother Spilsbury and I have been out together we have baptized four, and the prospects are very encouraging in several parts of the district. The country we are traveling in is very beautiful—thoroughly rural, there being no large cities. It is Apostle Wilford Woodruff's old field, and it seems he has left but few honest-hearted people behind.

CORRESPONDENCE.

LETTER FROM NORWICH.

Lowestoft, July 13, 1881.

President A. Carrington.

Dear Brother, — Thinking that a few items from this part of the vineyard would interest you, I take the liberty of communicating them. Since our Conference we have all been laboring hard, taking advantage of the fine summer evenings to preach the Gospel to all who will listen. We have our regular places of meeting in and around Lowestoft: we take every evening in the week except Saturday of every other week, so we preach at each place every two weeks; that gives us time to go through the district and hold our regular meetings in the towns and villages. We have extended our field as far as the town of Diss, where the Gospel had not been preached for many years. We have had some interesting meetings there. The Lord is bestowing blessings upon our labors which are very encouraging. We had the privilege of baptizing five new members on the evening of the 12th inst., after having a splendid meeting, at which we exhorted all to feel the weight of the responsibility they were assuming, and remember their covenants which they were about to make. We all felt to rejoice exceedingly, thanking God our Eternal Father that at least a few more had come forward to partake of the everlasting blessings of the Gospel. After meeting we all went to the sea shore, to attend to

the ordinance; quite a number of the Salvation Army followed us. As soon as they came they commenced to sing, "We are saved in the blood of the Lamb." So excited were they that they took hold of one sister, begging her not to go into the water, and calling me vile names while I was in the water. I am happy to say that not a word was said in reply, we only felt in our hearts to say, "Lord have mercy upon them, for they know not what they do!" Some of the bystanders reprimanded them for their folly and ignorance, and told them if they were going to join a Church, it would be the Church of Jesus Christ of Latter-day Saints. So we cannot tell what good may yet come of what appeared to us to be persecution. This brings to my mind the prophecy uttered by you when I sprained my ankle. I must confess I could not see what good would come of so severe a hurt; it was nevertheless literally fulfilled to my heartfelt joy, and only proved to me that "God moves in a mysterious way his wonders to perform."

I never felt to rejoice more in my life than at the present time, and I must confess that the time seems to be passing almost too quickly. I am happy to say that my ankle has nearly recovered, though I still feel the sprain at times.

Myself and brother W. Hunter are now laboring together, and under the kind and wise counsel of President G. A. Barber, we hope to be instru-

mental in the hands of God of doing much good. It seems that men are so bound by priestcraft in these agricultural districts, they are afraid to be seen talking to an Elder of our Church. There is quite a little opposition at times in some places, but it only strengthens our faith, and causes us to be more and more diligent to fortify every weak place, and it makes

us more proficient in keeping on the whole armor of righteousness.

I am happy to say that two or three more are about ready to be baptized.

With kindest love to yourself and the brethren at the Office, and praying for the welfare of Zion and the truth in all lands, I remain

Your brother in the Gospel,

W. Wood.

MINUTES OF A CONFERENCE

HELD IN TALLY STREET HALL, DUNDEE, JULY 10, 1881.

Present from Utah—Apostle Albert Carrington, President of the European Mission; Elder R. R. Irvine, President of the Dundee Conference, and William Jack, John R. Baxter and A. N. Macfarlane, Traveling Elders in that Conference.

11 a.m.

Singing. Prayer by Elder J. R. Baxter. Singing.

In introducing the business of the Conference, President Irvine said that the first matter to be brought before the meeting would be a report of the various districts from the brethren now present.

Elder Jack said that the Pathead district, which he represented, lay in the eastern portion of the county of Fife. He was sorry that at present he could not give a very hopeful report of the condition of things in the district. The Saints are widely scattered, some living at a great distance from the centre, and on that account the meetings are thinly attended. A few had emigrated from the district recently. He had distributed tracts wherever an opportunity offered, and had done some open-air preaching. Had been able to remove considerable of the prejudice which had existed among many of the people. The theory of our doctrines is much admired by some, although there is not as yet any hope of many baptisms. In the City of St. Andrews, where the Gospel had not been preached for thirty years, he had had many opportunities of conversing with the people regarding the Saints, their mode of life,

etc. He was sanguine that at an early day some of them would receive the Gospel.

Elder Baxter said he had been laboring in the Cowdenheath district since last Conference. The Saints there are also widely scattered, but meetings are held as regularly as possible. Sixteen had emigrated and eleven had been baptized since last Conference. He had found that if the Elders and Saints do their duty and live their religion, they can do away with a great deal of existing prejudice. He had distributed several hundred tracts, and but few days passed without an opportunity of bearing testimony to some one. Since last Conference he had traveled on foot some 1,600 miles. He had found that as a rule very few people refused our tracts when presented to them.

Elder Macfarlane said that the Aberdeen district was still more widely scattered than those just represented. The Branch roll in Aberdeen called for thirty-two members, while the meetings there did not number more than eight or ten persons. Many are enrolled in the Branch who are supposed to reside in the Orkney Islands and other distant places for many miles around. Their condition could not be very favorable, as they did not subscribe for the *STAR*, and did nothing for the support of the work. The Aberdeen Saints were good and faithful members of the Church, with whom it is a pleasure to labor. A few are investigating and will no doubt be baptized soon.

President Irvine said that owing to

the distance from the district to which Elder David McKay had been recently appointed (Thurso), it was impossible for him to be present with us at this Conference. Brother McKay writes that he had been preaching and traveling around among the people, and doing his best to introduce our doctrines among the residents of that far northern part of Scotland.

Elder Robert Mathison, President of the Dundee Branch, said that he would very much like to be able to give a more favorable report of the Branch than he could at present. Some of the Saints are very careless upon many points, and there is room for much improvement here. The meetings are not as well attended by the Saints as they might be. Some of course were more alive to their duties. Since President Irvine has been amongst us, his exertions have tended to our advancement. Some out-door preaching has been done and good times enjoyed. He trusted there would be a further improvement in the near future, both in the course of those who were negligent, and in additions to the Church.

Elder David Buist, President of the Arbroath Branch, said that he had not a flattering report to give as regards additions; none had been added to the Church since last Conference. The Saints in the Branch are few, but they attend their meetings very regularly. Unity prevailed amongst them, and they had good times. Visits from the Conference President and other brethren are always much valued.

President Irvine said that since coming to this Conference he had rejoiced in his labors among the people in the various districts. He would have felt still better had a better spirit existed among them. He found that some would like to be Latter-day Saints, but would prefer that their connection with the Saints should not be known. We should be Saints not only in name but in deed, and never be ashamed to let our friends know that we are such. We profess to be the best people upon the earth, and should endeavor to carry out our principles in our lives.

Said that it was his desire that the President of the Mission, who is now with us, should know from our reports exactly how we stand, and thus be able to counsel and advise us. We have all to do our part in order to keep up with the work we are engaged in. Let us determine to serve God and make progress, so that each report we give will be better than that which preceded it.

President Irvine then read the statistical and financial reports of the Conference, which were unanimously accepted.

The General Authorities of the Church were then presented, as sustained at the last General Conference held in Salt Lake City, also Apostle Albert Carrington as President of the European Mission, Robert R. Irvine, President of the Dundee Conference, William Jack, John R. Baxter, A. N. Macfarlane and David McKay, Traveling Elders in said Conference, and the several Branch Presidents and local Priesthood, all of whom were unanimously sustained by the uplifted hand; the Saints also voting to sustain each other by their faith, prayers and good works.

President Carrington said he was very thankful that the brethren had been able to give such favorable reports, and spoke of the present condition of mankind, the progress of the Lord's great latter-day work, and instructed and encouraged the Saints in their duties and circumstances.

Singing. Benediction by President Irvine.

2.15 p.m.

Singing. Prayer by Elder A. N. Macfarlane. Singing.

Sacrament was then administered.

Elder A. N. Macfarlane made some appropriate remarks, among which he said that as a people the Latter-day Saints were not understood. If mankind but knew for a moment how anxious the Saints were to improve the condition of their fellow beings, and aid them in their search for heavenly blessings, they would very soon be able to look at matters in a different light from what they are now regarded. The Elders of the Church of Jesus Christ are laboring with all

their might to establish righteousness upon the earth, and prepare the minds of men for the kingdom of God, for which they have prayed for so many years. He referred to the tenacity with which the people of Scotland cling to their ideas regarding what they believe to be the word of God, and at the same time their stubbornness in holding on to doctrines which have so often been proved to be only the uninspired precepts of men. Let God be true if every man should be made a liar. Seek first the kingdom of God and his righteousness, and have faith that every other blessing will be added. Let ours be the path of the righteous, that it may shine brighter and brighter until the perfect day. How is it, he asked, that mankind can say Lord, Lord, and expect his blessings, if they do not the things which he has commanded? Let men be consistent with themselves, and not drive from their doors the most precious blessings which have ever been offered to mankind! The speaker bore testimony to the truths which his experience as a Latter-day Saint had brought him through obedience, and exhorted those present to put away all fear of man, and, regardless of what might be said of them, go forth in obedience to the truth just as soon as they become convinced of the truthfulness of the work, and of its value to them. This is a course that none will ever regret, but will, on the contrary, be a source of satisfaction and pleasure to them throughout all coming time.

President Carrington said he was much pleased with the remarks made by brother Macfarlane, bore testimony to their truth, and spoke upon the "law and the testimony."

Singing. Benediction by President R. R. Irvine.

6.30 p.m.

Singing. Prayer by Elder Robert Mathison. Singing.

President Irvine said that he felt well, and had much pleasure in meeting with the Saints in this Conference. He desired to be among the

Saints either in good or evil report. He was aware that outside of this kingdom we had very few friends. The Saints believe that our greatest friend is our Heavenly Father, and such being the case, we should seek to obey the commandments he has laid down for us to walk by. If we abide in the doctrine, we most certainly shall receive the promised blessings. Said that he did not wish it to be understood that he deemed himself perfect, but at the same time wished it to be understood that he had taken upon himself the name of God, and was anxious to obtain the blessings which are in store for the faithful. The Elders have been sent from their Mountain Home in America to preach the Gospel of the Son of God as revealed through the Prophet Joseph Smith. There are many sects upon the earth at the present day, but they have been left in darkness. Some really do not know what they believe in. If you ask them if their prayers are answered, they will tell you, no! How much would men do for the kingdom of God? Ask any of the ministers of the day if they would go and preach the Gospel as the ancients did, say for six weeks, relying upon the Lord alone, without purse or scrip or salary, and most of them would say, no! This is no man-made religion, it has been revealed from God, and there is no other Gospel outside of this Church which can bring salvation and exaltation to mankind. We tell you that the Gospel has been restored; this may sound strange to some, but if they will compare the truths and teachings of the Gospel with the Scriptures, and then again with the teachings of men, they can prove it for themselves, for the principles of the Gospel are true and faithful!

President Carrington then expressed his satisfaction with the Conference meetings, gave some instructions to the Saints, and spoke in conclusion upon the gathering.

Singing. Benediction by Elder William Jack.

A. N. MACFARLANE, Clerk.

A good and honorable character is a safe provision for every event and every turn of fortune.

THRIFTY INDUSTRY.

—O—

Labor is at once a burden, a chastisement, an honour, and a pleasure. It may be identified with poverty, but there is also glory in it. It bears witness, at the same time, to our natural wants and to our manifold needs. What were man, what were life, what were civilization, without labor? All that is great in man comes of labor;—greatness in art, in literature, in science. Knowledge—"the wing wherewith we fly to heaven"—is only acquired through labor. Genius is but a capability of laboring intensely: it is the power of making great and sustained efforts. Labor may be a chastisement, but it is indeed a glorious one. It is worship, duty, praise, and immortality,—for those who labor with the highest aims, and for the purest purposes.

There are many who murmur and complain at the law of labor under which we live, without reflecting that obedience to it is not only in conformity with the Divine will, but also necessary for the development of intelligence, and for the thorough enjoyment of our common nature. Of all wretched men, surely the idle are the most so;—those whose life is barren of utility, who have nothing to do except to gratify their senses. Are not such men the most querulous, miserable, and dissatisfied of all, constantly in a state of *ennui*, alike useless to themselves and to others—mere cumberers of the earth, who, when removed, are missed by none, and whom none regret? Most wretched and ignoble lot, indeed, is the lot of the idlers.

Who have helped the world onward so much as the workers; men who have had to work from necessity or from choice? All that we call progress—civilization, well-being, and prosperity—depends upon industry, diligently applied,—from the culture of a barleystalk, to the construction of a steamship,—from the stitching of a collar, to the sculpturing of "the

statue that enchants the world."

All useful and beautiful thoughts, in like manner, are the issue of labor, of study, of observation, of research, of diligent elaboration. The noblest poem cannot be elaborated, and send down its undying strains into the future without steady and painstaking labor. No great work has ever been done "at a heat." It is the result of repeated efforts, and often of many failures. One generation begins, and another continues—the present co-operating with the past. Thus, the Parthenon began with mud-but; the Last Judgment with a few scratches on the sand. It is the same with individuals of the race; they begin with abortive efforts, which, by means of perseverance, lead to successful issues.

The history of industry is uniform in the character of its illustrations. Industry enables the poorest man to achieve honor, if not distinction. The greatest names in the history of art, literature, and science, are those of laboring men. A working instrument-maker gave us the steam-engine; a barber, the spinning-machine; a weaver the mule; a pitman perfected the locomotive;—and working men of all grades have, one after another, added to the triumphs of mechanical skill.

By the working man, we do not mean merely the man who labors with muscles and sinews. A horse can do this. But *he* is pre-eminently the working man who works with his brain also, and whose whole physical system is under the influence of his higher faculties. The man who paints a picture, who writes a book, who makes a law, who creates a poem, is a working man of the highest order,—not so necessary to the physical sustenance of the community as the ploughman or the shepherd; but not less important as providing for society its highest intellectual nourishment.

—From "Smiles on Thrift."

Man suffers for his deeds; crime finds out its author, and the guilty is overwhelmed by his own acts unless he repents.

POETRY

"THE GATE OF HEAVEN."

BY G. W. S.

"And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven."—GEN. xxviii, 17,

As Jacob slept at even,
On a pillow made of stone,
He dreamed a glorious vision,
For God in His glory shone.
And a ladder reaching upward,
Prepared a glorious way
For angels, who descended
In all their bright array.

And God himself above it,
Declared his precious word,
And promise gave to Jacob
While he with wonder heard.
"I am the God of Isaac,
And Abraham, my friend,
The land whereon thou liest
Is thine, world's without end!"

"Thy seed no man can number,
And soon shall spread abroad,
Both West and East, from North to
South,

Thus saith the Lord thy God!
And I am with thee ever,
To bring thee back again,
For verily my promise
Shall not be heard in vain!"

"And I will ever guard thee
Wherever thou shalt go,
E'en through the darkest future
My mercy I will show!"

For I am thy Protector
Thy Father and thy Friend,
To see thee through the shadow,
And save thee to the end!"

Then Jacob soon awakened,
And filled with sacred fear,
He thus his feelings uttered,
"I know that God is near!
This place is great and dreadful,
It is His house I see,
This is the gate of Heaven
'Tis opened now to me!"

He then did make a pillar
And oil he poured thereon,
And called the city BETHEL
For what the Lord had done.
And thus our father Jacob
By Heavenly vision found
The road to life Eternal,
And scaled it round by round.

The key was thus imparted
To one of chosen race,
By Him whose gracious presence,
He then saw face to face.
And learned the way of wisdom
To which the Saints must bend,
Who have "eternal increase
And Kingdoms without end."

The address of the London Conference House has been changed from 10, Dorset Street, to 10, Dorinda Street, Bride Street, Liverpool Road, Islington, London, N.; Dorset Street having been renamed Dorinda Street.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORINDA STREET,
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 31, Vol. XLIII.

Monday, August 1, 1881.

Price One Penny

THE OLD FOLKS' EXCURSION, 1881.

[CONCLUDED FROM PAGE 468]

Supt. L. Monch, in the name of the Sunday Schools of Ogden, and as a token of their appreciation of the services of Bishop Hunter, presented that gentleman with a handsome testimonial. It consists of a large framed memento, containing the portraits of the Prophet Joseph Smith, who occupies the head of the group, President Brigham Young to the right, President John Taylor to the left, and Bishop Edward Hunter below. At the top, at either corner, are the Book of Mormon and Doctrine and Covenants. Below are the following words, and some verses by Sister E. R. Snow Smith, the whole, with the exception of the portraits which are photographs, being beautifully executed with the pen by Professor A. J. Phelps:

Testimonial to Bishop Edward Hunter, presented in behalf of the Sunday Schools of Ogden City, on the 22nd of June, 1881, being the 88th anniversary of his birthday, when he visited Ogden with the Old Folks' Excursion. This presentation

is tendered as a token of affection and esteem, in which the faithful veteran, to whom it is made, is held by the donors. The world at large hold up the lives of their great men, that the young may follow their illustrious footsteps. The Church of Jesus Christ of Latter-day Saints can proudly do the same, furnishing some of the brightest examples that grace the pages of history. Among the individualities that will be thus presented, Bishop Hunter will always find a prominent place. His purity and simplicity of character and untarnished integrity, should be never-failing objects of emulation by the youth of Israel. May the God of our fathers bless him forever.

To the Presiding Bishop EDWARD Hunter, on the 88th Anniversary of his Birthday.

Hail, our worthy, aged Bishop,
On your Anniversary,
You have won unfading laurels,
Thro' your staunch integrity.
Rich in gifts of grace and wisdom—

With celestial light imbued,
By supernal beams of knowledge,
From th' Eternal Source of Good.

Our first Prophet loved you dearly—
Well your sterling worth he knew;
He in holy bonds of friendship,
Still retains his love for you.
Your large heart, with gen'rous impulse,
Unrestrained by selfish greed,
From your ample store, imparted
Freely to the Prophet's need

When unhallowed persecution,
Waged against the Saints of God,
You, unflinching and undaunted,
Firmly as a bulwark stood.
Men of trust—of faith and courage,
When the sky was dark and drear,
Were esteemed most choice and precious,
By our noble, martyr'd Seer.

You have blessed the lonely widow—
Soothed and cheered the orphan's heart;
You, with kindness, faith and patience,
Have performed a brother's part.
As a fond and loving father,
You alleviate distress—
When officially presiding,
You decide in righteousness.

You have made a noble record,
Filled with useful service here,
Where the name of Edward Hunter,
Many "hearts and homes" hold dear.
You have reached a mark of honor,
Far above all earthly fame—
You require no sculptured marble
To immortalize your name.

The following verses were composed
by one of the old folks, a lady too
retiring to have her name mentioned
as the author:

All hail to Father Hunter,
Whose birth we celebrate,
His useful life has been prolonged
To the age of eighty-eight.
The good Book says the age of man
Is three-score years and ten,
If he attains to four-score years,
His days are grief and pain.

We rejoice to meet our President,
And all the brethren here,
We know they come to bless us,
And give us words of cheer.
May the Spirit of Elijah's God
Rest mightily on them,
That they may stand as saviors
Among the sons of men.

We're glad to meet our aged friends
Within this shady grove;
We hope to spend the day with them
In harmony and love.
Gray hairs a crown of glory are,
If sound in wisdom's ways;

Oh, Father! bless each hoary head,
And lengthen out their days.

We thank our friends and brethren
Who brought us to this place,
Where we can join in song or dance,—
Perchance we'll have a race.
We've left our aches and pains behind,
Rheumatics all forgot,
And we thank the God of Joseph
For this our happy lot.

To our kind friends of Ogden
We have a word to say,
We will return, with interest,
The favors of to-day.
The project soon will be a blaze,
Which now is but a spark—
We hope ere long to welcome you
In Salt Lake City Park.

Three cheers for Father Hunter,
Whose birth we celebrate—
We fain would keep him with us
Till he be ninety-eight.
May kindly greetings, year by year,
Still lengthen out our days,
And heaven's choicest blessings fall
Upon the silver greys.

Bishop Hunter responded, with
thanks and good wishes, when Presi-
dent John Taylor said:

"I am very happy to meet with you
on this occasion, in commemoration
of the birthday of brother Hunter,
with whom I have been acquainted
for many years. He is a man of inte-
grity and faithfulness, and we delight
to honor him. I am also pleased to
meet so many aged brethren and
sisters, with many of whom I been
familiar for a number of years. We
are all hastening along towards the
great change that must come. The
hoary head is honorable, if attained in
righteousness. It is on righteousness
and and truth that we base our hopes.
The Lord honored Abraham, and why?
Because he knew him and knew that
he would command his children and
his household after him that they
should keep the ways of the Lord. We
must follow this illustrious example.
I am pleased at this testimonial coming
from the children of the Sunday
school, it is a token that they are
being trained to fear God and keep
his commandments. I am glad that
they, with their teachers, had it in
their hearts to get up this token of
their reverence for our venerable
Bishop. Let us all try to do what is

right under every circumstance, and let the old teach the young the ways of righteousness that they may walk therein all their days, so that when we are through with the affairs of this world we may secure an exaltation in the kingdom of our God. God bless you and help us so to do. Amen.

An attempt was then made to clear a space in front of the stand for the oldest people in the company but the crowd and pressure were too great to effect it. Presents of silver medals were then made to Mrs. Mary Ann White, of Ogden, aged 89; Wm. Davis, (blind) of Brigham City, aged 87; Erastus Bingham, of Lynne, 83; Sabra Eldredge, of Farmer's Ward, 87; Samuel Chandler, Willard City, 81; Susanna Garrett, North Ogden, 82. The medals were suspended from a blue silk ribbon, which was placed around the neck of the recipient.

The oldest man present, John Wilson (sometimes called Father Wilding), of the 17th Ward, 98 next October, received a \$5 gold-piece and a huge plug of tobacco—as he is a user of the weed.

The oldest lady present, Susanna Livesage, of the 17th Ward, 98 next September, was given a \$5 gold-piece, some beautiful artificial flowers made by an Ogden lady, and a sunshade.

Thomas Edwards, of Ogden, 89, received a silver cup and a bottle of wine.

Rachel Middleton, of Ogden, 86, and Margaret De Saules, of Lynne, 88, were awarded a parasol.

The oldest woman in Plain City, Hannah Peterson, was given a fine teapot.

It was stated that brother Wm. Falconbridge, of the 17th Ward, was over 100 years old, but was not able to be present.

The oldest lady present that had pulled a handcart over the plains, proved to be Catherine Wilson, of the 20th Ward, aged 78; she received a dress pattern.

John Morris of 11th Ward, 84, a package of tea and bottle of wine.

Mrs. Gibbons of Ogden, 83, received a dress pattern.

Mrs. Ann Moss of 11th Ward, hav-

ing had 21 children, was given a dress pattern.

Hon. Lorin Farr was awarded a set of Church Works (donated by President Geo. Q. Cannon) as the man present, the father of the greatest number of children—39.

Any man over 60 that could spell Nebuchadnezzar was entitled to a dollar. One old gentleman said, "Two pairs of slippers and one pair of shoes spells, Nebuchadnezzar the King of the Jews," and received a prize.

A number of canes, parasols, dress patterns, packages of coffee and tea, etc., were distributed to worthy old people.

Brother George Goddard, on behalf of the committee, returned thanks to the people of Ogden for the handsome manner in which they had received the old folks. From President Perry down everybody had done nobly. He hoped to acknowledge them well next year, when their presence would be desired, he expected, in the new Park, Salt Lake City. He prayed that God would bless them a hundred fold.

The time having expired, the Foster choir sang "Auld Lang Syne" and the benediction was pronounced by President Geo. Q. Cannon.

The party was then conveyed to the depot, the work causing some delay because of the large number of vehicles and the dust in the lane, which was unavoidable, and all being safely placed on board, at 5.15 the train started on the return trip. On the way refreshments, music, etc., helped to while away the time, and all arrived safely at 7.15; the old people standing the journey splendidly.

The committee are deserving of high commendation. They are Bishop Edward Hunter, George Goddard, C. R. Savage, Wm. Naylor, Wm. Edgington, Wm. Naylor, W. L. Binder and John Kirkman. They planned everything admirably and succeeded as usual, perfectly. Brother Savage was, as on former occasions, continually on the alert, and full of life and kindness, and brother Goddard also.

The only accident that happened was at the Grove, when brother A. Smith, a member of the choir, a young

man of the 7th Ward, badly sprained his ankle. Everything else passed off agreeably, and without a jar, a jangle or a complaint.

God bless the old people, and may

the rest of their days be as pleasant as that on which they passed the excursion in their honor in the year of grace eighteen hundred and eighty-one!

DOUBT.

One of the most stupendous difficulties which people have to contend with in this life is doubt. It is doubt which keeps many from hearkening to the sound of the Gospel, and from embracing it when they do hear it. They doubt either the veracity of the preacher, or his judgment, or his candor, or his motive, or something which debars them from a full acceptance of his message. When the Prophet Joseph declared that he had seen a vision, his word was doubted by most people. Some thought he was deceived, others that he was an impostor; but a few suffered their minds to dwell upon his testimony, and became convinced he had spoken the truth. Some of these embraced his doctrines, and in turn bore testimony of the truth to others. Some doubted at first, but were afterwards convinced, and rendered obedience.

Doubt prevented Saul of Tarsus from receiving the Gospel at first, and made him think he was doing God service by persecuting the Saints. Doubt caused Zacharias to be stricken dumb when the angel promised him a son in his old age. Doubt prevented Peter from walking on the water, for Jesus caught him as he was about to sink and said, "Wherefore did'st thou doubt?" 'Twas this demon of doubt that caused the afflictions in the wilderness. The Israelites said, when the Prophet was receiving revelation on Sinai, "As for this man Moses, we know not what has become of him, make us a golden calf, that we may worship it." Doubt caused the world to reject Noah and his warning. Doubt caused Eve to eat the forbidden fruit, notwithstanding the words, "in the day that thou eatest thereof, thou shalt surely die." Satan tempted her to doubt the word of the Lord. Doubt caused Sarah to laugh when the angel predicted that she should

bear Isaac, and brought her under rebuke. Doubt caused Lot's wife to be changed into a pillar of salt, when she turned and looked towards Sodom. Doubt prevented the Jews from accepting the Prophet's message concerning the Babylonish captivity, and they failed to repent and were taken captive. Doubt caused the Jews to reject and crucify the Savior. Doubt prevented their accepting the testimony of the Apostles concerning his resurrection. These servants of God testified to having seen and conversed with him, but the world doubted their statements. Doubt sent Judas into the apostate's grave, snote Korihor with dumbness, and has turned the hearts of many against their "first love" for the truth, in all ages. And it is doing its fearful work to-day. Skepticism is stalking abroad in the land. Men doubt the words of inspiration uttered by Apostles and Prophets. They doubt the Scriptures of Divine Truth. Some even doubt the existence of a Supreme Being. They doubt the writings of the ancients, and disbelieve the statements of those who testify of present revelation.

Why is all this the case? Because Satan is the author of doubt, as God is the Author of Faith, and it seems much easier to follow evil than good. People fall into error, but they have to climb for truth. By faith men are to be saved, but the Apostle says, "he that doubteth is damned!" Above all should the Saints seek to avoid doubt, by living in the full faith of the Gospel. "Resist the Devil and he will flee from you," seek for strength to overcome doubt, and trust in God "nothing doubting," and He will protect you whatever may betide. Abraham did not doubt, and the ram was caught in the thicket, that Isaac might be saved. Noah did

not doubt, and he built the ark, and was preserved therein. The brother of Jared did not doubt, and God refrained from confounding his language, and conducted him to the chosen land! Daniel did not doubt, and the mouths of lions were closed for his deliverance! The Hebrew children did not doubt, and the flames did not consume them! Joseph Smith did not doubt, and he obtained the plates and translated the Book of Mormon therefrom! Brigham Young did not doubt, and he pioneered the way to the place of gathering in the tops of the mountains, as the Prophets had foretold!

"But," says one, "how am I to discard doubt, and believe what does not come to me naturally as truth?" There is a God who is ever ready to "give wisdom liberally," if we ask him! He will show us how to live, what to accept and what to reject, if we will trust him! The Saints have an unerring guide in these things, for they possess the Holy Spirit, or should do so, which testifies to the things of God, and if their faith is tried at any time, they can seek for greater light from him who is the Fountain of it, and thus be led onward and upward to perfect knowledge, wisdom and intelligence.

There is an effectual way to drive the demons of doubt and skepticism from the path marked out for us by the revealed will of God, and that is to faithfully and unflinchingly live up to the principles of righteousness contained in the Gospel, and valiantly face the foe with the weapons of the

Spirit, rebuking him in the all-powerful name of Jesus, when we are tempted to forsake the path of right, or yield to any evil allurements. Avoid reading skeptical works, whether scientific or otherwise. Be chaste as ice,—virtuous in thought, word and action,—honest in motive,—benevolent and charitable to all men, and then, with prayerful heart, stand firmly on the rock of honest conviction to the truth, and rebuke with power all temptation to forsake it! There is something grand in overcoming evil;—there is a fund of real joy in resisting temptation! As truth is not always at first palatable, so the path of right may appear oft-times strewn with the thorns of difficulty. It may be surrounded with dangers, but there is no danger to him who walks it in faith. And we shall some day rejoice exceedingly that we have crushed the viper of sin, hurled doubts behind us, and clung to the iron rod of God's saving truth to the end. And we will recall with happiness the time when we slew the lion of temptation in our path, and the more vigorous the required effort, the greater will be our satisfaction. Let us remember there is a God who rules in our affairs, and whose all-seeing eye penetrates into the very soul of man; and that discerning the motives of our hearts, He will at last crown the faithful and victorious with peace, while the doubtful and disobedient will be shut out from his presence, for they are the "fearful and the unbelieving."

THRIFTY ECONOMY.

Having said so much of the importance and the necessity of industry, let us see what uses are made of the advantages derivable from it. It is clear that man would have continued uncivilized but for the accumulations of savings made by his forefathers,—the savings of skill, of art, of invention, and of intellectual culture.

It is the savings of the world that have made the civilization of the

world. Savings are the result of labor; and it is only when laborers begin to save, that the results of civilization accumulate. We have said that thrift began with civilization: we might almost have said that thrift produced civilization. Thrift produces capital; and capital is the conserved result of labor. The capitalist is merely a man who does not spend all that is earned by work.

But thrift is not a natural instinct. It is an acquired principle of conduct. It involves self-denial—the denial of present enjoyment for future good—the subordination of animal appetite to reason, forethought, and prudence. It works for to-day, but also provides for to-morrow. It invests the capital it has saved, and makes provision for the future.

"Man's right of seeing the future," says Mr. Edward Denison, "which is conferred on him by reason, has attached to it the duty of providing for that future; and our language bears witness to this truth by using, as expressive of active precaution against future want, a word which in its radical meaning implies only a passive foreknowledge of the same. Whenever we speak of the *virtue of providence*, we assume that fore-warned is fore-armed. To know the future is no virtue, but it is the greatest of virtues to prepare for it."

But a large proportion of men do not provide for the future. They do not remember the past. They think only of the present. They preserve nothing. They spend all that they earn. They do not provide for themselves; they do not provide for their families. They may make high wages, but eat and drink the whole of what they earn. Such people are constantly poor, and hanging on the verge of destitution.

It is the same with nations. The nations which consume all that they produce, without leaving a store for future production, have no capital. Like thriftless individuals, they live from hand to mouth, and are always poor and miserable. Nations that have no capital, have no commerce. They have no accumulations to dispose of; hence they have no ships, no sailors, no docks, no harbors, no canals and no railways. Thrifty industry lies at the root of the civilization of the world.

Look at Spain. There, the richest soil is the least productive. Along the banks of the Guadalquivir, where

once twelve thousand villages existed, there are now not eight hundred; and they are full of beggars. A Spanish proverb says, "El cielo y suelo es bueno, el entresuelo malo"—The sky is good, the earth is good; that only is bad which lies between the sky and the earth. Continuous effort, or patient labor, is for the Spaniard an insupportable thing. Half through indolence, half through pride, he cannot bend to work. A Spaniard will blush to work; he will not blush to beg!

It is in this way that society mainly consists of two classes—the savers and the wasters, the provident and the improvident, the thrifty and the thriftless, the Haves and the Have-nots.

The men who economize by means of labor become the owners of capital which sets other labor in motion. Capital accumulates in their hands, and they employ other laborers to work for them. Thus trade and commerce begin.

The thrifty build houses, warehouses and mills. They fit manufacturing with tools and machines. They build ships, and send them to various parts of the world. They put their capital together, and build railroads, harbors and docks. They open up mines of coal, iron and copper, and erect pumping engines to keep them clear of water. They employ laborers to work the mines, and thus give rise to an immense amount of employment.

All this is the result of thrift. It is the result of economizing money, and employing it for beneficial purposes. The thriftless man has no share in the progress of the world. He spends all that he gets, and can give no help to anybody. No matter how much money he makes, his position is not in any respect raised. He has none of his resources. He is always calling for help. He is, in fact, the born thrall and slave of the thrifty.—From "*Smiles on Thrift*."

True nobility and worth are only to be found amongst a few, but their opposite amongst the many; for there is not one man of merit and high spirit in a hundred, while there are many destitute of both to be found everywhere.

MEN WANTED.

The great need of the present day and age is men ; men who are not for sale ; men who are honest, sound from centre to circumference, true to the heart's core ; men who will condemn wrong in friend or foe, and in themselves as well as others ; men whose consciences are as true and steady as the needle to the pole, who will stand for the right if the heavens totter and the earth reels ; men who can tell the truth, and look the world and the devil right in the eye ; men who neither brag nor run ; men who neither flag nor flinch ; men who have courage without shouting to keep it up ; men in whom the current

of everlasting life runs still, deep and strong ; men who will not fail nor be discouraged till judgment be set in the earth ; men who know their message and tell it ; men who know their places and fill them ; men who know their own business and mind it ; men who will not lie ; men who are not too lazy to work, nor too proud to be poor in order to be honest ; men who are willing to earn what they eat, and wear what they have paid for ; and last, but not least—men who are willing "to do what they would that others should do unto them."—*Selected.*

Knowledge is more precious than gold. There is hardly anything that people will not part with for money, but we never knew any person who would be willing to be deprived of his knowledge and become ignorant for any price. This shows the superlative value which all persons put upon the knowledge which they have in their possession. Knowledge is a treasure at once priceless and imperishable. Strive to be rich in knowledge. A man gets more than the value of whatever he gives in exchange for learning.

EXCELLENCE — Incompetent, inferior, inefficient workmen are plentiful everywhere ; they are always seeking, and never sought, always complaining of their hard lot, and never imagining that they have brought it upon themselves. An incapable statesman is no more valuable than an incapable carpenter ; a third-rate architect can no more obtain confidence and respect than a third-rate shoemaker—indeed in proportion to the importance of his labors will be the dissatisfaction showered upon him. The demand for excellence was never so great and pressing as it is to-day, and whoever can bring it will be warmly welcomed and highly valued, whatever be his department of labor. But inferior work will always be begging, and they who offer it will speedily become the ciphers of the community.

FROM WITHIN OUTWARDS.—Nothing is more common than to feel sure that we could do something worth doing had we only certain advantages or opportunities. If the boy could only go to college, if the young man only had capital to start a business, if the mechanic had better tools, if the physician had a larger practice, if the mother of a family could command a higher style of living, or could secure more faithful service, then would the world see how scholarly was the lad, how enterprising the merchant, how skilful the mechanic, how wise the physician, how perfect the housekeeper ! Meantime, as they labor under such disadvantages, it hardly seems worth while to try. The truth is that all these higher advancements are far more dependent upon what a man or a woman works out of him or herself by personal industry, energy, perseverance, and determination than upon any of the external props that they long to lean upon. If a man resolves to do without them, they may perhaps, if needs be, become friendly aids ; but, if he hangs all his hopes upon them, they will fail him, even though he secures them. It is from within, from a man's own resolute will and active endeavours, that he must succeed, if at all. Then alone can every outward advantage bring to him its real value.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 1, 1881.

VIEWS CONCERNING ZION.

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SOME people are ever foreboding evil concerning the future, and of this class are those who regard the trials surrounding a migration to Utah as next to insurmountable, while others again suffer their ideas to become inflated with impossible theories, and seem to be enchanted with purely speculative anticipations concerning the home of the Saints on the American Continent. While we are desirous that none should be discouraged in respect to the gathering place appointed by the Lord in "the tops of the mountains" we are averse to any person imbibing erroneous impressions, or any idea tending to an over-estimation of the country, or the condition of the Saints who have made it their home. It must be remembered that the Territory of Utah is comparatively a newly-settled part of the continent. Our first settlers went there in 1847, and while the progress of the Territory has been marked, considering the brief time since its first settlement, we are not to suppose that a just comparison can be made with places which have been under the hands of municipal improvement for centuries. Again, the country itself, as has been often stated, was at first a very forbidding one, and as is also truthfully said, "is not fit for anybody but Latter-day Saints." Even at the present time, notwithstanding the rapid strides she has made, and the general prosperity of her people, Utah is not an attractive locality, in many respects, for those who emigrate simply for worldly aggrandizement. There are many parts of the United States where greater fertility abounds, and more natural advantages can be obtained; and where speculators as well as husbandmen could more readily acquire wealth. In fact, it is a very poor field for speculation, and not better than many others for general money-making, except for those who are willing to work at whatever they may find to do, and trust in God to give them the fruits of their labors. True there are many fine buildings, and the Saints generally have comfortable homes, but it has been through great effort and in the midst of hardship that these desirable results have been attained. And perhaps the same energy in other parts of the country would have been much more amply rewarded, owing to their facilities as regards location and fruitfulness of soil.

Still we willingly admit it is a better country, as is any part of America, than England for a working man,—wages being higher, and employment generally more plentiful. Especially is it adapted to mechanics, for it is a grow-

ing country. There are houses to build, bridges to construct, temples to rear, and the various requirements of new cities, towns and villages to supply. Machinery and railroads are also increasing. Hence the man who goes with the determination to help "build up Zion with his hands and head, and is endowed with a due proportion of "the faith once delivered to the Saints," is pretty sure to get along, and will generally like the country. While the man who imagines everything is prepared for his reception on a grand scale, and who deems his labors at an end when he leaves Babylon,—or that he is going to Zion to "rest," will, in the very nature of things, be disappointed.

When the Saints gather, they should go with the understanding that it is to help "build up Zion," and not to criticize the labors and short-comings of those who have preceded them. They do not go for the purpose of "seeing what the country is like" either, but because it is the place appointed, and it is their duty to make it their home, and to help beautify it accordingly. They do not go there to find fault because it is not further advanced, but to help push forward the interests of God's work as they may be required by his inspired servants. They do not travel that distance to see if the Saints are all perfect, because they must know that they are not before leaving this country. Hence there is no necessity to write back and inform their friends in Babylon that they are disappointed in this regard. The Saints do not lay claim to perfection yet, in Zion or anywhere else, and many, we are sorry to say, carry Babylon with them, which renders speedy progression an uphill work to a great extent. The fact is, as before stated, it is only a gathering place for the Saints,—a place where they can be comparatively free from persecution, and the diseases and contaminating evils of the old world, where by honest industry and good management they can obtain a fair livelihood for themselves and families, educate their children, and lay by something for old age, while they learn more perfectly "the ways of the Lord," and contribute towards the advancement of his cause;—where they can enjoy the privilege of congregating in large bodies for public worship, hear from time to time the voices of the First Presidency, Twelve, and other leading servants of God, associate with those of their own faith, and help sustain the work of the Father in a more direct and substantial manner than is possible in their scattered condition. They can, when proved worthy, receive the blessings for themselves and their dead friends in the Temple at St. George and others now rearing, obey the higher laws of the Gospel as made known to them from time to time, and prepare themselves, by faithfully living the religion of Jesus Christ, for the coming of the Lord to reign with his people. Meantime they will be preserved in the fastnesses of the Rocky Mountains, from the judgments which are speedily going forth among the ungodly on other parts of the earth, and thus by fulfilling the commandments of God, will reap the rewards both spiritual and temporal, which flow from humble obedience to His laws, and faithfulness to His Gospel.

AT NEW YORK.—By letter from Elder Roskelley, we learn that the June Company of Saints arrived in New York on the seventh of July, and were safely embarked on the Railway cars on the eighth. The health of the company was good, and the ship's officers had exercised great care and kindness towards the Saints on the voyage.

STOCKTON-ON-TEES CONFERENCE—A Conference will be held in the Temperance Lodge Room, Tennant Street, Stockton-on-Tees, on Sunday, August 7, 1881, at which President Carrington, and several other Elders are expected to be present.

Meetings at 10.30 a.m., and 2.30 and 6 p.m.

CORRESPONDENCE.

REPORT FROM BRISTOL.

Crewkerne, July 19, 1881.

President A. Carrington.

Dear Brother,—As you have not received a word from this part of the Lord's vineyard for a length of time, I thought perhaps a few lines would not be considered out of place.

I am pleased to report the Conference in a fairly healthy condition, with few exceptions. Brother Gardiner has recently visited the lower part of the Conference as far as Devonport. He found the Saints enjoying the Spirit of God, and ready to listen to the counsel he had to impart for their guidance and benefit. He baptized several whilst on that tour, and two brethren have been baptized at Devonport by the local Priesthood since his return.

Brother A. Alder and myself have also visited the north part of the Conference as far as Cheltenham, where we found the Saints desirous of doing their duty and practicing in their lives the counsel and instructions which they receive from the servants of God.

Brother Gardiner and myself recently visited Weston-super-Mare, where we baptized nine new members, eight of them of one family, who recently became acquainted with the revealed will of the Lord,

and being perfectly convinced of its truth after a thorough investigation of the doctrines, have embraced them, and intend going out with the next company, if they can possibly settle up their business by that time. There are also several others making preparations to go by that company.

We feel encouraged to go on in the discharge of our duties, as we can see, though our efforts may be feeble in scattering the seeds of truth in our path, it is not altogether in vain, for some of it falls in the hearts of the honest and bears fruit in due time. This is the class that is willing to abandon the old beaten track of their forefathers, and accept the truths of heaven as they come through God's inspired servants, whom he has raised up in these latter days. I find that those who are alive to their interests and are enjoying the Spirit of God, are eagerly waiting and watching for the rays of light which beam forth through the STAR. It shows them the way in which they ought to walk, and inspires them with a desire to flee from these lands of wickedness, and gather with those who want to serve God in our Mountain Home.

Praying the Lord to bless you and the brethren in the Office, I remain, with kind love,

Your brother in the Gospel,

MARK BEAZER.

EXPERIENCES OF MISSIONARY LIFE.

On November 7th, 1879, I landed in Liverpool, having been called on a mission to England. I received my appointment to labor in the Liverpool Conference, under the direction of President J. L. Bunting.

After a brief visit to my relatives, I entered upon my labors in the ministry, with zeal, and spirit, conscious of my own weakness, but trusting in the God of Israel for his divine assistance.

Myself and Elder J. W. Vickers, a very genial, worthy and exemplary young man, were assigned to the Wigan district. Armed with a good supply of the printed word, we sallied forth, determined by the blessing of God, to at least faithfully warn the people. Never shall I forget our labors in tract distributing, the varied receptions, and different kinds of spirits we met with, as we passed from house to house.

In our travels, we find many of the people are so wedded to the false traditions of their progenitors, that they have become sacred to them by age and popularity, and no amount of reasoning will induce them to consider the pure unadulterated truths of the Gospel, as contained in the Scriptures and in the works of the Church. Sometimes we meet some of the more reflecting, who readily receive our tracts and appear to manifest an interest in perusing their contents, and openly declare that the principles they set forth are far in advance of anything they ever read or heard before. Some are afraid if they open their houses for preaching the Gospel they will be turned out of doors by the Landlord, others fear they may incur the displeasure of their employers or sacrifice interests of a pecuniary character yet we find some in the course of our travels who will open their houses, not counting the cost, or fearing the consequences. We find as a rule that when we have succeeded in obtaining a place in which to hold meeting and can thus bring the people together where they can hear the truth concerning us, and the Spirit of the Lord is poured out richly upon the speakers and the hearers, a great deal of prejudice is allayed, and the sympathies of the people are enlisted towards us; and if they are honest seekers after truth they will be convinced that we have and do preach the truth, and as a general thing they receive and embrace the same. The experience of the writer is that many who have been induced to attend our meetings have been most agreeably surprised when they have seen the way we conduct them, and the spirit of peace which pervades them, and have evidently enjoyed themselves under

its influence. Some have given expression to their feelings in the following utterances. "I am satisfied the truth has been spoken." "I have been much interested and shall certainly come again." "I think it very good of you to come and preach to the people under the circumstances you do," knowing that we labor without salary. Others say, "we could have sat and listened much longer, we felt so interested," and still others—"we never heard any of our ministers that we liked better." But they have been so long accustomed to that deceptive doctrine so universally proclaimed throughout Christendom to day by uninspired men, that a mere "*belief in Christ*" is all that is necessary to salvation," and that it "matters not what Church you belong to if you are only sincere," that it is hard for the people to free themselves from the influence of such false teachings and take hold of the practical doctrines of the Gospel as laid down in the Scriptures. As said by one before me, "it requires an honest heart, an independent mind and a firm reliance upon Jehovah, to embrace an unpopular truth, to combat the errors of ages and stand up against the torrent of lies and persecution, with which the Latter-day Saints are constantly assailed."

It certainly requires considerable moral courage and the spirit of their mission and priesthood resting richly upon the Elders of Israel, to prosecute their labors unceasingly and with patience among the people, under the circumstances by which we are surrounded. Still we press on, for "we know in whom we trust." And notwithstanding there is much to contend with at times of a discouraging nature, yet we know that God lives, and that he has spoken from the heavens in these last days, and clothed us with authority to preach the everlasting Gospel to the children of men, "for a witness that the end may come." And the writer can bear testimony that God does and will provide for his servants who are faithfully laboring in the ministry, which has been wonderfully exemplified in his own experience during his ministry in this land as a herald of salva-

tion. Strangers, unaccountably to themselves, have been induced to feed and lodge the servants of the Almighty while in the prosecution of their labors, and they have invariably felt blessed in so doing. And I can also bear testimony that myself, with my traveling companion, Elder J. W. Vickers, have been directed by the inspiration of the Holy Ghost to visit places entirely strange to us, where

we have found people prepared to receive the Gospel. This was beautifully illustrated in the case of what is now known as the Ashton Branch.

May the Lord bless and inspire his servants in these lands to "lift their voices and spare not" in proclaiming the everlasting Gospel, and warning the people of the coming of the Lord.

R. F. GOULD.

THE TWELVE APOSTOLIC JUDGES.

ST. JUDE.

We find this Apostle is mentioned in Scripture by the names of Jude and Judas (not Iscariot), also as Thaddeus, surnamed Lebbeus. In Matthew and Mark he is named among the Apostles as Thaddeus, and in Luke vi, 16, he is called Judas, the brother of James,—the name of Judas Iscariot—"which also was the traitor,"—being given in the same verse as another of the Twelve. He is also called "Judas the brother of James" in the Acts of the Apostles, i, 13, being named as one of the "Eleven" who "continued with one accord in prayer and supplication."

There is no mention in Scripture of the individual calling of this Apostle to follow Christ, but we find him mentioned with the Twelve in various places as one of their number; and in Luke vi, in the account given of Christ choosing twelve out of his disciples, and calling them "Apostles," we find his name as before recorded, in verse sixteen. In John xiv, 22—26, we find the following incident, when Jesus was speaking of manifesting himself to them that love him, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which

sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This is the Apostle who wrote the General Epistle of Jude, consisting of only one chapter, but which is remarkable, in that it contains a quotation from the prophecy of Enoch, nowhere else recorded in the Bible: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (verses 14, 15). He also records the fact of Michael, the archangel, contending about the body of Moses, in verse 9: "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Paulinus the historian, says this Apostle labored in Lybia. But it is also known that he first traveled in Judea and Galilee, also through Samaria to Idumea, and also went to the cities of Arabia and neighboring parts; and afterwards to Syria and Mesopotamia. Some writers unanimously declare that he also labored in Persia where

he was "cruelly put to death;" having reproved the superstitious rites and customs of the Magi;" which very likely excited a hot persecution. If these accounts be true, as in all probability they are, then we may record one more martyrdom among the chosen Apostles of the Lord; all of

whom seem to have been destined to drink of the cup of sorrow and persecution, which had been partaken of by the Savior of the world, who had in view of these things, promised them thrones of power when He should come in His glory.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER IX.

ATTENDING SCHOOL—MARRIAGE—IMPRESSED TO TAKE A MISSION TO FOX ISLAND—ADVISED TO GO—JOURNEY TO CANADA—CASES OF HEALING—JOURNEY TO CONNECTICUT—MY BIRTHPLACE—MY MOTHER'S GRAVE—BAPTIZE SOME RELATIVES—JOINED BY MY WIFE—JOURNEY ON FOOT TO MAINE—ARRIVAL AT FOX ISLAND.

Having returned from my Southern mission in the autumn of 1836, in company with Elders A. O. Smoot and Jesse Turpin, I spent the following winter in Kirtland. During this time I received my endowments and attended the school of Professor Haws, who taught Greek, Latin and English grammar. I confined my studies mostly to Latin and English grammar.

This winter and the following spring, in some respects, may be regarded as one of the most interesting periods of the history of the Church, when we consider the endowments and teachings given in the temple, and the great apostasy which followed.

I was married to Miss Phoebe Whitmore Carter, on the 13th of April, 1837, and received my patriarchal blessing under the hands of Father Joseph Smith, the Patriarch, two days later.

I felt impressed by the Spirit of God to take a mission to the Fox Islands, situated east of the Maine shore, a country I knew nothing about. I made my feelings known to the Apostles, and they advised me to go.

Feeling that it was my duty to go

upon this mission, I did not tarry at home one year after having married a wife, as the law of Moses would have allowed. On the contrary, I started just one month and one day after that important event, leaving my wife with Sister Hale, with whom she expected to stay for a season.

I left Kirtland in good spirits, in company with Elder Jonathan H. Hale, and walked twelve miles to Fairport, where we were joined by Elder Milton Holmes. There we went on board the steamer *Sandusky*, and made our way to Buffalo, and proceed thence to Syracuse, by way of the Erie Canal. We then walked to Richland, Oswego Co., N. Y., where I met my two brothers, whom I had not seen for several years.

After spending one night there, we continued our journey to Sackett's Harbor, and crossed Lake Ontario on the steamer *Oncida*, to Kingston, Upper Canada, and from there also by steamer along the canal to Jones' Falls, whence we walked to a place called Bastard, Leeds County.

Here we found a branch of the Church, presided over by John E. Page and James Blakesly. We accompanied them to their place of meeting, and attended a conference, with them, at which three hundred members of the Church were represented.

Thirty-two persons presented themselves for ordination, whom I was requested to ordain, in company with Elder Wm. Draper. We ordained seven Elders, nine Priests, eleven Teachers and five Deacons.

We spoke to the people several times during this conference; and at

its close we were called upon to administer to a woman who was possessed of the devil. At times she was dumb, and greatly afflicted with the evil spirits that dwelt in her. She believed in Jesus and us as His servants, and wished us to administer to her. Four of us laid our hands upon head and commanded the devil in the name of Jesus Christ, to depart out of her. It was immediately done, and the woman arose with great joy, and gave thanks and praise unto God; for, according to her faith, she was made whole from that hour.

A child, also, that was sick, was healed by the laying on of hands, according to the word of God.

We walked thirty miles to visit another branch of the Saints at Leeds, where we met with John Gordon and John Snider. Here we held a meeting and bore our testimony to the people.

A Sister Carns here came to us and requested to have the ordinance for the healing of the sick performed for two of her children who were afflicted. One was a suckling child, which was laying at the point of death. I took it my arms and presented it before the Elders, who laid their hands upon it, and it was made whole immediately, and I handed it back to the mother entirely healed.

We afterwards laid our hands upon the other, when it was also healed. It was done by the power of God, in the name of Jesus Christ, and the parents praised God for his goodness.

After leaving the Saints in this place, we returned to Kingston, and crossed Lake Ontario in company with Isaac Russell, John Goodson and John Snider.

Brother Russel seemed to be constantly troubled with evil spirits, which followed him when he subsequently went upon a mission to England, where Apostles Orson Hyde and Heber C. Kimball, when administering to him, had a severe contest with them, as brother Kimball has related in his history.

Brothers Russell, Goodson and Snider continued with us to Schenectady, where they left us to proceed to New York to join Elders Kimball and Hyde to go upon their mission to England.

After leaving these brethren we traveled by rail to Albany, and walked from there to Canaan, Conn., where we found a branch of the Church, including Jesse and Julian Moses and Francis K. Benedict.

We held two days' meeting with the Saints in Canaan, and I ordained Julian Moses and Francis K. Benedict Elders.

After holding several meetings in the town of Colebrook, and visiting my half sister, Eunice Woodruff, who was teaching school there, I proceeded to Avon, the place of my birth. There I visited many of my former neighbors and relatives, and the grave of my mother, Bulah Woodruff, who died June 11, 1808, when twenty-six years of age. The following verse was upon her tombstone:

"A pleasing form, a generous heart,
A good companion, just without art;
Just in her dealings, faithful to her friend,
Beloved through life, lamented in the end."

At the close of the day I walked six miles to Farmington, where my father Aphek Woodruff, was living, and I had the happy privilege of once more meeting with him and my stepmother, whom I had not seen for seven years. They greeted me with great kindness, and it was a happy meeting.

After visiting with my father a day or two, I returned to Avon, where most of my relatives lived, and held meetings with them, and on the 18th of June, 1837, I baptized my uncle, Ozem Woodruff, his wife Hannah, and his son John, and we rejoiced together, for this was in fulfillment of a dream I had in 1818, when I was eleven years of age.

On the 15th of July I had an appointment to preach at the house of my uncle, Adna Hart. While there I had the happy privilege of meeting with my wife, Phoebe W. Woodruff, who had come from Kirtland to meet me and accompany me to her father's home in Scarborough, Maine.

Those who had assembled to hear me preach were relatives, neighbors and former friends. After meeting, we returned to Farmington to my father's home, where I spent the night with my father, step-mother, sister and wife. Elder Hale was also with us.

On the 19th of July, Elder Hale left us to go to his friends in New Rowley, Mass., and on the same evening I held a meeting in the Methodist meeting-house in the town of Farmington. I had a large congregation of citizens, with whom I had been acquainted from my youth. My parents, wife and sister attended the meeting. The congregation seemed satisfied with the doctrines I taught, and they requested me to hold another meeting; but I felt anxious to continue my journey, and on the 20th of July I parted with my father, step-mother and sister, and took stage for Hartford with my wife.

On my arrival at Hartford, not having money to pay the fare of both of us, I paid my wife's fare to Rowley, Mass., where there was a branch of the Church, presided over by brother Nathaniel Holmes, father of Jonathan and Milton Holmes, and I journeyed on foot.

The first day I walked fifty-two miles, the second day forty-eight, and the third day thirty-six miles, and arrived at Rowley at two o'clock, making 136 miles in a little over two-and-a-half days.

I spent eight days at New Rowley, holding meeting and visiting the

Saints, including the Holmes family, and left there on the 1st of August.

On the 8th of August, in company with my wife and Elder Hale, I visited my wife's father, Ezra Carter, and his family in Scarboro, Maine, it being the first time I had ever seen any of her relatives. We were very kindly received. My wife had been absent from her father's home about one year.

I spent eight days with Father Carter and household, and one day I went out to sea with Fabian and Ezra Carter, my brothers-in-law, in a boat, to fish with hooks. We caught 250 cod, haddock and hake, and we saw four whales, two at a time, it being the first time in my life I had ever seen the kind of a fish which is said to have swallowed Jonah.

On the 18th of August, 1837, I parted with my wife and her father's household, leaving her with them, and, in company with Jonathan H. Hale, started upon the mission that I had in view when I left Kirtland.

We walked ten miles to Portland, and took passage on the steamboat *Bangor*, which carried us to Owl's Head, where we went on board of a sloop which landed us on North Fox Island at 2 o'clock, a.m., on the 20th.
—*Faith Promoting Series.*

He cannot be a friend to any one who is his own enemy.

Be simple and modest in your deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.

OVERSIGHT.—A general and intelligent oversight is very different from petty and irritating meddling. The appreciative eye which discovers real merit and rewards it by increasing trust, which discerns unfaithfulness or slackness and visits it with just rebuke, is a potent influence to produce good and true work. Many of the steps in doing work, many of the methods by which it is done, may be judiciously left to the discretion of the agent; but to see to it that the work itself is well done, to show an intelligent and lively interest in it, to tolerate no unfaithfulness, and to show appreciation of all real excellence is the duty and to the interest of every employer.

SELF-CONTROL.—The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires. He who has acquired this habit, who can govern himself intelligently, without painful effort, and without any fear of revolt from his appetites and passions, has within him the source of all real power and of true happiness. The force and energy which he has put forth day by day and hour by hour is not exhausted, nor even diminished; on the contrary, it has increased by use, and has become stronger and keener by exercise; and, although it has already completed its work in the past, it is still his true and powerful weapon for future conflicts in higher regions.

Care preserves what industry gains. He who attends to his business diligently, but not carefully, throws away with one hand what he gathers with the other.

POETRY

THE STOPPING OF THE CLOCK.

[SELECTED.]

Surprising falls the instantaneous calm, The sudden silence in my chamber small; I, starting, lift my head in half alarm— The clock has stopped—that's all.	Companionship scarce recognised till gone, And lost in sudden sleep.
The clock has stopped! Yet why have I so found An instant feeling almost like dismay? Why note its silence sooner than its sound?— For it has ticked all day.	And so the blessings Heaven daily grants Are in their commonness forgot; We little heed what answereth our wants— Until it answers not.
So may a life beside my own go on, And such companionship unheeded keep;	A strangeness falleth on familiar ways, As if some pulse were gone beyond recall— Something unthought of, linked with all our days— Some clock has stopped—that's all.

DIED.

NEILSON.—At Glasgow, Scotland, April 29, 1881, of consumption, John Neilson, aged sixty-six years and eight months. Embraced the Gospel in the year 1868 in Glasgow.—“Deseret News please copy.”

EVANS.—At her home in the 20th Ward, Salt Lake City, on the morning of June 22nd 1881, Elizabeth Foster, wife of James Evans; aged 39 years. Deceased was born in Birmingham, England, October 31st, 1841.—“News.”

INFORMATION WANTED.—H. Thunnesen, Esq., writing from Gunnison, Sanpete County, on the 14th inst. states that in that settlement there lives a gentleman named Ole C. Nielsen, formerly of Stranby, Elling Sohn, Hjoring Amt, Denmark. He had a son named Niels Christian Olsen, who served as seaman on board a ship called a cuff or coof named *Dagero*, Holland built, and used this kind of ship years ago. They were rigged like a galliase. The Captain's name was Nielsen, and he was bound from Fredericksbavn, Denmark, for London, England. He arrived safe at London in 1862. The young seaman was born February 10th, 1846, and was sixteen years of age at the time the ship arrived in England. Since that time nothing has been heard from him or concerning him. His parents and other relations, now living at Gunnison, would be very glad to know his whereabouts, if living, or his fate, if otherwise.—“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON
LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 32, Vol. XLIII.

Monday, August 8, 1881.

Price One Penny

TRUE LIBERTY—WHAT IS IT?

—o—
“While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.—2 PETER ii, 19–22.

It is frequently the case that when people are endeavoring to persuade the Saints to forsake their religion, and become identified with the more popular institutions of the world, the principle of liberty is held up as a great boon to be obtained by such a course; and those who object to deserting the truth, are accused of submitting to a species of serfdom—a sort of slavery—which it is asserted must be hard to endure. It is also considered servile to obey the voice of inspiration, and it is claimed that we should “come out from under its influence if we would be FREE.”

It is surprising how little is really known about liberty in its true sense! In the first place, what is liberty? True liberty is the freedom to think, speak and act without restraint, as

far as may be compatible with righteousness, good order and the welfare of society! It is true there are various kinds of liberty defined by philosophers, lawyers and statesmen, such as national liberty, civil liberty, political liberty and religious liberty. All of these have their various special definitions and constructions, but each is subject to law, and is governed either by natural, social, civil, religious, national or other governmental policy. As for instance, a man who is said to enjoy “natural liberty,” must be free in every sense to do as he deems fit, without restriction of any kind—except the laws of nature, which are binding on every person that lives, and which we must all admit are as stringent as needs be, when we consider the consequences

of their violation. Then he who enjoys "civil liberty," must be naturally free in every sense, except as he may be abridged by the said laws of nature, and the restraints designed and instituted as being necessary for the safety and interest of society. Any restraint more than this borders on tyranny. But good order and the general welfare demand that such regulations be adopted in well-conducted societies, as shall ensure safety to life, person and property. Consequently, in the exercise and enjoyment of the greatest possible amount of civil liberty we are, and of necessity must be, restricted as regards trespassing upon the rights of others in these respects. In fact, it is deemed an essential feature of civil liberty, to establish and maintain such regulations as shall ensure safety and peace to the citizen, and security to his property.

Again, such nations as are supposed to enjoy "political liberty," are not free from the just regulations which prevail to ensure international harmony, as well as safety to commerce, with freedom and protection to the foreigner in his travels, involving his temporary or permanent sojourning in distant lands. A nation is internationally free in proportion as it is not abridged of its just rights and privileges by other nations. But it is no evidence of freedom or liberty for a nation to trespass upon those rights belonging to another; neither can it be deemed an element of liberty for an individual to step beyond the wise limits prescribed by proper and just restrictions for the safety of others;—thus abridging the liberty of those who have a perfect right to its enjoyment as well as ourselves. It is the lack of higher civilization, not the existence of it, which induces nations, societies or individuals to trespass beyond the bounds of propriety, justice and good order. True liberty is supposed to be found where the highest civilization prevails; and civilization, in its true sense, is based on the institution of wholesome restrictions for the control, government and well-being of society, granting and securing to all classes their just rights, and limiting no individual in the en-

joyment of all the freedom consistent with the welfare of the whole.

It having been shown then that there can be no liberty without restriction of some kind, the question arises, what are the restrictions of the Gospel? And are they beyond that which provides for the security of the just rights of all men? The restrictions of the Gospel being established and revealed by the Supreme Being, are decidedly divine, and as such just and proper in their very essence, pure in their origin and motive, and to the greatest extent beneficial in their results. Secondly, they are really the foundation of true liberty, being based on the love and the knowledge of God, and the rights, happiness and salvation of his children, in time and eternity. They incorporate the natural laws, the requirements of the family, of society,—whether as towns, cities or nations, and of the whole world. They involve the happiness of the present and the future. They secure the greatest possible liberty of conscience, exercise of moral agency, and free development of all that is good and great and noble in man. These restrictions only limit *license*, which is sometimes mistaken for liberty; they curtail excess, check sinful practices, hold in subjection the lower instincts, and prevent the growth of those evils which would in time subvert all liberty, bringing men under the bondage of sin, and making them "the servants of corruption." It is from these wholesome, these divine restraints that our "friends" would have us free ourselves; leave the society where vice is restricted, and revel in the licentiousness of an unrestricted, mis-governed world of confusion; desert the flag of true liberty, and enroll under the banner of license and debauchery; cut loose the silken threads of loving control, and yield our limbs to the iron chains of the carnal-minded, self-loving followers of vanity and wantonness. This is the exchange we are offered, and at times persuaded to adopt, but the Latter-day Saints know better than to yield to the temptation! They have long since abandoned the glittering tinsel of worldly inducements, and enrolled themselves under the

banner of Jesus Christ, to fight for the liberty of His Gospel; and they will maintain their integrity, until that liberty which has its foundation

on true principles and righteous laws shall extend from one end of the earth unto the other!

HOME AND WOMAN.

(From the Salt Lake "Contributor.")

Many things have been written and spoken upon the requirements of home and the duties of woman; many things will yet be said, for the subject is almost inexhaustible. It is not, however, my intention to endeavor to present new ideas before the public. I only wish to reiterate what is known to all, with the hope of recalling the subject to the minds of at least a few of the readers of our valuable magazine, and of rousing them, if possible, to reflect upon the necessity of making their homes places of the truest happiness.

Lamartine says: "There seem to be ideas floating in the air, a species of intellectual miasma, which thousands of men, without concert, breathe at once." Thus will it be, and is even at present, with the Saints in striving to make their homes such places as God intended them to be. The days of parental tyranny and filial servility have almost vanished, and are supplanted by pure, fervent love and affectionate obedience.

There was a time when "too much of duty and too little love" existed, because it is inherent in human nature to involuntarily love what gives us joy, and to hate whatever causes us misery or pain; and it is said in books, and by older people, that it was a custom in the countries of England, Germany, Scandinavia and, in short, in all the European countries, for parents to be very domineering, and to exact the severest obedience even to the most absurd commands, by virtue of the fourth commandment. I do not mean to contest the righteousness of this implicit obedience; neither will I maintain that those parents acted wisely in thus tyrannizing over their children, because the Bible says, sixth chapter, fourth verse of Ephesians: "Ye fathers provoke

not your children to anger," and St. Paul might have added "ye mothers." But, as before stated, those days have almost disappeared, at least we cannot perceive much of this strange tyranny among the Latter-day Saints, though too much of it is still existing. This intellectual miasma has revolutionized, to a great extent, domestic as well as civil government, and it will continue to work until it has accomplished a complete revolution, and instituted the family government of love and reason. Parents are learning to regard their children, even from their infancy, as human beings possessing human judgment and human feelings, and are shaping their domestic government in accordance with their enlightened views.

And who will deny that in this, woman takes an active if not the principal part? Home is her realm, and therein she should reign as queen, in perfect unison with him whom, as a counterpart of the noble title, we must designate her king. But she should be a queen of gentleness and love, ever eager to retain peace and harmony, and to set aside all that could possibly cause discord or estrangement. She should endeavor to dispel all clouds, and to let the warm golden sunlight of love brighten and gladden the lives of all who surround her, or have any claim upon her attention. Let her not be harsh in a single act. Josephine said, "Our glory—the glory of woman—lies in submission. And if it be permitted us to reign, our empire should rest on gentleness and goodness." Let her be careful not to discourage her children in their mental pursuits. Nothing is so disheartening as discouragement at home; nothing so invigorating and stimulating as the appreciation and interested assistance

of a mother. Wherein is the joy of the "praise of nations afar off," when mother or father or sister or brother, at home, are incapable of appreciating the work of the laborer? "Quench not the spirit." It is well to endeavor to accomplish all that is possible in the way of physical labor. An untidy, uncleanly home does little toward producing happiness, and when a woman neglects her house, she neglects a great portion of her duty if she be blest with health and strength. "God's house is a house of order." The house of every Latter-day Saint should be fit for the abode of His spirit. Let all our homes be "houses of God;" let them be orderly, cleanly and beautiful as far as it is possible to make them. At the same time, let not work, the results of which can only benefit us in this life, quench our thirst and search after knowledge and wisdom which, when acquired, will accompany us into eternity. Housework, or any other work, should be systematized, so that a portion of woman's time may be devoted to reading and studying. It pays well! Do not permit work to overcome you at the expense of the cultivation of the mind. If you are in poor health better try to procure assistance, even though you may be poor. That, too, will pay you. Remember

"Ignorance is the curse of God,
Knowledge the wing wherewith we fly
to heaven."

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Children are born into the world utterly ignorant of everything; but as they advance in days and months and years, they learn more and more of what the world contains; they constantly make discoveries, from the day of their birth to the day of their death; discoveries which may be old to the world but new to them; we call it experience. How carefully should guardians protect them from being surrounded by evil in their childhood, while their minds are pure and pliable, that these discoveries may be only good. Children are beings of imitation and observation,

and God has planted within them such faculties as are intended for their benefit and the benefit of mankind, but they are as flowers planted in virgin soil, the weeds can easily grow up and choke them. These very faculties, if not carefully trained, may become their destruction, and with themselves they may drag others down.

If they saw only gentleness and affection, heard only chaste and elevated language and conversation, felt no spirit but the spirit of cheerfulness and love and charity, which is the spirit of God, were treated only with the same spirit, and with justice; if they were thoroughly trained by example and judicious precept to love virtue and to loathe vice in its simplest form; if they were taught from their cradles to restrain passion, to act with justice, reason and mercy, to be benevolent towards all mankind, to direct their aims toward a high, noble mark, would they not walk in the very path marked out for them? What other path were it possible for them to choose than that wherein every chord of their nature vibrated with glad, eloquent harmony—for habit and perpetual training become nature?

Ye parents who mourn over a recreant child, cannot you find something in your own natures, or in your own examples or indulgences, which has caused your child's waywardness? Did you not permit him, while still almost an infant, to associate with such companions as must have wielded an evil influence upon his mind? Did you never scold or accuse him wrongfully, thus pouring bitterness into his soul? Did you not sometimes dispute among yourselves, thus sowing the seeds of discord and strife? Did you never give way to wrath in his presence? Did you always "pour oil upon the troubled waters" when his soul was lashed into fury or anguish? Or did you meet the storm of his mind with a storm of anger in yourself? And did you find the tempest stilled when the two storms met? Canvass yourselves thoroughly and say, if you can, that you have not in some way sown the seeds of evil yourselves—you may have sown only tiny

seeds, but the acorn becomes a mighty oak—then be careful how you judge your child! "Whatsoever a man soweth, that shall he also reap."

The best form of government ever devised upon the earth, and the ruling government of heaven, is love. If a mother or wife infuses love into every action of her life, she will find her own burden lightened and her own life made happier, and she will find a sweet reward in the reciprocity of that tenderness in her loved ones. "Like begets like." Love and obey those who possess authority over you, and you will be loved and obeyed by those whom you have right to command. Compel your children by tenderness, virtue, prudence and constant endeavor in a thousand little ways, to love you. Pray constantly for wisdom and strength to gain and retain their hearts; be firm; do not surrender for a moment, the reins of government; do not permit them to disobey you in the smallest degree, but be careful to command nothing but what is perfectly right and consistent, all things being said and done lovingly and kindly. If they do wrong as all children must do, permit not yourself to become angry, but let them comprehend your sorrow, and exhibit boundless love and forgiveness; teach them firmness in adversity by your own firmness in controlling yourself; teach judgment by kindly setting their faults clearly before them; teach them politeness because it is right, not merely because it looks well in company; have them behave politely at all times to enforce this doctrine, and while you teach them to be ladies and gentlemen, be ladies and gentlemen yourselves; respect yourselves too much ever to be guilty of a low or vulgar act or word, be noble and great yet meek in mind; thus force your children to love and esteem you and you need never doubt that they will obey you. Tune the strings of the heart correctly, and they will produce heavenly harmony, as the master hand of life and nature touches its chords; but permit one string to break, sow the seeds of discord, and the instrument will only produce harsh, discordant jara.

Woman's mission is a great and noble one, if she learn to know and keep her place. Let her become educated, for how can she otherwise know or do what is required of her?

Tuckerman has said, truly and beautifully: "It is not the attainments or the literary talents that men would have women abjure. They only pray that through and above all these may appear the woman. They desire that the harmony of nature may not be disturbed; that the sensibility, delicacy and quiet enthusiasm of the female heart may continue to awaken in man the tender reverence which is the most elevating of his sentiments. The triumphs of mind always command respect, but their style and trophies have divers complexions in the two sexes. It is only when these distinctions are lost that they fail to interest. It matters not how erudite or mentally gifted woman may be, so that she remains in manner and feeling a woman."

Before closing we cannot resist the temptation of giving George Eliot's idea of what childhood's home should be: "A human life, I think, should be well rooted in some spot of a native land, where it may get they love of tender kinship for the face of earth, for the labors men go forth to, for the sounds and accents that haunt it, for whatever will give that early home a familiar, unmistakable difference amid the future widening of knowledge; a spot where the definiteness of early memories may be inwrought with affection and kindly acquaintance with all neighbors, even to the dogs and donkeys, may spread, not by sentimental effort and reflection, but as a sweet habit of the blood."

Let love of literature, art, music, science, religion and all that serve to cultivate, refine and educate the mind, be cultivated and promoted in our homes; let love, justice and generosity be cultivated in our minds; let all be done that can be done to make home a place of happy attraction, and there will be but little danger of any of the household members wandering away into the darker paths of life.

MARIA M. MILLER.

Three things to govern—temper, tongue, and conduct.

ALL THINGS GOVERNED BY LAW.

BY ELDER CHARLES F. WILCOX.

“There is a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”—Doc. & Cov., page 462, New Edition.

Logically it follows from the above text, that all punishment will be awarded from the same unalterable principles, for Jesus told the people in his day, that he came “not to destroy the law, but to fulfill it,” and “though the heavens and the earth should pass away, not one jot or tittle of the law should go unfulfilled.” He also told them they could in no wise break even the least commandment without subjecting themselves to certain punishment; for instance, “Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire” (Matt. v, 22). Here we see various punishments follow the violation of different laws. Christ said to his disciples, “resist not evil,” (or wrongs,) but “agree with thine adversary quickly, lest ye be delivered to the judge and cast into prison, where ye will have to remain until ye have paid the uttermost farthing.”

Again, we find the same principle clearly manifested in the “Word of Wisdom,” given by revelation through the Prophet Joseph Smith for the benefit of the Saints, providing for their well-being and happiness in this life, and glory and exaltation in the next, by complying with certain laws, such as abstaining from hot and intoxicating drinks, for “the drunkard cannot inherit the kingdom of heaven;” also the use of tobacco in its various forms, whether it be smoking, chewing, or taking it as snuff, as it is a herb which should only be used for bruises, or doctoring sick cattle; and all who contaminate themselves by using this filthy weed, are breaking one of the laws of God and shutting themselves out from the choicest blessings of heaven, for “no unclean thing can enter the kingdom of heaven,”

while those who obey this counsel, “walking in obedience to the commandments,” have a positive promise from the Lord that they shall become strong, healthy and wise, even to the understanding of hidden mysteries. They shall also be able to run without getting weary, and walk without fainting; “And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.”

Here we have the sure word of the Lord, that by obeying certain laws we shall be enveloped as it were in a covering of righteousness, enabling us to perform the various duties devolving upon us from time to time in perfect safety, whether it be to cross the mighty ocean, stand before an infuriated mob and boldly proclaim the principles of life and salvation, or pass through a city infested with foul and noxious diseases, realizing that we are under the immediate watch-care of the Almighty, and that His promises are sure, and His words never fail.

How necessary it is that we should avail ourselves of this inestimable treasure, and come under His protecting arm, for it is stretched out still, inviting all to come and shelter themselves from the fierce wrath and fiery indignation of Jehovah, “for these be the days of vengeance, that all things which are written may be fulfilled;” and “Verily I say unto you, this generation shall not pass away till all be fulfilled.”

The earth is full of wars and rumors of wars. Famine and pestilence are stalking abroad, while earthquakes and the elements are causing “men’s hearts to fail them for fear,” because they will not yield obedience to the laws and ordinances of the Gospel, and gather where they may escape the judgments which are ready to be poured out upon the wicked and ungodly.

Now the idea is very prevalent in this so-called Christian world, that in order to enjoy the society of the Savior throughout the endless ages of eternity, all we have to do is to confess His name only, and we are saved, that being all-sufficient; but Jesus commands us to "enter in at the strait gate," as "not every one that saith Lord, Lord, shall enter into the kingdom of heaven," but he that *doeth the will* of my Father which is in heaven." This is the reason Jesus himself had to be baptized, as also his followers. Faith was necessary, for Philip would not baptize the eunuch until he first confessed Christ; but Cornelius had to have the ordinance of baptism applied even after he had received the Holy Ghost, proving conclusively that no man can inherit the kingdom of God except he comply with the laws given before the foundation of the world.

It is not consistent or reasonable to suppose that God, the Author of all law and order, would allow the great masses of humanity to come rushing into His kingdom in a state of confusion, for it is written, "my house is a house of order," and the Lord will not allow it to be turned into a "den of thieves," and all who get in in any other way than through the door, will be counted as "thieves and robbers."

We also read, "In my Father's house are many mansions; and I go to prepare a place for you, that where I am ye may be also." And the Apostle Paul, speaking upon the different degrees of glory which should prevail in these various mansions, says: "There are also celestial bodies and

bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead" (1 Cor. xv, 40, 42). This Scripture informs us that the Creator has prepared an innumerable number of dwelling-places, so that when the "books are opened" every man can receive his just deserts, and be rewarded or punished according to the record which he has made while dwelling in the flesh.

If we keep the commandments of God and live up to the letter and spirit of our religion, we shall come forth in the morning of the first resurrection, and reign with Christ and all his righteous Saints upon the earth throughout the millennium; and "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." If he does not live up to the highest law, he cannot obtain the highest glory, but may partake of a "lesser" one, more suited to his capacity, and one that will be the just reward of his works. But let none be discouraged, for all may attain the highest glory by living the life of a true Latter-day Saint, and obeying the laws which God has revealed and will yet reveal in our day. "For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing," and the great principle exists forever, that "All men shall be rewarded according to their works!"

The most manifest sign of wisdom is a continual cheerfulness.

EXCELLENCE—The consciousness of excellence in any one thing ought to produce a faith in and a sympathy with excellence in all other things; and this would be the case did not a vain and selfish egotism blot out from the vision all light except what emanates from a single source. Ignorance is not in itself culpable, and, when united with modesty and deference, it demands respect; but, when it vaunts itself in a fancied superiority and a scornful indifference, it is simply despicable. The assumption of greater elevation, from the pretence of looking down upon other people's labors, is essentially vulgar and absurd. The truth is that all honorable employments are upon a level; and he who, excelling in his own and loving it best, yet accords the most perfect respect to all others, has the strongest claim upon the esteem and consideration of the community.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 8, 1881.

AT IT AGAIN.

THE latest sensation in the shape of an attempt at religious persecution against the Saints in Utah, is attired in that threadbare cloak of hypocrisy,—a code of Resolutions denunciatory of the Church of Jesus Christ of Latter-day Saints. An insignificant number of persons of the Methodist persuasion, consisting of the ministers who exist on the donations of a "corporal's guard" of that sect in Utah, and what they can obtain by falsification among the churches abroad; with two or three Bible canvassers and a few visitors, formed a meeting in Ogden lately, to which they gave the dignified title of a "Methodist Episcopal Conference." It stands to reason that although the insignificance of its authors is apparent to people in Utah, any document purporting to contain the official opinion of a "Conference," and published as such in the papers at a distance, will have more or less influence upon the public mind throughout the country, for but few are posted as to the real origin of the "resolutions," while the masses will read them as the expression of a respectable body of some proportions. But when it is remembered that the Methodist element in America has always been the most aggressive and persecutive against the Saints, and that while it denounces them as controlling politics in the West, this wily sect has unremittingly labored behind the scenes to manipulate the policy and interests of the national Government universally—in fact, has done so in a most effectual manner to the advantage of its own members,—what they do or may say will perhaps have less influence, and fall into the natural and consistent contempt which it deserves.

Another thing, the last clause but one of the painfully lengthy document discloses the real fundamental cause for their pious ebullition. It reads as follows,—"*Resolved*, that we earnestly urge the friends of humanity to liberally sustain the Christian agencies now at work in Utah." Begging is one of the staunch pillars of the Methodist Episcopal Church in the United States; persecutive preaching and persistent plate-passing are the arches of power upon which their structure is made to stand. These form a sort of propagatory Siamese twins, held together by the ligament of priestcraft. Those who are mellow enough to yield their attention to the questionable oratory of the one, usually feel the grappling iron of the other on their purses before they leave their presence. The fact is, the Methodists in Utah have made an utter and disgraceful failure ecclesiastically. Their religious policy has

been harsh, disagreeable, persecutive and deceptive, and because the people do not accept their inconsistent creed, and give them their substance for its propagation and support, they are enraged. Goaded by poverty, their priests seek under every cover of duplicity to encourage subscriptions from abroad; and this resolution business is another ruse to effect the result which has hitherto been so diligently sought, and but partially attained. It may be found a popular chord to touch with those who are ignorant of the true status of things in Utah; but like all other fallacies, when they become subjects of general recognition, the "resolutions" and their poverty-stricken authors will soon fall into that oblivion which awaits the efforts of the hypocrite, regardless of his ecclesiastical standing in the community, and of the influence of those parties who share his "hope of reward."

THE NEW VERSION.—The criticism on the new version of the New Testament still continues; some maintaining that it is an improvement on the old established version, and others denouncing certain alterations as rather inconsonant. Some again hold to the English Edition, while others defer to the American translators. One of the passages which is eliciting special comment is the first verse of the eleventh chapter of Hebrews, which in the old version reads: "Now faith is the substance of things hoped for, the evidence of things not seen." In the new English version it is made to read: "Now faith is the assurance of things hoped for, the proving of things not seen." While the American edition gives it: "Now faith is the assurance of things hoped for, a conviction of things not seen." We will here remark that years ago the Book of Doctrine and Covenants gave to the world as the proper translation, "Now faith is the *assurance* of things hoped for," thus anticipating by about forty years what has lately been developed, at least as regards a part of this passage.

ABSTRACT OF CORRESPONDENCE.

By letter dated at Salt Lake City, July 7th, from Elder L. John Nuttall, President Taylor's Private Secretary, we learn that the First Presidency and the Apostles are constantly engaged traveling and preaching. Some of them had recently made a tour of Weber County. Apostles F. M. Lyman and J. H. Smith had just returned from a visit to the Southern settlements—as far as St. George. The brethren were enjoying usual good health. Apostle Orson Pratt had so far recovered as to be present at the Tabernacle services on the Sunday prior to Elder Nuttall's writing. The news of President Garfield's attempted assassination had cast a gloom over the country, and at the suggestion of the First Presidency the elaborate celebration of July 4th was abandoned throughout the Territory. Work on the Temples was progressing quite favorably. Prospects were very good for an abundant harvest this season, and farmers were commencing to cut their grain. The hay crop is mentioned as being very good. Zion seemed to be generally progressing, and the Saints living in comparative serenity and quiet.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER X.

DESCRIPTION OF VINAL HAVEN—POPULATION AND PURSUIT OF THE PEOPLE—GREAT VARIETY OF FISH—THE INTRODUCTION OF THE GOSPEL.

The town of Vinal Haven includes both North and South Fox Islands, in lat. 44° north, and lon. 69° 10' east. The population numbered, at the time of my visit, about 1,800. The inhabitants were intelligent and industrious, and hospitable to strangers. They get most of their wealth and living by fishing. The town fitted out over one hundred licensed sailing vessels, besides smaller craft.

North Fox Island is nine miles long by two miles in width, and had a population of 800. They had a post-office, one store, a Baptist church and meeting-house, four school-houses and a tide grist-mill.

The land was rather poor, yet there were some good farms. The products were wheat, barley, oats, potatoes and grass. The principal timber was fir, spruce, hemlock and birch. Raspberries and gooseberries grew in great abundance, and some up-land cranberries were raised. The principal stock of the island were sheep.

South Fox Island comes as near being without any definite form as any spot on earth I ever saw. It would be difficult for any person to describe it. It is about ten miles in length by five in width, and is one universal mass of rocks, formed into shelves, hills and valleys, and cut up into necks and points to make room for the coves and harbors that run through and through the island.

The population was 1,000. The inhabitants got their living entirely by fishing. There is no chance for farming upon the island, and but a few garden patches, which are cultivated at great expense. Some few sheep are raised there.

Many of the inhabitants fish in the region of Newfoundland, and bring their fish home and cure them on flakes and prepare them for the mar-

ket. They supply the market with great quantities of cod, mackerel and boxed herring.

Upon this island there were two stores, three tide saw-mills, six school-houses, and a small branch of the Methodist church, presided over by a priest.

What timber there is upon this island, such as pine, fir, spruce, hemlock and birch, and the whortleberries, raspberries and gooseberries, mostly grow out of the cracks of the rocks.

Great quantities of fish, and in almost endless variety, inhabit the coves and harbors around the island. The whale, blackfish, shark, ground shark, pilot-fish, horse mackerel, sturgeon, salmon, halibut, cod, pollock, tom cod, hake, haddock, mackerel, shad, bass, alewife, herring, pohagen, dolphin, whiting, frost-fish, flounders, smelt, skate, shrimp, skid, cusk, blueback, scollop, dogfish, muttonfish, lumpfish, squid, five-fingers, monkfish, horsefish, sunfish, swordfish, thrasher, cat, scuppong, tootog, eye, fish, cunner, ling, also the eel, lobster, clam, mussle, periwinkle, porpoise, seal, etc., are found there.

Thus I have given a brief description of Vinal Haven. It was quite dark when we landed there, without a farthing in money. We made our way over the rocks and through the cedars the best way we could, until we found a house, when we rapped at the door. A woman put her head out of the window and asked who was there and what was wanted.

I told her we were two strangers, and wanted a bed to lie down upon until morning.

She let us in and gave us a bed, and we slept until quite late, it being Sunday morning. When we came out and took breakfast it was nearly noon. I asked her what she charged for our entertainment, and she replied that we were welcome.

I then asked were there any religion or minister or church on the island.

She informed me there was a Baptist minister by the name of Newton,

who had a congregation and meeting-house about five miles from there.

We thanked her for her kindness, walked to the meeting-house and stepped inside the doorway. We stood there until a deacon came to the door, when I asked him to go and tell the minister in the pulpit that there were two servants of God at the door, who had a message to deliver to the people, and wished the privilege of delivering it.

He sent for us to come to the pulpit, so we walked through the congregation with our valises under our arms, and took a seat by the side of the minister, who was about to speak as we came to the door.

He arose and delivered his discourse to the people, occupying about half an hour. When he closed he asked me what was my wish.

I told him we wished to speak to the people at any hour that would suit his or their convenience; so he gave notice that there were two strangers present who would speak to the people at five o'clock that evening.

We were quite a source of wonderment to the people, as they had no idea who we were.

Mr. Newton asked us home to tea with him, and we gladly accepted the invitation. When we arrived at his house I opened my valise and took out the Bible, Book of Mormon and Doctrine and Covenants, laid them upon the table, and took my seat.

Mr. Newton took up the books and looked at them, but said nothing. I

then asked him if there were any school-houses upon the island, and if so, whether they were free to preach in. He answered that there were four, numbered respectively from one to four, and that they were free.

Mr. Newton and family accompanied us to the meeting-house, where we met a large congregation, none of whom knew who we were or anything about our profession, except the minister.

Elder Hale and I went into the stand, and I arose with peculiar feelings, and addressed the congregation for an hour, taking for my text Galatians i, 8—9.

This was the first time that I or any other elder of the Church of Jesus Christ of Latter-day Saints had (to my knowledge) attempted to preach the fullness of the Gospel and the Book of Mormon to the inhabitants of any island of the Sea.

I had much liberty in speaking, and informed the people that the Lord had raised up a prophet and organized His Church as in the days of Christ and the ancient apostles, with prophets, apostles and the gifts as anciently, and that He had brought forth the Book of Mormon.

At the close of my remarks Elder Hale bore testimony.

I gave liberty for any one to speak that might wish to. As no one responded, I announced that we would hold meeting the next four evenings in the school-houses, beginning at No. 1.—*Faith Promoting Series.*

THE TWELVE APOSTOLIC JUDGES.

ST. JOHN, THE REVELATOR.

This Apostle was by far the youngest of the Twelve, but does not seem to have lacked in influence or strength on this account,—having been one of the most prominent of their number from the first. He is called "the disciple whom Jesus loved," he was one of the first who followed him, and was the one to whom the Savior confided the care of his mother,—the virgin Mary, when upon the cross.

He was one of the three who accompanied Him when he performed his great miracle of raising the daughter of Jairus from the dead. He was present at the transfiguration of Christ, and heard the voice of God who declared Him to be His Beloved Son. He was present at the scene in the Garden of Gethsemane, having been chosen with Peter and James the Great, to accompany Jesus in all of the most striking scenes of His experience in the ministry. He received

the promise that he should tarry on the earth, till Christ should come in His kingdom, and we find that notwithstanding an effort was made in the reign of Domitian, the Roman Emperor, to execute the Apostle by casting him into a cauldron of boiling oil, he escaped unharmed. Being by command of that tyrant, submerged in the scalding fluid, which would have quickly dispatched a person not protected by the Divine Power, he came forth with no further effects upon his person than if he had simply been anointed. He was then banished by the cruel emperor to the Isle of Patmos, in the Archipelago. It was during his sojourn upon this island, that he received the remarkable vision which, though given in history as the first of his writings, is recorded at the close of the New Testament as the Book of Revelations. In this vision he saw the future apostasy of the ancient Church, the introduction of the Popish power, the restoration of the Gospel in the last days by an angel, the gathering of the people of God, the rebuilding of Jerusalem, the establishment of the New Jerusalem, the first resurrection and the second coming of Christ, the millennial reign and second resurrection at its close, with the final celestialization of the Planet and glory of the Saints. Many other things also were shown;—such as, the introduction of anti-christ, the judgments to be poured on the wicked, the destruction of "BABYLON the GREAT,—the MOTHER of HARLOTS and abominations of the earth," the prophesying of prophets, the opening of the seals, the sounding of the trumpets, and the general condition of the earth and its inhabitants in the latter days. In short, this recorded vision forms one of the most remarkable books of the Bible. Nothing in the Old or New Testament equals it in variety and scope of vision, and none of the prophecies have given the uninspired "Christian" world so much anxiety as to the meaning of its contents.

The Gospel having been restored through the administration of the angel to the Prophet Joseph, in fulfillment of the vision, the Saints are in possession of a key to the apparent

mysteries contained in the Apostle's language, and we know he was a great Seer and Prophet, as well as the beloved disciple of the Lord. It is believed St. John was first a disciple of John the Baptist, being the associate of St. Andrew when the "two disciples" visited the Savior at his abode, he being too modest to name himself in his writings. "Again the next day after John (the Baptist) stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." (St. John, i, 35—40.) He was brother to St. James the Great, with whom he was closely connected in the ministry of the Gospel, until the latter's martyrdom by Herod. These were the "two sons of Zebedee," so often referred to in the Gospels, and of whose associations with Christ we wrote more fully in the life of St. James.

This Apostle being released from exile at the death of Domitian, in A.D. 96, returned to Asia, and established himself at Ephesus. Besides the Book of Revelation, he wrote three epistles, and in A.D. 97, his Gospel, which gives a vivid account of some of the most prominent sayings and doings of the Savior; about one-third of it being devoted to the last twenty-four hours of His life. This Gospel being written long after the other Gospels had become known throughout the Church, he supplemented them with more detailed accounts of what appeared to have been but partially explained, corrected some false impressions formed by reading the others already before the people, and corroborated without repetition the statements made by the other Evangelists. In short, this Apostle has made an indelible mark in the history

of the world, as a chosen instrument in God's hand to warn all people through his writings. He was one of the three Apostles chosen to ordain Joseph Smith to the Apostleship in this dispensation, and will doubtless yet figure prominently in the future,

when the time arrives for him to assist in gathering the tribes of Israel, and in bringing to pass the great events which he saw in vision, nearly two thousand years before their fulfillment.

MONEY,—ITS USE AND ABUSE.

Money is a good thing, of which every man should try to secure enough to avoid dependence upon others, either for his bread or his opinions; but it is not so good a thing that, to win it, one should crawl in the dust, stoop to a mean or dishonorable action, or give his conscience a single pang. Money-getting is unhealthy when it impoverishes the mind, or dries up the sources of the spiritual life; when it extinguishes the sense of beauty, and makes one indifferent to the wonders of nature and art; when it blunts the moral sense, and confuses the distinction between right and wrong, virtue and vice; when it stifles religious impulse, and blots all thought of God from the soul. Money-getting is unhealthy, again, when it engrosses all one's thought, leads a man to live meanly and coarsely; to do without books, pictures, music, travel, for the sake of greater gains, and causes him to find his deepest and most soul-satisfying joy, not in the culture of his heart or mind, not in doing good to himself or others, but in the adding of eagle to eagle, in the knowledge that the money in his chest is piled up higher and higher every year, that his account at the bank is constantly growing, that he is adding bonds to bonds, mortgages to mortgages, stock to stock, and may say to himself, "Soul, thou hast much goods laid up for many years."

There is, indeed, no more pitiable wretch than the man who has mortgaged himself, soul and body, to Mammon,—in whom the one giant passion for gold has absorbed every other affection; no more painful spectacle than to see a man dragging his manhood at the heels of his employment, losing life for the sake of the means of living, disregarding the celestial crown held

over his head, and raking to himself the straws, the small sticks, and dust of the earth. The poorest of all beings is the man who is rich in gold, but intellectually and spiritually bankrupt. As Cowley says, "the poor rich man's emphatically poor." Grant the utmost that can be said of the necessity and the value of money, it will still remain forever true that life is more than the means by which it is sustained, more than dwellings, lands, merchandise, stock, bonds, and dividends, more even than food and raiment. All things are for the mind, the soul, the divine part within us; and if this, our true self, is dwarfed and starved, the most royal worldly possessions only serve to set forth by contrast its deep poverty and servitude.

Let every one, then, who wishes to get on in the world, justly estimate the value of money. Let him neither, on the one hand, make it the only gauge and object of success, nor, on the other, affect for it a philosophic contempt which the necessities of life will compel him to unlearn. Let him neither strive for a mere living, nor (unless he has a rare genius for money-making,) for a great fortune, but gather gear, as Burns says,—

"By every wile
That's justified by honor;
Not for to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege
Of being independent."

A great deal has been written on the art of money-getting; but, though comparatively few become rich, there is no real secret about it. The pith of the world's wisdom on it is condensed into a few proverbs. To work hard, to improve small opportunities, to economize, to avoid debt, are the

general rules in which is summed up the hoarded experience of centuries, and the most sagacious writers have added little to them. Of all the objects which a man can propose to himself, that of money-making is the simplest and most attainable, provided he will take the proper steps. To become an artist, a statesman, an orator, a poet, or a scholar, of high ability, is what few persons can expect. In some callings not even the most indefatigable effort and the most exhaustless patience are sure to win success. The man, on the contrary, who strives to gain money, knows that he is following no chimera, no phantom or will-o'-the-wisp, which will forever beckon him on, yet forever baffle him, or which, if attained, will only mock his expectations. He toils for a definite end, and there is no sense of incongruity between his toil and his hope. Money-getting is a pursuit in which almost any diligent, earnest, prudent man may hope to get on, without brilliant talents or genius. Any beginner in life who has mastered the three R's "Reading, 'Ritin' and 'Rithmetic," may hope to become independent, if not rich, if he will but work persistently, be temperate, and save a part of his earnings. Mediocre abilities will suffice for this end, nay, may prove more advantageous than the most dazzling mental gifts.

There is no workingman in good health who may not become independent, if he will but carefully husband his receipts, and guard jealously against the little leaks of useless expenditure. But, to become independent, one must be willing to pay the price. He must be industrious, and he must be prudent. Perhaps the hardest of these rules to follow is the latter. There are a hundred persons who can work hard, to every ten who can properly husband their earnings. The classes that toil the hardest squander most recklessly the money they earn. Instead of hoarding their receipts, so as to provide against sickness or want of employment, they eat and drink up their earnings as they go, and thus in the financial crisis, when mills and factories stop, and capitalists lock up their cash instead of using it in great enterprises, they

are ruined. Men who thus live "from hand to mouth," never keeping more than a day's march ahead of actual want, are little better off than slaves. They are not their own masters, but may have at any moment to choose between the alternatives of bondage or starvation. They cannot help being servile, for they know they can neither command their time, nor choose how and where they shall live.

To one who has seen much of the miseries of the poor, it is hard to account for this short-sightedness of conduct; but doubtless the main cause is the contempt with which they are wont to look upon petty savings. Ask those who spend all as they go why they do not put by a fraction of their daily earnings, and they will reply, "That's of no use; what good can the saving of a few cents a day, or an occasional dollar, do? If I could lay by four or five dollars a week, that would ultimately amount to something." It is by this thoughtless reasoning that thousands are kept steeped to the lips in poverty, who by a moderate degree of self-denial might place themselves in a state of comfort and independence, if not of affluence. They do not consider to what enormous sums, little sums, little savings and little spendings swell, at last, when continued through a long series of years.

What laborer is there in good health who may not save from his earnings fifty dollars a year? Yet this paltry sum, compounded at six per cent. interest, amounts to \$650 in ten years, \$1,860 in twenty, \$3,950 in thirty years, and \$7,700 in forty years; thus securing a snug provision for old age by the saving of less than fourteen cents per day! How imperceptibly may this last sum, or twice as great, slip through one's fingers in the gratification of habits worse than useless, without a thought of the vast aggregate to which it finally amounts! What clerk or workingman, who spends twenty cents (10d.) a day for tobacco or cigars, dreams that by this expenditure, with the accumulated interest, he will in fifty years have smoked away twenty thousand dollars (four thousand pounds)? Yet a man who by a life of industry had

laid by such a sum would, in most country towns, be deemed rich. It is a hard thing to begin the world without a dollar, and yet hundreds of men, by petty savings at the outset of their career, have amassed large fortunes from a single shilling. Among the capitalists in one of our large cities some years ago was a builder, worth probably some hundreds of thousands, who began life as a bricklayer's laborer at a dollar a day. Out of that small sum he contrived to save fifty cents a day, and at the end of the first year had laid by \$182, from which moment his fortune was made. Like a hound

upon the right scent, he was on the track of riches, and the game, sooner or later won, was sure to be his own. Of a leading firm in New York city, which some years ago had accumulated an immense property, it is stated that both members came to that city without a cent, and swept the very shop wherein they afterwards made their fortunes. Like the builder, they had an indomitable spirit of industry, perseverance, and frugality, and so the first dollar became the foundation of a million.—*From Mathews' "Getting on in the World."*

HABITS.

—o—

I know of no other subject, at present, that is more important for young people to consider, than that of forming good habits while in their youth.

We are governed, more or less, in our daily life, by the habits we have formed. If these habits are good ones, it is not difficult to conduct ourselves properly while in the presence of others.

If we make it a point to always act in a manner becoming to a respectable person, it will be no trouble to observe the rules of good order while in a place of worship, or in any public gathering.

I would, therefore, advise the young to be careful about forming habits. Remember that it is as easy to acquire good habits as it is to form bad ones.

In order to keep ourselves free from practices which are not right, it is necessary for us to associate with good company. If a person associates freely with people who are not leading a proper life, unless it is for the purpose of convincing them of the error of their way, he will, sooner or later, be just as bad as his companions.

If we associate with the pure-minded, we will naturally adopt good

habits, and will grow up to be better men and women, and will be more respected in a community than those who are reckless and indifferent, and who seem to care nothing about their character.

It is not necessary for a young man to be wild in order to make a good man when he is older; in fact, if something does not transpire to cause him to reflect and change his course of life, instead of getting better he will become worse. Even if we are confident that we will do better in the future, it is not safe to risk it. Life is uncertain; and the best plan is to commence *now*, and rid ourselves of any habit that is not a good one.

The young people of this community should strive to make themselves useful, by forming habits of industry and economy.

Whenever you have any spare time, devote it to the cultivation of your mind. Never let the time pass in idleness. By keeping yourselves busy, the devil will have less chance to lead you astray; and you will find that the time passes more pleasantly, and your lives will be more happy.—*Salt Lake "Juvenile Instructor."*)

Three things to love—courage, gentleness and affection.

Three things to admire—intellectual power, dignity and gracefulness.

POETRY

KEEP IT DOWN!

BY C. W. S.

Keep down evil, Father ! Mother !
 Keep it down ! Keep it down !
 When it tempts you, Sister ! Brother !
 Keep it down !
 Let not wickedness dethrone you
 After Christ his work hath shown you.
 Keep it down !

When the angry spirit rises,
 Keep it down ! Keep it down !
 The noble heart such things despises,
 Keep it down !
 Better bow in meek submission,
 Than to weep in sore contrition.
 Keep it down !

When you meet with altercation,
 Keep it down ! Keep it down !
 Never seek retaliation,
 Keep it down !
 Then when tried through dark suspicion,
 Curb your rising soul's ambition,
 Keep it down !

When you hear the voice of slander,
 Keep it down ! Keep it down !
 Never to the Devil pander,
 Keep it down !
 Friends are scarce, so let us labor
 That we gain both friend and neighbor,
 Keep it down !

When the heart breathes forth ill-feeling,
 Keep it down ! Keep it down !
 Gospel work is one of healing,
 Keep it down !
 In foolish paths the world is going,—
 Seeds of sorrow daily sowing.
 Keep it down !

When the greed for mammon surges,
 Keep it down ! Keep it down !
 For the carnal, are the scourges,
 Keep it down !
 Seek the Kingdom's radiant beauty,
 Fight temptation, do your duty !
 Keep it down !

When beset by pride or passion,
 Keep it down ! Keep it down !
 Yield not to the taste for fashion,
 Keep it down !
 In the midst of greatest blessing,
 In all scenes the most distressing,
 Keep it down !

Sailing o'er life's stormy ocean,
 Keep it down ! Keep it down !
 When the heart is in commotion,
 Keep it down !
 Of each virtue be defender,
 Let no vice arise to hinder,
 Keep it down !

DIED.

ECCLES.—In the 15th Ward, Salt Lake City, July 11, 1881, of kidney disease, Elizabeth Eccles, wife of the late Henry Eccles; born in Stockport, Cheshire, England, March 25, 1821. She died in full faith of the Gospel.—“News.”

GREY.—In Salt Lake City, July 10, 1881, of inflammation of the bowels, Lillian M., daughter of Peter and Harriet Grey; aged 14 months, lacking two days.—“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORINDA STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.
 LONDON

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 16.

No. 33, Vol. XLIII.

Monday, August, 15 1881.

Price One Penny

PRACTICAL CONSISTENCY.

BY ELDER A. N. MACFARLANE.

To be consistent in the fullest sense of the term, requires, that as sensible and responsible beings, we should embody in our lives the principles which we profess to adhere to as our rules of faith and practice. How strikingly is the very opposite of this made manifest, and now often met with in our intercourse with the world, and even in some cases, with each other as Latter-day Saints! Outside of the Church of Christ, this crying evil exists to an alarming extent, and in nothing more so than in matters of religion. Among professing christians, to be a regular attendant at church; and a strict theoretical adherent to everything that may be considered "orthodox," seems to be a great necessity of their existence; but at the same time much that is believed is practically ignored in the matter of fact experiences of every day life. Under feelings of reverence for the Savior, mankind have been taught to use, either by itself or in connection with their various forms of worship;

what is commonly known as "the Lord's Prayer." At such times, people to all appearance the most devout and sincere pray unto the Lord, "*thy Kingdom come, thy will be done on the earth as it is in the Heaven,*" and with the greatest possible fervor, ask that their trespasses may be overlooked and forgiven, even "as they forgive those who sin against them;" thus theoretically endorsing two great principles. Such persons are often met with by the Elders of the Church of Christ, whose anticipations are, on account of witnessing such religious fervor, at times considerably elated. In listening to such, the Elders sometimes promise themselves almost certain success, in opening up to them the way of salvation, and with sanguine hopes announce the message regarding the Kingdom being set up in accordance with the prayer offered so earnestly. The Gospel in its plainness is presented, and the declaration made, that God has heard the prayers of his earnest and devoted sons and daughters. That in

fulfillment of the sayings of the Savior himself, the "Kingdom of God" has indeed "come," and that, as indicated in the prayer, his will, having been revealed to man, may now be "done upon the earth even as it is done in Heaven." The way of life is declared, and the path of eternal happiness pointed out in a most convincing manner, as revealed by the Lord in our day. The principles of the Gospel, or in other words, the laws of the "Kingdom" for which men have prayed so long, are dwelt upon in their simplicity. The way of escape from the guilt of darkness and long prevailing apostacy is made known, and the Holy Spirit's aid brought within their reach. All is made clear as the noon day sun, and nothing now is wanting but faith in God, and consistency on the part of those who seemed themselves to be most anxious for such heavenly blessings. But alas for the consistency of men and the weakness of their resort in the time of trouble! "We do not mean," say they, "the Kingdom as you understand it. We pray for a spiritual Kingdom. We do not wish for any other Kingdom than this. These great blessings of which you speak were truly enjoyed by the ancient Saints, but they are not for us. We live in an age of enlightenment and wisdom, and our wisdom teaches us that these things belonged to a day which is past and gone." In other words, "we would be let alone—we prefer to be as we are, 'for since our fathers fell asleep all things are as they were.'" Some say, "the Lord's Prayer is precious unto us—we esteem it grand in its conceptions, and as such we want to use it still, but its blessings do not refer to us—perhaps our children, our children's children may enjoy them, but they are too good for us—we are altogether unworthy—we can do nothing for ourselves. You may call us inconsistent—we love to repeat the prayer, but let us alone—do not try to awaken in us an expectation that we shall ever live to see it answered or fulfilled!"

It is often thus in conversation with the worshippers of the day. These are but the echoes of the sound which meet the ears of the missionaries of the truth—the messengers of salva-

tion, preaching "the Gospel of the Kingdom." In such a way as this is the Gospel message driven from the homes of those who pray so earnestly for the "Kingdom of God to come," and when it comes it is rejected of men!

How thankful should the Saints be who have escaped such terrible darkness, and received the divine light of truth; who have thus been able to avoid the rocks upon which so many have foundered in the darkness of the hour. Let the Saints therefore be consistent in the things we have received through the mercy of God in the Gospel. Let others, if they will, debar themselves of the blessings now restored, but let us embody in our lives the precious truths we are taught by revelation. In this way, will many of the just among men learn that we are Christ's disciples, seeing that "we love one another," and witnessing our good works will "glorify God." To be consistent we must preach the doctrines we have embraced, by *example* as well as precept, and thus do much to establish righteousness upon the earth, and manifest that even now we are approximating that happy state to which some religionists ignorantly aspire, wherein "the will of God shall be done on earth." And who, although knowing well in many cases the deficiencies of the systems they have espoused, cling tenaciously to their dead "forms of Godliness," but deny the living "power." These are they who are "ever learning but never come to a knowledge of the truth," of whom the Apostle wrote.

This picture is not overdrawn, but, on the contrary comes far short of the condition of things as they really exist. The darkness of which we speak is overwhelming and can be seen and felt, especially by those whose minds have been enlightened by the spirit of truth received through obedience to the Gospel.

As Saints, therefore, who have been made partakers of this great salvation, let us endeavor in all our associations to properly estimate the blessings of the Gospel at their proper value. Not parading them before the ungodly without any regard to time or place, but always maintaining them with dignity, and

ever striving when introducing them to our friends to couch them in the choicest language at our command; and above all things to present them before the world by practical exemplification. Having found the "pearl of great price" which men have so long sought after, and in their sincere, though blind devotion, have prayed for in earnestness and zeal, let us guard it as a precious treasure; and while we point with pride to its many

attractions, never let us forget that we have received it as a sacred boon for which we are expected to exert all the consistent efforts and properly directed energies of our future lives. We shall then manifest that we revere the King by honoring the Laws of His Kingdom;—that Kingdom which the Father has set up in answer to prayer, and which He will finally establish in power as the prophets have foretold.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XI.

MR. NEWTON, THE BAPTIST PREACHER, WRESTLING WITH OUR TESTIMONY—REJECTS IT, AND BEGINS TO OPPOSE—SENDS TO A METHODIST MINISTER TO HELP HIM—MR. DOUGLASS' SPEECH—OUR GREAT SUCCESS ON THE NORTH ISLAND—GO TO THE SOUTH ISLAND AND BAPTIZE MR. DOUGLASS' FLOCK—GREAT NUMBER OF ISLANDS—BOILED CLAMS—DAY OF PRAYER—CODFISH FLAKES.

During the first thirteen days of our sojourn upon the island we preached seventeen discourses, being invited by the people to tarry with them. I left a copy of the Doctrine and Covenants with Mr. Newton for his perusal.

He read it, and the Spirit of God bore testimony to him of its truth. He pondered over it for days, and he walked his room until midnight trying to decide whether to receive or reject it.

He and his family attended about a dozen of my first meetings, and then he made up his mind, contrary to the dictation of the Spirit of God to him, to reject the testimony, and come out against me. However we commenced baptizing his flock.

The first two we baptized were a sea captain, by the name of Justin Eames, and his wife. Brother Jonathan H. Hale went down into the sea and baptized them on the 3rd of September, and these were the first baptisms performed by proper authority upon any of the islands of the sea. (to

my knowledge) in this dispensation.

Before we left Kirtland some of the leading apostates there had tried to discourage brother Hale about going upon his mission, telling him he would never baptize any one, and he had better remain at home. When Captain Eames offered himself for baptism, I told brother Hale to go and baptize him, and prove those men false prophets and he did so.

On the following Sabbath I baptized his brother, Ebenezer Eames, another sea captain, and a young lady.

Mr. Newton, the Baptist minister, now commenced a war against us, and sent to the South Island for a Mr. Douglass, a Methodist minister (with whom he had been at variance for years) to come over and help him put down "Mormonism."

Mr. Douglass came over, and they got as many people together as they could and held a conference. He railed against Joseph, the prophet, and the Book of Mormon, and, taking that book in his hand, with outstretched arm, declared that he feared none of the judgments of God that would come upon him for rejecting it as the word of God. (I never heard what his sentiments upon this subject were at the end of his term of fourteen years' imprisonment in the Thomaston Penitentiary, for an outrage upon his daughter, the judgment of which was given upon the testimony of his wife and daughter.)

I was present and heard Mr. Douglass' speech upon this occasion, and

took minutes of the same. When he closed I arose and informed the people that I would meet with them next Sunday in the meeting-house, and answer Mr. Douglass, and wished him as well as the people to be present.

I informed the people that Mr. Douglass had made many false statements against Joseph Smith and the Latter-day Saints, with whom he had no acquaintance, and he had misquoted much scripture, all of which I could correct.

We continued to baptize the people on the North Island until we had baptized every person who owned an interest in the Baptist meeting-house. I then followed Mr. Douglass home to the South Island and preached the Gospel to and baptized nearly all the members of his church.

The excitement became great upon both islands, and on Sunday, the 17th of September, I met a large assembly from both islands, and took the same subject that Mr. Douglass had dwelt upon in his remarks against the Book of Mormon and our principles.

I spoke two-and-a-half hours, and answered every objection against the Book of Mormon, Joseph Smith and our principles.

I had good attention, and the people seemed satisfied. At the close of the meeting Elder Hale administered the ordinance of baptism.

Mr. Newton, in order to save his cause, went to the mainland and brought over several ministers with him and held a protracted meeting. They hoped by this to stop the work of God, but all to no avail, for the whole people would attend our meeting and receive the word of God, and we continued to baptize.

We visited the dwellings of most of the inhabitants during our sojourn there.

Upon one occasion, while standing upon Mr. Carver's farm on the east end of the North Island, we counted fifty-five islands in that region, the majority of which were not inhabited. We also saw twenty ships under sail at the same time.

We had no lack for food while upon the island, for if we did not wish to trouble our friends for a dinner, we only had to borrow a spade

or a hoe and a kettle, and go to the beach and dig a peck of slams. These, when boiled, would make a delicious meal, which we often availed ourselves of.

One day, Elder Hale and I ascended to the top of a high granite rock upon the South Island for prayer and supplication. We sat down under the shade of a pine tree which grew out of a fissure in the rock, and Elder Hale read the 16th chapter of Jeremiah, where mention is made of the hunters and fishers that God would send in the last days to gather Israel.

Of a truth here we were upon an island of the sea, standing upon a rock where we could survey the gallant ships and also the islands, which were as full of rocks, ledges and caves as any part of the earth. And what had brought us here? To search out the blood of Ephraim, the honest and meek of the earth, and gather them from those islands, rocks, holes and caves of the earth unto Zion.

We prayed, sang and rejoiced together. The Spirit of God rested upon us; we spoke of Christ and the ancient prophets and apostles in Jerusalem; of Nephi, Alma, Mormon and Moroni in America; Joseph, Hyrum, Oliver and the apostles in our own day, and we rejoiced that we were upon the islands of the sea, searching out the blood of Israel.

While being filled with these meditations and the Spirit of God, we fell upon our knees and gave thanks to the God of heaven, and felt to pray for all Israel.

After spending most of the day in praise and thanksgiving, we descended to the settlement and held a meeting with the people.

On the 6th of September we called upon Captain Benjamin Coombs, and visited his flakes, where he had one thousand quintals of codfish drying for the market. They had mostly been caught in the region of Newfoundland. While we were passing Carvey's Wharf our attention was called to a large school of mackerel playing by the side of the wharf. Several men were pitching them out with hooks. We also flung in a hook and caught all wanted, than went on our way. — *Faith Promoting Serenice.*

FROM LIVERPOOL TO SALT LAKE CITY.

Thinking perhaps it might be interesting to many of the readers of the STAR, I take the liberty of presenting before them a description of the journey that the Saints have to make when they leave the shores of Old England to come to the land of Zion, to do the will of the Lord.

After a person gets on board the vessel, and bids "good-bye," to those so dear by the ties of nature, and the ship begins to wend her way westward, his first thoughts are to get himself accustomed to the place he has to make his home during the passage, and settle his mind to rest; because all is in a confusion the first day. Here, perhaps, will be found a lot of bedding, tinware, luggage, etc., all in a muddle, which has got to be assorted and distributed among its several owners. Then, perhaps a certain sister has lost a bed or a box with some provisions in, that she intended to use on the way, and which cannot be seen. This necessitates a searching in all quarters, so that if possible it may be restored. Then, no doubt, some will be dissatisfied, and commence murmuring. All this, put together, forms an extensive scene of confusion, but which, however, is all straightened the first night at the latest, and generally, after the ship has been started but two or three hours. Then after tea all is cleared away, and a meeting held, at which, instructions appropriate to the circumstances of the voyage are imparted: as well as the necessary organization of the company effected,—which greatly tends to the comfort and well-being of the Saints. The latter generally consists in first dividing up the company into sections, called wards. These wards are generally composed of about fifty Saints at an average, and over them responsible and faithful men are placed, who operate under the supervision of the Captain of the Guard. The duty of the elders is to see that no "outsiders" come down to annoy the Saints; also that those who are sick are properly attended upon; that no one gets hurt, and various other

things, as the spirit of Wisdom dictates. The chaplain, who is quite an essential person on the journey, sees that prayers are attended to, night and morning,—generally at 7 a.m. and 8 p.m. Thus all things are seen to, and the general happiness and welfare of the Saints sought after by those whose duty is it to preside. The first day, is generally passed over all right. But on the Sunday, when the vessel gets fairly on the journey, it begins to shake a little, and as a consequence, gives the inside of a person a shaking too. This results in a feeling of sea-sickness, and the table, before patronized by mostly all on board, begins to be gradually deserted. None hardly care to eat anything, and the very sound of the once-welcomed dinner bell acts as a sort of an emetic to those feeling a little peculiar. As the evening approaches, the vessel begins to rock a little more extensively, and a more general sea-sickness is the result. Some do not experience it at all, while others are very bad. This much depends upon how a person lives. No one should eat too heartily when first on board; but eat sparingly and the sickness will not be so trying. On the Monday, pretty much of the sea-sickness is forgotten, and the Saints are observed, sometimes in groups, sometimes in a company, on the deck, singing "the songs of Zion," dancing, talking, etc.—The sea calm and smooth, and the ship sailing along,—a nicer sight could not be wished for. As far as the eye can reach, nothing but sea meets the gaze, except the wild sea-gulls (which generally follow the ship for two or three days) and the porpoises, which are diving in and out of the water, and swimming after the ship. An occasional vessel is seen on the voyage, which is always hailed with delight. Concerts are generally held on the ship, at which the Saints sing, recite, and enjoy themselves. Thus all things go along smoothly, and the journey becomes as a pleasure trip to all. The bell, announcing the time of meals, is greeted with pleasure; the

Saints are anxious to attend their meetings and prayers, and all goes along as comfortably as possibly.

On landing at New York, a little more confusion ensues; but happily is of only brief duration. Here the luggage is all searched to see that no dutable articles are among them. This necessitates the unropeing of the boxes, and the opening of other parcels. But usually this does not take more than half a day, so that it is soon over. When everything is looked over, and the boxes are securely fastened up again, they go on board a tender, or small steamer, which is waiting alongside, and conveyed to Castle Gardens. Here is a large and extensive building, with gardens pleasantly situated around it. Emigrants from all climates land here, and everyone on landing has to pass a U. S. official, who enters the name, age, occupation, etc. of every person who arrives on American soil; after which they pass on and are at liberty to go where they please. Here in Castle Gardens, is almost every convenience that is required—a provision shop (or kind of a bar) is found on the left, where the Saints can obtain their first days provisions from, if agreeable. On the other side are different offices, where you can get foreign money changed into American; where you can obtain stamps, paper, envelopes, send telegrams, etc. In fact the whole place is nicely fitted up for the accommodation of emigrants. Having generally to stay here for a little while, (mostly till 5.30 p.m.) a walk can be taken into the city of New York, where some beautiful sights may be seen. It is also best to get your provisions in some of the stores while here, as they are so much cheaper than at any other place on the road. If at all possible, it is best to obtain the services of one who understands the value of things, and also who can handle the money, as it is very awkward at first, because it is so different here in America, to what it is in the "Old Country."

After everything is settled and all is ready, we again go on board a tender which takes us to the station where we start from. Here the "cars" (railway carriages) are all ready, which

are generally seen to before-hand, by the Church Emigration agent, Elder W. C. Staines, (the present agent is Elder James H. Hart, owing to Brother Staines' sickness). All scated, and the things put away in snug places, you start on your land journey westward. The cars here are arranged somewhat differently to those in England. They are generally the size of four or five of those used in the "Old Country," and are nicely fitted up with every accommodation, including two large firestoves one at each end of the car, and a tank with iced water in, which is very nice to drink when it is not too cold. Cooking can be done on the stoves and water boiled on them. The scenery that is passed is somewhat grand. Most of all is the romantic, yet magnificent scenery, up the Alleghany mountains, the best sight of which is viewed from the "horse shoe bend," named thus, because of the sharp curve the train has to make, which is quite astonishing.

Passing through the State of Illinois, one cannot help reflecting upon the rise of the Church of Christ in this dispensation, and the persecutions which it met. Yet more especially does one meditate upon the blood of the Prophet and Patriarch which "stains Illinois," as well as that of others of the faithful sons and daughters of God; while more vividly does the scene appear when crossing the mighty Mississippi, over which the Saints in early days had to pass when it was frozen over, when driven by the red-hot hand of persecution, and the ruthless mobs that were organized to hunt the Saints of God down like wild beasts. But oh! the change; when arriving at Salt Lake City! As far as the eye can reach, nothing but the smiles of Nature greet the vision; while the heavens beam down propitiously upon the "chosen land." Rearing their lofty heads to the sky the snow-capped mountains look sublime, while the silver-threaded streams wind their way down the ravines of the rocks. Smiling fields of corn adorn the land; and the city is a place to be desired by all.

On arriving at the depot a lot of teams are waiting, ready to convey the emigrants to the Tithing Office,

where a large room is filled with the necessities of life and "the fruits of the soil." These are for the purpose of refreshing the Saints, and show that the feeling of the Gospel is experienced by those who know not who the fresh arrivals may be. Generally all who feel so disposed, can go to work almost as soon as they arrive. There are over a hundred men wanted right away to work at different avoca-

tions. Those who come here for the purpose of doing the will of the Lord will be prospered, while they who emigrate only for the purpose of gathering around them the things of this life, may be disappointed. "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

JAMES H. WALLIS.

ANECDOTE OF LADY WASHINGTON.

There was residing in Morris County, a Mrs. Troupe, the widow of a half-pay captain. She was a frequent visitor at the house of Mrs. T., and on one of these occasions, before she had passed the usual compliments, exclaimed:

"Well, what do you think, Mrs. T.? I have been to see Lady Washington!"

"Have you, indeed?" said her friend. "Tell me, then, all about how you find her ladyship, how she appeared, and what she said."

"Well, I will honestly tell you," replied Mrs. Troupe, "that I never was so ashamed in all the days of my life. You see, Madam —, and Madam —, and Madam —, and myself thought we would visit Lady Washington, and as she was said to be a grand lady, we thought we must put our best bibs and bands. So we dressed ourselves in our most elegant ruffles and silks, and were introduced to her ladyship. And don't you think, we found her knitting,

with a speckled (check) apron on! She received us very graciously and easily, but after the compliments were over, she resumed her knitting. There we were, without a stitch of work, and sitting in state, but General Washington's lady, with her own hands, was knitting stockings for her husband and herself. And that was not all! In the course of the afternoon, she took occasion to say, in a manner that we could not be offended at, that at this time it was very important that American ladies should be patterns of industry to their countrywomen, because the separation from the mother country will dry up our resources, whence many of our comforts are derived. We must become independent by our determination to do without what we cannot make for ourselves. While our husbands and brothers are examples of patriotism, we should be patterns of industry."

—Salt Lake "Juvenile Instructor."

The images with which the mind holds converse may uplift or degrade as truly as companions in bodily form. A thought may scar the soul as a weapon leaves its mark on the flesh.

True benevolence seeks the benefit of its object; true affection finds its highest happiness in loving; true excellence is most concerned about the value of its work. These make the fewest claims, yet it is to them that gratitude, love, and appreciation flow in spontaneous and abundant streams.

The doubting, distrusting, and unbelieving are among the most unfortunate and pitiable of all classes of people. Have faith in yourselves, in your fellows, in your home, in your religion, in everything that has capabilities for good. Deceit is a prevalent vice, and it will often grieve you; but it is vastly better to mourn over disappointment than to allow indiscriminate distrust to make you generally miserable with yourself and all about you.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 15, 1861.

TIME AND ETERNITY.

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There is perhaps no necessity to repeat the statement, that everything in the universe is calculated to impress us with the "littleness of time and the magnitude of Eternity,"—that the present is but a drop in the great ocean of the past and the future. But notwithstanding the well-known fact that such is the case, with its great importance to the inhabitants of this planet, there seems to be a general heedlessness regarding the future or heavenly existence, and an all-absorbing interest manifested in connection with earthly things. If it were reversed,—if it were possible for eternity to be lessened, and time to be prolonged to suit our mortal ideas, we could scarcely, as a race, to be consistent, take any different course than that now pursued, as regards "living and preparing to live." Aged veterans, whose limbs totter towards the grave, are frequently found enlarging their business operations for future aggrandisement and the further accumulation of wealth. Men whose lives of debauchery and wickedness have stricken them down with disease, still look forward to the time when they can again revel in worldly enjoyment, regardless of the vast eternity which is opening wide its massive gates to receive them. Political aspiration is none the less persistent because an unknown future faces the wrinkled brow of its devotee. The lust for power, for wealth and fame still boils and surges in the veins of a dying humanity; and the uncertainties of a great "world to come" are left for those whose business it is by custom and tradition to contemplate, fathom and define religious things. Once in a while a good man leaves the earth with the hope of a glorious resurrection, based upon a Godly and consistent life. But the great masses of mankind apparently care nothing for the joys, and but little for the sorrows of the future state. So that they can be satisfied with the luxuries or even the bare necessities which Mammon affords, they are content to toil "for the bread that perisheth;" while the great heights of future happiness are left for others to scale, whom they term fanatics;—and its depths of misery to be fathomed and felt by those whom the world regard as hypochondriacs. Thus Satan has by the false glitter of earthly and transient pleasures, beguiled man from the studious and beneficial contemplation of divine things—things which involve a never-ending—never fading existence. Yet every day, every hour, every minute of time records the passage of some spirit from its "tabernacle of clay," into that future for which nearly all are totally unprepared.

This is the condition of things in which we find people in the Nineteenth Century of the Christian Era, after nearly two thousand years of what is termed "Christian effort." Life dwindled down to a minimum in duration, scarcely long enough to lay a foundation for a favorable future condition, and yet almost "from the cradle to the grave," devoted to earth and the deceptive influences of evil! Now the Gospel is restored what may we anticipate! So-called "Christianity" having proved a failure, as regards maintaining and establishing a proper regard for divine things even among its own members and advocates, we must now look to the Church of Christ, revealed in our day to bring about the desirable result! How is it to be done? First, by individual purity and energy in the cause of righteous living among the Saints themselves. Secondly, by collective effort in the direction of spreading the truth, and impressing fallen man with its great and ennobling principles. Thirdly by preparing ourselves in unity and unselfishness as a Church, to usher in the great millennium of universal happiness and peace. True, many will fall in the judgments—will perish in sin, but the climax must be reached, when all must decide as to whether they will "serve God or Mammon." Each will at last have the reward for which he has labored, and will get his wages from the one he has "listed to serve." Let the Saints decide now and forever who shall be their God, and let them serve the Deliverer of Israel, the King of Kings, whose reward is eternal and whose power endureth forever.

RELEASES.—The following named Elders are released to return home with the September 3rd company: James Finlayson, President of, and John Urie Travelling Elder in the Glasgow Conference; Elder Urie's son David will accompany his father; W. C. Rydalc, Traveling Elder in the Leeds Conference; J. W. Gardiner, Traveling Elder in the Bristol Conference; William Jack, Traveling Elder in the Dundee Conference; Thomas Maycock and John M. Wiser, Traveling Elders in the Birmingham Conference; Z. P. Terry, Traveling Elder in the Nottingham Conference; Thomas Jackson and Joseph Carlisle, Traveling Elders in the Manchester Conference; and William Probert, Traveling Elder in the Liverpool Conference.

APPOINTMENTS.—R. R. Irvine, President of the Dundee Conference, is appointed to succeed President J. Finlayson in the Presidency of the Glasgow Conference. When President Finlayson leaves for home, the Dundee Conference will be discontinued and its Branches and Traveling Elders added to the Glasgow Conference, agreeable with the instructions written to the two Presidents.

Joseph J. Giles is released from being Traveling Elder in the Nottingham Conference, and is appointed Traveling Elder in the London Conference; and Heber J. Romney is released from being Traveling Elder in the London Conference, and is appointed Traveling Elder in the Nottingham Conference. Elders Giles and Romney are expected to proceed to their new fields at their earliest convenience.

DEATH OF PRESIDENT JOSEPH YOUNG.—We learn from the "*Ness*" that Elder Joseph Young senior, First President of the Seventies, departed this life at four o'clock on the morning of July 16th at the advanced age of 84 years. He had suffered more or less from ill-health for about eight months prior to his decease, but had nevertheless occasionally attended meetings, councils etc. About two weeks before his death, he preached a very earnest and interesting discourse at the funeral of his niece Mrs. Little. He was confined to his bed from that time, and gradually sank till he quietly passed away without a struggle. His departure was so calm that his family at the bedside did not realize when he expired.

The deceased was an elder and much beloved brother of the late President Brigham Young; and was born in Massachusetts on April 7, 1797. He was baptized in an early day, having had his attention called to the Gospel by his brother Brigham; and was ordained a Seventy, February 28, 1835, being called by the Prophet Joseph Smith to the office of First President of the Seventies, which position he occupied until his decease. He was also a member of Zion's Camp, and suffered in the early persecutions of the Church. He labored as a missionary in England and elsewhere having crossed the ocean in his old age to minister among the Saints in Europe. A few years ago he was ordained a Patriarch under the hands of President Brigham Young, in which capacity he enjoyed a free flow of the spirit of prophecy. His natural inclination was to bless, instruct and cheer the Saints of God, and as a Patriarch he gave full vent to the innate goodness of his heart in blessing the people under the inspiration of the Holy Ghost, which seemed to ever spring up within his soul as a well of eternal life.

"Uncle Joseph," as he was familiarly called, was a man of sterling integrity, sound principle, loving characteristics and unswerving faithfulness to the cause of God, being highly devotional; and as such, as well as for his genial disposition, was greatly esteemed and beloved by the Latter-day Saints. And his greatness of soul and kindness of heart will live in their memory, while his exemplary life will ever shine in the history of God's faithful servants. May the Holy Spirit speak that peace to the bereaved relatives, which has been so often administered to the afflicted, by him who has now passed into a sweet and peaceful rest.

ANOTHER GOOD MAN GONE.—On Monday August 1st at six o'clock a. m. Elder Niels Wilhelmsen, President of the Scandinavian Mission, breathed his last, at the age of 57 years. He had been troubled for some time with stone in the bladder, and had recently undergone a painful operation, for which purpose he was staying at an hospital in Copenhagen. The night before his decease, he gave instructions to brother Jenson, laboring on the *Sjærne*, as to his burial, family, etc., as also to the Mission over which he Presided. He felt that it was well to be prepared for an emergency. The brethren had forebodings of his death during the night, and on making application at the hospital in the morning, found that he had passed away at the hour named.

Elder Wilhelmsen was born in Feuling, Skanderborg Amt, Denmark, April 21, 1824. He was baptized in Copenhagen by Elder Fred. Phister August 30,

1854, and shortly after was ordained to the Priesthood and sent out on a mission to preach the Gospel. He continued in the ministry, advancing step by step and filling places of great responsibility, until he emigrated with his family to Utah in 1861. After his arrival in the territory he settled on the Weber, according to the counsel of President Young, and endured the privations incident to pioneer life in connection with the rest of the settlers in that region. In the fall of 1864 he went to Bear Lake and located in St. Charles, where his family has resided ever since. The following spring he was called to go on a mission to his native land. Leaving his family in anything but flourishing circumstances, he started on his mission, arriving at Copenhagen in company with fifteen other Utah Elders on August 2, 1865. As Traveling Elder in the whole Scandinavian mission and counselor to President Chas. Widerborg, he spent about two years in the ministry at that time. He returned home in 1867 as Captain of the 26th company of emigrating Saints from Scandinavia.

On July 21, 1879, Elder Wilhelmsen left his home in Bear Lake Valley the second time, arriving in England, on August 15, 1879, and in Copenhagen August 19th, having been appointed to succeed Elder N. C. Flygare in taking charge of the Scandinavian part of the European Mission, in which important position he was laboring at the time of his death. He was greatly beloved by his family and friends, and particularly was he respected by those associated with him in the Ministry. We condole with all who are thus suddenly bereaved, and pray the Lord to soothe their painful experience, with the greatest of all consolations, that their husband, father and friend has gone to rest with the righteous, and that if faithful we shall meet him again in the midst of that holy throng who have part in the First Resurrection.

ARRIVAL.—On the afternoon of Friday, the 5th inst., Elder H. W. Brown, missionary from Utah to Great Britain, arrived in Liverpool, per *S.S. Wisconsin*, of the Guion Line.

The passage was exceedingly fine, and Elder Brown enjoyed good health all the way across. He is a native of England, and has taken the opportunity to visit his friends in Preston and elsewhere, prior to entering upon his duties in the ministry.

AT NEWCASTLE.—President Carrington left Liverpool on Saturday the 6th instant on a visit to the Durham and Newcastle Conference. He purposed attending the Conference at Stockton-on-Tees on the next day, (Sunday), and some other meetings in various parts of the Conference during the week.

SPECIAL TO EMIGRANTS.—Parties expecting to emigrate to Utah will please remember, that *only* 100 pounds of luggage, *including* the weight of boxes or bags, can be taken free by each adult, and 50 pounds for those at half fare.

ALL EXTRA LUGGAGE will be charged for at *four pence per pound*, from New York to Ogden, and parties having such overweight must be prepared to pay for the excess at that rate, on demand.

CORRESPONDENCE.

REPORT FROM BIRMINGHAM.

Birmingham, July 12, 1881.

President A. Carrington.

Dear Brother,—I expect that you will be pleased to hear some little of the condition and labors of the brethren here, and our prospects. We are convincing and baptizing a few of the honest-in-heart; but it is a hard matter to persuade the people that they need any more, or at least any better religion than what is generally preached. As a general thing they say that they have religion enough, but they want more money or wealth. But there are a few who think enough of truth and God to come to hear and even to obey the Gospel. I have spent all the time that I could among the Branches and visiting the people, and advising them for their best good, as I have been directed by the spirit at the time, but I have been laboring under a severe cold which was a great detriment to me in speaking, but the cold has nearly left me, and I feel as well now as I can expect. Brother J. M. Wiser has been here for about nine days. He has been recruiting his health, which was somewhat feeble. He has much improved and gone back to his field of labor. Brother T. Maycock has been very unwell for some time, and I advised him to take a rest for a while, and go and visit his friends, but to keep me posted, which he has done; his health however, does not seem to improve. He is now stopping at Crab's Cross waiting for an opportunity to come into Birmingham as he is not able to walk so far. I am on the look-out for him and will try and recruit him up again. The remainder of the brethren are well at this time, and doing their best to fill an honorable mission, but I find that these elderly brethren who have lived in the dry atmosphere of Utah so long, when they come to this climate it has quite an effect upon them.

With kind regards to you and all in the office, I remain

Your Brother in the Gospel,

ABRAHAM HALLADAY.

NEWS FROM JERSEY.

St. Heliers, July 28, 1881.

President A. Carrington.

Dear Brother.—I write you these few lines to let you know how I get along in the Channel Islands. I landed here on the 12th of October 1880, and since that time I have distributed a great many tracts, going from house to house. Sometimes the tracts were received with thanks, and sometimes otherwise; but the Gospel messengers have always had to suffer persecution. We are here on the Lord's work and the Lord knows the integrity of their hearts and our reward is sure. I am not left without encouragement, as I begin to see the fruits of my labors, having baptized three intelligent persons lately; one Mr. Mollo a Wesleyan preacher, and his wife. He is a good latter-day Saint, and expressed a desire to distribute tracts and do all the good he can. The prospects for a few others to receive the Gospel are favorable. The love and kindness I have received from the Saints and others whom I have become acquainted with is such as never can be forgotten. My health has improved since last winter, though I am troubled at times with a cough. It is my desire to complete my mission, and praying God to bless you, I remain,

Your Brother in the Gospel.

E. H. LE CHERINANT.

REPORT FROM NOTTINGHAM.

Nottingham, July 30, 1881.

President A. Carrington.

Dear Brother.—As some time has elapsed since I wrote to the STAR, and also some changes have taken place, it may not be out of the way for me to review some of my labors since my arrival in this country, which is about nine months ago; and also inform you as to how the work is progressing in this part of the Lord's vineyard. Immediately after my arrival at Liverpool Office, I was appointed to labor in the London Conference under the direction of President S. Rockelley

and on my arrival there, I was assigned to the Sussex or Brighton District, where I had much pleasure in laboring amongst a warm hearted people who were very kind to me. While in that district I endeavored to labor to the best of my ability; I traveled a great deal on foot with my co-laborers, I can also say, that I never missed one chance that was afforded me to preach the Gospel; and I am thankful to say that God crowned my labors with much success in adding members to the Church. We did a great deal of tracting from house to house through that region of country, and did considerable out-door preaching. I was called to the Nottingham Conference to labor as traveling elder, and afterwards to succeed President John Cooper in the presidency of that conference. Since that time I have been very much engaged in going through the various districts, so as to get a thorough knowledge of the affairs of the conference, and become acquainted with the Saints; and in doing this I have found the elders who are laboring here, alive to their duties; and doing a good work in preaching in the open-air. While I was down in Leicester I got the elders who were there to join with me, and we held a meeting in the streets, which was very largely attended. Elders Greenwell, Howard and Giles are laboring in that district, and they feel well in their labors. I have gone through the

Hucknall district chiefly with Elder W. H. King. We have held quite a number of out-door meetings in different towns and villages which were all well attended. I have also attended three camp meetings every Sunday during the last four or five weeks, which have been held in different parts of this conference, having from one to three hundred people present each time. Elder King has done a good deal of preaching along with me at the camp meetings. He and Elders D. West and F. Woolley are doing a good work in the Hucknall district. Some are being added to the Church and they are laboring with great zeal. I also learn from Elders Perry and Robinson that they are holding open-air meetings in the Lincolnshire district; they are also feeling well in helping to roll on the great latter-day work. I can truly say that the Lord has blessed us with many good privileges to preach the Gospel, and large numbers to listen to us, generally giving good attention. The spirit of inquiry after the Gospel is aroused amongst the people, and we expect to reap a bounteous harvest of souls before very long.

May God bless the labors of the elders in the mission, and crown them with much success. Ever praying the Lord to bless you and your co-laborers in the office, I am

Your Brother in the Gospel.

GEORGE STRINGFELLOW.

HABITS OF THRIFT.

"How to constitute oneself a man?" Nothing harder, if one knows not how to will it, nothing easier if one wills it. — ALEXANDRE DUMAS.

Competence and comfort lie within the reach of most people, were they to take the adequate means to secure and enjoy them. Men who are paid good wages might also become capitalists, and take their fair share in the improvement and well-being of the world. But it is only by the exercise of labor, energy, honesty, and thrift, that they can advance their own position or that of their class.

Society at present suffers far more from waste of money than from want

of money. It is easier to make money than to know how to spend it. It is not what a man gets that constitutes his wealth, but his manner of spending and economizing. And when a man obtains by his labor more than enough for his personal and family wants, and can lay by a little store of savings besides, he unquestionably possesses the elements of social well-being. The savings may amount to little, but they may be sufficient to make him independent.

There is no reason why the highly-paid workman of to-day may not save a store of capital. It is merely a matter of self-denial and private economy. Indeed the principal industrial leaders of to-day consist, for the most part, of men who have sprung directly from the ranks. It is the accumulation of experience and skill that makes the difference between the workman and the *no-workman*; and it depends upon the workman himself whether he will save his capital or waste it. If he save it, he will always find that he has sufficient opportunities for employing it profitably and usefully.

"When I was down in Lancashire the other day," said Mr. Cobden to his fellow-townsmen at Midhurst, "I visited a mill, in company with some other gentlemen, and that mill belonged to a person whose real name I will not mention, but whom for the present purpose I will call Mr. Smith. There could not have been less than three or four thousand persons engaged in this mill when it was at work, and there were seven hundred power looms under one roof. As we were coming away, one of the friends who accompanied me patted the owner of the mill on the shoulder, and with that frank and manly familiarity which rather distinguishes the Lancashire race, he said, 'Mr. Smith was a working man himself twenty-five years ago, and he owes this entirely to his own industry and frugality.' To which Mr. Smith immediately replied, in the same frank and good humored manner, 'Nay, I do not owe it all to myself; I married a wife with a fortune; for she was earning 9s 6d. a week as a weaver at the power-loom, when she married me.'"

Thrift of Time is equal to thrift of money. Franklin said, "Time is gold." If one wishes to earn money, it may be done by the proper use of time. But time may also be spent in doing many good and noble actions. It may be spent in learning, in study, in art, in science, in literature. Time can be economized by system. System is an arrangement to secure certain ends, so that no time may be lost in accomplishing them. Every business man must be systematic and orderly.

So must every housewife. There must be a place for everything, and everything in its place. There must also be a time for everything, and everything must be done in time.

It is not necessary to show that economy is useful. Nobody denies that thrift may be practised. We see numerous examples of it. What many men have already done, all other men *may* do. Nor is thrift a painful virtue. On the contrary, it enables us to avoid much contempt and many indignities. It requires us to deny ourselves, but not to abstain from any proper enjoyment. It provides many honest pleasures, of which thriftlessness and extravagance deprive us.

Let no man say that he cannot economize. There are few persons who could not contrive to save a few shillings weekly. In twenty years, three shillings saved weekly would amount to two hundred and forty pounds; and in ten years more, by addition of interest, to four hundred and twenty pounds. Some may say that they cannot save nearly so much. Well! begin with two shillings, one shilling, or even sixpence. Begin somewhere; but, at all events make a beginning. Sixpence a week deposited in a savings bank, will amount to forty pounds in twenty years, and seventy pound in thirty years. It is the *habit* of economizing and denying oneself that needs to be formed.

Thrift does not require superior courage, nor superior intellect, nor any superhuman virtue. It merely requires common sense, and the power of resisting selfish enjoyments. In fact, thrift is merely common sense in every-day working action. It needs no fervent resolution, but only a little patient self-denial. BEGIN is its device! The more the habit of thrift is practised, the easier it becomes; and the sooner it compensates the self-denial for the sacrifices which it has imposed.

The question may be asked,—Is it possible for a man, working for small wages to save anything, and lay it by in a savings bank, when he requires every penny for the maintenance of his family? But the fact remains, that it is done by many industrious and sober men; that they do deny

themselves, and put their spare earnings into savings banks, and the other receptacles provided for poor men's savings. And if some one can do this, all may do it under similar circumstances, — without depriving themselves of any genuine pleasure, or any real enjoyment.

How intensely selfish is it for a person in the receipt of good pay to spend everything upon himself,—or, if he has a family, to spend his whole earnings from week to week, and lay nothing by. When we hear that a man, who has been in the receipt of a good salary, has died and left nothing behind him—that he has left his wife and family destitute—left them to chance—to live or perish anywhere, we cannot but regard it as the most selfish thriftlessness. And comparatively little is thought of such cases. Perhaps the hat goes round. Subscriptions may produce something—perhaps nothing; and the ruined remnants of the unhappy family sink into poverty and destitution.

Yet the merest prudences would, to a great extent, have obviated this result. The curtailment of any sensual and selfish enjoyment—of a glass of beer or a screw of tobacco—would enable a man, in the course of years, to save at least something for others, instead of wasting it on himself. It is, in fact, the absolute duty of the

poorest man to provide, in however slight a degree, for the support of himself and his family in the season of sickness and helplessness, which often comes upon men when they least expect such a visitation.

Comparatively few people can be rich; but most have it in their power to acquire, by industry and economy, sufficient to meet their personal wants. They may even become the possessors of savings sufficient to secure them against penury and poverty in their old age. It is not, however, the want of opportunity, but the want of will, that stands in the way of economy. Men may labor unceasingly from hand to hand; but they cannot abstain from spending too freely, and living too highly.

The majority prefer the enjoyment of pleasure to the practice of self-denial. With the mass of men, the animal is paramount. But it is not merely the working people who are spendthrifts. We hear of men who for years have been earning and spending hundreds a year, who suddenly die,—leaving their children penniless. Everybody knows of such cases. At their death, the very furniture of the house they lived in, belongs to others. It is sold to pay their funeral expenses and the debts which they have incurred during their thriftless lifetime.
—*From Smiles' on Thrift.*

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which ever cleaves to us, go where we will, and which leaves us only when we leave the light of life.

PENITENCE.—It is a curious and suggestive truth, which however is seldom perceived by those most interested in it, that all affectation of superiority, on whatever ground it may be based, produces exactly the opposite impression to that which it aims to convey. Nature's penalty for vanity and pretension is not merely failure, but a failure of so exaggerated a kind as to sink the offender even below the level of esteem which may fairly belong to him. Society, however indulgent to those who make no intrusive claim upon her notice, assumes a critical attitude directly any one approaches her tribunal sounding the trumpet of his own perfections. She holds him at arm's length till she can investigate his proud claims; she inquires rigorously into his record, discovers his weak points, exposes his faults, and, instead of yielding to his demands for respect and approval, is very apt to find out good grounds for her contempt and censure. There is, in fact, a natural disposition to depreciate one who over-appreciates himself, and hold up to severe criticism defects which had otherwise passed unnoticed.

P O E T R Y

—O—

"THE GOLDEN RULE."

BY C. W. S.

"Do unto others," the Savior has said,
 "As ye would they should do unto you,"
 And this is the law by which they are led,
 Who to God are most faithful and true !

By living this rule with a pure, honest heart,
 A community ever would thrive,
 For no one would then from the strait way depart,
 Nor e'er be a drone in the hive !

No stealing, no slander, nor injury done
 To any who dwell in the land,
 But peace and good will unto everyone
 Would spread forth on every hand.

No poor man would then be oppressed by the proud,
 Nor the sick and afflicted e'er need,
 No sorrow would ever the righteous enshroud,
 Nor the heart of the wounded e'er bleed.

The truth in its greatness and grandeur would spread,
 Enshrined in the hearts of the pure,
 And all by its precepts in righteousness led,
 Would abide and forever endure.

All gentleness, kindness and charity too
 Would spread like a sweet-savored balm,
 While the charm of contentment each heart would imbue
 With a loving unspeakable calm.

And peace to all souls as a river would flow,
 While knowledge and faith did extend,
 Till men like the heavenly beings would know
 The decrees of their Father and Friend.

Then "do unto others as often ye would
 That others should do unto you,"
 And thus shall ye mingle with those who are good,
 For thus they are willing to do !

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EDITED PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, INSLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORINDA STREET,
 BRIDGE STREET, LIVERPOOL ROAD, INSLINGTON,
 LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 34, Vol. XLIII.

Monday, August 22, 1881.

Price One Penny

FUNERAL SERVICES.

OBSEQUIES OF PRESIDENT JOSEPH YOUNG.—THE CEREMONIES.—THE DIS-
COURSES.—THE CORTEGE.—THE INTERMENT.

(From the Deseret Evening News, July 19th.)

The funeral services over the remains of President Joseph Young were solemnized this morning in the Tabernacle, under the direction of Elders Horace S. Eldredge, John Van Cott and Wm. W. Taylor, of the First Seven Presidents of the Seventies. The stand was craped for the occasion, and immediately in front was placed the casket containing the body of the departed. It was made of solid walnut with French burl walnut panels, and was chastely decorated with flowers, arranged in the form of a cross and chaplet, with the initials of the deceased and several fine bouquets. A silver plate seen in the centre of a circlet of white blossoms, was inscribed—

JOSEPH YOUNG,

Died

July 16, 1881;

Aged

84 years, 3 months and 9 days.

Under the casket was displayed a

shock of ripe golden grain, surmounted by a floral sickle, representing the work of the angelic reaper, and the completed earthly life of the aged Patriarch.

As early as nine o'clock the people commenced to file into the Tabernacle to take a last look at the features known so well throughout the Territory. The expression of the countenance was calm and placid, a sweet and natural smile beautifying the pale face, leaving the impression upon all beholders that Uncle Joseph was in a pleasant and peaceful sleep.

The people passed by the body in an unbroken living stream until the services commenced, and the remains were viewed by from eight to ten thousand persons, quite a number of whom could not remain to take part in the obsequies, having left their business and various employments to pay brief but genuine respect to the man they loved so well.

While the congregation was being seated, Prof. Joseph J. Daynes per-

formed several soft voluntaries on the great organ.

On the stand were Presidents John Taylor, George Q. Cannon and Joseph F. Smith; Apostles Wilford Woodruff, Franklin D. Richards, Brigham Young and John Henry Smith; Counselor D. H. Wells; Presiding Bishop Edward Hunter and Counselor L. W. Hardy; the Presidency of the Stake—Elders Angus M. Cannon, D. O. Calder and Jas. E. Taylor; also several Presidents of Stakes, Bishops and other leading men from various wards and settlements.

Previous to the commencement of the services, the casket containing the remains was elevated in full view of the congregation. The family and relatives were seated in front of the stand. The galleries were thrown open, and a large assembly occupied the vast building at pleasure, about 7,000 persons being present.

The meeting was called to order by President Horace S. Eldredge, when Croxall's Silver Band, in new silver grey uniform, played

Nearer my God to Thee.

The Tabernacle choir, led by Prof. E. Beesley, sang

Hark, from afar a funeral knell.

Prayer was offered by Apostle F. D. Richards.

The choir sang:

Unveil thy bosom, faithful tomb.

To the tune of "Joseph," composed last evening by Prof. G. Careless who conducted its rendition.

The first speaker was

APOSTLE WILFORD WOODRUFF.

"We are again called to assemble here to pay our last respects to one of God's noblemen. We have lying before us the tabernacle of President Joseph Young. It is said that he is dead. I suppose he is as we use the term death. His tabernacle lies here in this casket, but Uncle Joseph is not there! We call him "Uncle" because he has been related to almost all the Holy Priesthood of Israel from the organization of this Church. I ask brother Lorenzo Young and brother Young's wives and his sons and daughters, if they feel to mourn in their hearts to-day? If they do, I do

not; if they do, President Joseph Young does not; for it was one of the most glorious moments of his existence, whether in time or in eternity, when he opened his eyes in the spirit world and struck hands with Joseph Smith, with Brigham Young, with his father's house, and with the Elders of Israel with whom he has been associated here on the earth more or less for the last 50 years of his life. If brother Joseph ever felt while in the flesh to shout, glory, hallelujah! he did so when this new birth took place. Now these are some of the sentiments of my heart. I cannot mourn when I follow to the grave a man like Joseph Young; I have never been able to do it since I have been a member of the Church, when I have followed a true, faithful, Latter-day Saint to the grave. Death was a gloomy subject to me before I heard the Gospel of Jesus Christ. It was sad to see the bodies of men and women laid away in the tomb. I did not know where they came from, why they were here, where they were going. It was taking as it were, a leap in the dark. But, thank God, the blood of Christ has burst the bonds of death, given us power in the resurrection, and the Gospel of Jesus Christ has pointed out to us the blessings, the glory and the privileges that we can enjoy in this world and in the world to come. Death has lost its gloom with me, with the Latter-day Saints. I do not know whether the spirit of brother Joseph is watching over us to-day, seeing this funeral, hearing us talk upon this subject, or whether in the eternal world his joy is so great that he will say in his own mind to those that are left behind, "bury my body, I have got something else to do." I do not know that this is the case, God has not revealed it to me; but one thing I can say from the very depth of my heart, and that is, I rejoice and thank God that I had the privilege of becoming acquainted with such a man as President Joseph Young and of being associated with him in the flesh for nearly 50 years. His life is before me and you, it has been before the heavens and the earth. A purer man, a more virtuous man, a more honest man, according to the light and know-

ledge God bestowed upon him. I do not know that we have in our midst. "Blessed are the dead that die in the Lord, yea, saith the Spirit from hence, forth, for they rest from their labors and their works do follow them." We have death here in this world. We attend funerals; our friends, our fathers, our mothers, our brethren, our sisters, our children die; we mourn over them in a measure; we follow them to the grave; but do you comprehend and understand that when we have such a death as this here, there is a birth on the other side of the veil? Don't you think that Sarah, when she received Isaac, rejoiced at the birth of her son? Yes, she did, and so have all the mothers in Israel who comprehend the value of offspring. Now, whether there was any mourning in the spirit world when Isaac left, I do not know. I should think not, for those there would fully comprehend the value of spirits taking mortal tabernacles on the earth. But here we have a death, a funeral. Well, if you could see the veil lifted up, and behold Uncle Joseph, the old patriarch, who has lived 84 years in the flesh, and more than half of his life in the Church and Kingdom of God, do you think you would see much mourning there? No you would not. Brother Joseph Young is rejoicing with brother Joseph Smith and his brethren the Elders of Israel, and we certainly should rejoice on this occasion, when we are paying our respects to a man who has been faithful during this great many years, faithful to his God, faithful to his family, faithful to his quorum, faithful to the Church and kingdom of God and to his covenants. Brother Joseph has finished his work here in the flesh and gone into the presence of God and the Lamb, and we have the hope and consolation that this man will inherit eternal life and come forth in the morning of the first resurrection. That same tabernacle which Uncle Joseph has occupied for over 84 years will come forth again, and he will be crowned with principalities and powers, and be made an heir of God and joint heir with Jesus Christ to all the blessings that God himself possesses. Can you mourn?

I cannot. I wish I might live as good a life and receive as good a glory and exaltation as I am satisfied brother Joseph Young will obtain. He has lived to a great age. My first acquaintance with him was in 1824, in Kirtland. I traveled with him in Zion's Camp a thousand miles, led by President Joseph Smith and brother Brigham, with a great many others from whom the Lord chose the Twelve Apostles. I always rejoiced in the society of brother Young. He is from a noble family, and perhaps it is my duty here to say something with regard to his father. I made a remark in some of my public discourses that Father Joseph Smith was the first Patriarch ordained in this Church and Kingdom. I should have been more explicit in this matter. The father of Joseph Young and Brigham Young was the first ordained Patriarch in this generation, but he was ordained as Patriarch of his own family, he did not officiate as the Patriarch of the Church, as Father Joseph Smith did up to the day of his death. I wished to make these remarks because I consider they are just and right.

Well, now, what shall I say to you with regard to brother Joseph Young? You are acquainted with him, he has been in your midst. He was ordained the First President of the Seventies in 1835. He has held that office from that time up to the day of his death, and he will hold that position and the keys of that position after death and after the resurrection. Not only so, but he will occupy a place as a king and priest to the Most High God, ruling and reigning in the house of Israel for ever.

I want to say to the sons and daughters of brother Joseph Young, follow your father as he has followed Christ and you will rejoice in the eternal worlds with him. He has been a good father to you, a good husband, and a good counselor not only to his family but to the Church and Kingdom of God. He has been associated with these seven Presidents of the first quorum of Seventies. There are but few of those living today, and are here remaining who were ordained the same time that he

was. He was ordained a Patriarch under the hands and direction of his brother Brigham in the Endowment House a few years ago. He has held that position from that day to this; and his tabernacle will lie in the tomb but a short time until it will burst the bonds of death and come forth out of the grave, and that spirit which to-day is rejoicing in the spirit world will again return to the same house. I am glad of that. I rejoice in that principle that we can again have our bodies in which we have traveled on foot, without money and without reward, for many thousands of miles to preach the Gospel, in which we have labored in weariness and hunger and thirst to perform this labor. Now this is a great consolation to me that this same house that our spirits dwell in to-day, we can have in the morning of the resurrection. This will be the case with President Joseph Young, who lies here before us to-day. I was very much pleased in looking upon his face, so natural, so placid, so pleasant, so life-like in one sense of the word, it looks as though he went to sleep and was happy. His tabernacle shows, as it were, the happiness of his spirit when it departed.

Brother Joseph's history has been of interest to us. He has magnified his calling, he has been true and faithful in all his days. Before he was a member of this Church he was a Methodist preacher. He taught the Gospel according to the best light and knowledge he had. But when he had the Gospel carried to him by his brother, he embraced it, and it is said he never laughed in his life until he embraced our religion. When he was a Methodist preacher he was always gloomy and sober, very seldom smiled, but when he embraced the true Gospel it is said he laughed for six months, he was so overjoyed to think that he had found out the truth. Well, I will promise you he is happy to-day, and he will see no more sorrow. I rejoice when I see a man who is true and faithful to the Gospel, to the Priesthood, to his calling and covenants before God, I can tell you the heavens rejoice over him, the angels rejoice over him, and why should not we?

I am pleased to have the privilege of making a few remarks on this occasion. I do not, however, wish to detain you, as there are others of my brethren who will speak. But I thank God that we have the privilege of paying our last respects to our departed brother. His body will now be laid away in the tomb, by and by it will come forth and be glorified.

I pray God my Eternal Father to let his blessing rest upon us; that his spirit may rest upon brother Lorenzo, and upon the wives, sons, and daughters and friends of the deceased; that we may all of us take the admonition—for all these things are admonitions, to live faithful like unto our departed brother for "the night will come when no man can work." I have a desire myself to do good. I cannot remain here long. Many of my brethren have gone hence—Brigham Young, Heber C. Kimball, Orson Hyde, George A. Smith, P. P. Pratt, Willard Richards, and now President Joseph Young. For years these men occupied prominent positions, and now brother Pratt and myself are the only two left of the early Quorum of the Twelve. How long we shall tarry here, I do not know, but while I live I want to do what good I can, I tell you it is a glorious blessing for men to receive the Priesthood of God, and to be called of God to preach the Gospel. The old prophets and patriarchs are watching over us. They are anxious to see us perform our work. Brother Joseph came to me a few weeks since and talked about his death. He wanted to finish up his records before he left. He wished to do what he could for his dead while he was in the flesh. Well, I told him I rejoiced that he was looking after these things. But now, if he has left anything undone, his brother Lorenzo or his family will attend to the matter, as we have all got to do what we can to save both the living and the dead.

May God bless us all, and give us power to finish our work, to be true and faithful unto death, that we may gain eternal life, is my prayer, in the name of Jesus, Amen.

PRESIDENT GEORGE Q. CANNON

Read from the 76th section of the

Book of Doctrine and Covenants, from the 50th to the 70th paragraphs, and said :

It is upon occasion like this that language seems feeble and fails to perform its part. How impossible it is for any human being to express his emotions in reflecting upon the life and the future glory and exaltation of one like him whose death we have come here to-day to commemorate. It seems as though the best that could be done under such circumstances to satisfy our own feelings would be to sit still and reflect, to ponder upon the thoughts that are suggested by this occasion.

As President Woodruff has said, there is no reason, aside from the separation that has taken place, from the loss of the society of one who is beloved, why any of us should mourn. When a man has filled the measure of his creation, and lived 14 years and upwards beyond the time that is allotted to man upon the earth—the three score years and ten—and during that time has lived an active and fruitful and happy life, devoting his energies to the work of God, has had faculties perfectly preserved, and then, surrounded by his household, in the midst of his friends, his brethren and sisters, those who love him as they do their lives, he departs peacefully as an infant falling asleep, taking quiet leave of this existence, there is little connected with such a death to create feelings of anguish or sorrow, such as many think appropriate when death enters the family circle.

The last time I had the privilege of seeing President Joseph Young was a few days ago, when Presidents Taylor and Smith and I went to his residence to administer to him. He was perfectly happy. He said that he could sing, if his son Seymour had stayed; that he would like to have sung. He felt that it would do him good to give vent to the feelings of joy that were in his heart. He was an emotional man, fond of giving vent to his feelings either in the song or some other expressive way; a man that could not conceal his emotions, they being on the surface. When I looked upon his face I thought that the expression upon it betokened a

death sickness. I saw before me the face of a man who was as near an angel in his appearance in the placidity of his countenance, in the serenity of his expression, and in the peace that rested down upon him, as it is the privilege of many men to behold in the flesh. These were my feelings as I stood at the foot of his bed looking upon his face. There was no sign of pain or distress; nothing upon the countenance to indicate any fear; but to the contrary, his face betokened angelic serenity, that peace, that quiet, that placid expression which it has seldom been my pleasure to witness in any human face.

I am thankful this day, my brethren and sisters, that this man of God has remained faithful to the truth during his entire life, that we can surround his coffin this day feeling that during his long career of faithfulness, nearly fifty years, there has no record come down to us who are younger men of the generation of Brother Young, of his ever having flinched or wavered in the cause of God. In the hours of trial, when men's souls were tried, we have no record, no line, no tradition that comes down to us conveying the idea that there has ever been any flinching to his devotion to the work of God. He has been a true man, a man of integrity. When others wavered, when their knees trembled, when their arms faltered, nothing of this kind occurred with Brother Joseph Young. I have looked at him many a time with the greatest of admiration on this account. Naturally he was a timid man, physically timid, a man of a nervous organization, even feeble apparently; when I knew him first he seemed as though he could not live a great while. But notwithstanding the feebleness of his physical nature, he possessed an undaunted courage, an indomitable will that never wavered or shrunk in the hour of trial. This can be said of him truthfully by every one who knew him. He obtained a wonderful victory over himself.

We have our types of men among us. You take the Twelve Apostles, the First Presidency of the Seventies, and all our leading men, and each, it may be said, represents a

peculiar type. President Joseph Young was a typical man, representing a class, and we have more such men. He was full of devotion, full of religion, full of those peculiar feelings that distinguished him even among distinguished people, as being pre-eminently a religious man. I think this was a characteristic of Brother Joseph Young's. He was nothing unless he was religious; he was nothing unless he was devotional; he was nothing unless he was devout. He was not a fighting man; he was not a quarrelsome man; he was a man that never rushed into strife. He would be a peace-maker; he would pour oil upon the troubled waters; he would quell all turbulence whenever he could. And he was unbounded in his charity and his benevolence. He never could have been a rich man; it was not in his nature to keep mean, his hand was open all the day long, and this was followed to such an extent that if there could be any fault to be found in him, it would be his open-handedness, his generous disposition. If he heard of any person suffering, he could not rest contented until his needs were supplied; and because this characteristic was so marked in him, some, perhaps have felt to blame him for it. He is certainly one who will reap the reward of the unselfish; and these are the characteristics through the exercise of which men lay up treasures in heaven. People who are not sordid in their natures, who do not think about wealth, who go short themselves in this life many times to benefit others, they seem to be the men and the women, that have lived nearest to the Lord, and that have most of the peace and the power of God resting down upon them.

There is one thing that I wish to refer to again connected with his character. There are some men—and they are very numerous in this Church—who seem to be adapted from their organization and their cast of character, and from all that belongs to them, to be "Mormons," as we are called, to come in contact with all the obstacles that have to be met, and grapple with them. They seem to be of that peculiar cast, and have that peculiar

organization. Sturdy men possessed of hardihood and nerve, who would rather battle with difficulties than not, and who are not very much troubled with emotional religion. Brother Joseph Young was not a man of this character. He was a man that had to overcome a great deal to be a Latter-day Saint. From the bent of his mind, from his natural disposition to which Brother Woodruff has alluded, having said that he did not laugh for years before joining this Church, he was a man of that type and that serious cast of mind. No doubt many things connected with this people came in contact with his traditions and his ideas of what a people should be, making the profession of Saints, and I look upon this as a great tribute to the character of President Joseph Young; that he never allowed these things to affect his faith. He never was offended by the acts of his brethren however widely they might differ from those of his own. Brother Joseph had his ideal of a Prophet of God, derived as it naturally would be from sectarian sources. The course he had taken with regard to laughter before joining the Church serves to give us an idea of the man, and what he thought a man of God should be. The Prophet Joseph was a different kind of man; but Brother Joseph Young never stumbled at anything that Joseph Smith ever said or did. But he accepted him as a man and as a Prophet of God; and he accepted his fellow servants in the same spirit; and the course which they took, as far as we know, was always acceptable to him. Now, I think in this, that he obtained a wonderful victory over his own nature, and, to my mind, shows wonderful integrity in the man. He was a man of sterling integrity, of the purest integrity, for with his traditions and views of religion he could not have endured as he did. He was a Methodist of the strictest kind, and those of you who know what Methodists were fifty years ago, can form an idea of the man. But, notwithstanding this, when the truth reached him, Methodism and everything else in the shape of traditions left him, and he embraced it, gladly

and cheerfully ; he took upon himself the consequences of its espousal. When his brother Brigham, went to Canada to tell him of it, it reminded me, when I heard of it, of Andrew and Simon Peter, the two brethren, one of whom went and said to the other, ' We have found the Messiah ; come let us follow him.' And they did it. These two brothers, knit together by the bonds of affection, when one found the truth, the Church and Kingdom of God, he hastened with all speed to communicate the intelligence to his beloved brother, and brought him to a knowledge of the truth ; and they both entered into the Church and remained true and faithful in the front ranks of the Priesthood, as has been stated, to the time of their death ; never wavering, never turning to the right hand or to the left. Others may have trembled or faltered ; but these men never faltered, never trembled ; their faces never quivered at the sight of anything brought against this work, or against the Prophet Joseph Smith. They were true men to the very last. What shall be

the future of such men as these ? I can not tell you better nor half so well as it is given in the language I have read in your hearing : " They are Gods, even the sons of God." That is their destiny ; that is the future that awaits them ; that is the glory with which they will be endowed, crowned with glory, immortality and endless lives at the right hand of God our Father. Will this body come forth ? Yes, resplendent with glory in the morning of the first resurrection. He will take his place among the sanctified and the redeemed and be a King and a Priest unto God and the Lamb and reign over a Kingdom ; and his posterity, if they will be faithful to his teachings, if they will follow his example, will be in that Kingdom and constitute it.

I pray God that they may be thus faithful, and that we all may be faithful, as he has been, throughout the remainder of our lives, and that we may never falter in our devotion to the work of God, and in discharging the duties devolving upon us, which I ask in the name of Jesus. Amen.

[TO BE CONTINUED.]

Three things to cultivate—good books, good friends and good humor.

It is a man's own dishonesty, his crimes, his wickedness and boldness, that takes away from him soundness of mind ; these are the furies, these the flames and firebrands of the wicked.

DIRECTION OF OTHERS.—Other things being equal, the leader of men or women who has himself borne all their toil and discipline will be far more successful than one who has not. He knows by personal experience what the real difficulties are and how they can be surmounted. He has but to draw upon his memory to realize the situation, and to decide how much can reasonably be expected. Thus, wherever it is possible, it is certainly safer to gain a thorough knowledge of the business in hand by actual work before assuming the direction of others. In some employments this is absolutely indispensable.

TOIL.—Toil is the inheritance of all by a law that is universal and inexorable, and that fearfully avenges its violation. It is the command of God, and, like all His mandates, is wise and merciful. Do not grieve because others seem more favored than yourself, for such appearances are often deceptive. With all the varied cares and duties and strange inequalities of life, we are largely, if not wholly, moulded by our own efforts, and sunshine or shadows will predominate as we may decide for ourselves. No community was ever prosperous where " wealth accumulates and men decay ;" no Church ever advanced in vital piety when indolence prevailed among its worshippers ; no social circle ever improved in morals, intelligence or happiness, when labor was rejected as wanting in respectability, and no individual ever made himself useful or gladdened a home with the wealth of content by persistent idleness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 22, 1861.

SENSE AND SARCASM.

ONE very common and ready-to-hand means of disposing of a knotty argument, religious or otherwise, is ridicule ; and the field of sarcasm has been pretty thoroughly explored to find material with which to turn the tide of popular favor against religionists and the doctrines they hold as sacred. A good many people mistake wit for wisdom, and seem to forget that any half-inebriated simpleton can excite mirth even on the most inappropriate occasions for merriment, while it requires the mind of a logician to command a hearing or convince by argument. A fool or a dotard may detract the attention of a listener to reason, and nullify by his folly the most telling effects of the profoundest reasoning and philosophy. Many a sound remark has lost its weight upon an audience, through the idiotic "squibs" of a drunken know-nothing. The old adage says "there is only one step from the sublime to the ridiculous," and this is frequently made apparent when we contemplate the effects of ridicule upon a congregation. Eloquence itself has sometimes taken flight under the influence of sarcasm. The public mind is frequently poisoned by the jokes and gibes which are hurled against a speaker or his religion. Without reason or reckoning the masses succumb to ridicule. The greatest pathos subsides when a long-eared lunatic utters a figurative bray at the preacher, be he ever so sublime ! Is it because the argument of the speaker is defective, or the ebullitions of the intruder more worthy of acceptance ! No, but simply because the masses like nonsense ! The giddy throng would always rather be amused than instructed ; in short, most people prefer to be tickled than to be taught. Hence a gibe at a Prophet or an Apostle meets with uproarious approval ; while a sensible defense of the devout servants of God and their ministry of salvation is comparatively ignored or entirely scouted. The fool defeats the philosopher in almost every effort made to bless mankind, whether in science or religion. It is in the realm of the ridiculous that the atheistic fraternity have been so successful. They have not argued down Christianity and the Bible with the truth-loving population, but they have laughed them down with the ignorant and the profane, who unfortunately are in the majority. They have amused the rabble at the expense of the sacred word of God. By jesting they have brought Christ and the atonement into much public contempt. The sting of sarcasm has been under their tongues, and every religious benefactor of his race has been made to feel

its venom since we can remember. Now some thousands, and perhaps millions, of the populace disbelieve in God and futurity,—not because their reason is convinced by argument,—but because their hilarity was aroused at the creation of the earth, or because a “good joke” was “got off” on Moses by “Bob Jenkins,” or somebody else, in an infidel lecture on “man.” They are the disciples of a jest—the converts of a sarcasm. They had itching ears, and, like the fool in the proverb, they have said in their hearts. “there is no God.”

It is just so with many as regards the Latter-day Saints, and the Church to which they belong. We have yet to hear it (if there be one)—the first deep rooted argument against the religion we profess. Many books have been written, and items culled therefrom by newspapermen for sensational purposes, but while fun has been plentiful and inducements to laugh quite familiar, the first sound reason why the Gospel revealed to Joseph Smith should not be believed as true and as divine, has never yet been given in any of them to our knowledge. The arguments advanced by the Latter-day Saints still face the religious and atheistic champions of the world; they never have been, they never can be answered nor overthrown! Hence those speakers and writers who oppose the truth revealed from Heaven in our day, have fled from the field of honest argument, and resorted to ridicule, misrepresentation and abuse. Sarcasm is not at all a new weapon of defense against one who may be stronger in argument. It has long been quite customary to thus lampoon a powerful opponent ere he gains an easy victory. In fact, during the centuries which have passed since the Reformation, almost every sectarian has in turn grasped the creed of his most potent contemporary, stripped it bare of all sacredness, and held it up as far as he was able to public ridicule, thinking by this to diminish its influence and limit its acceptance by the people.

But what is really accomplished for the benefit of mankind by such a frivolous and dishonorable course? Or is their own influence enhanced thereby? Simply to blind the public eye to our defeat does not constitute us heroes or victors! An erroneous opinion is still overcome by sound reason, and folly must at last be overwhelmed by common sense. The truth remains the same—naked it may be of the habiliment of smart sentences and adornments of beauteous rhetoric, but the fact still remains that it is TRUTH,—and *truth will endure forever*. We may be amused and laugh at its devotees, but ridicule is not argument,—sarcasm is not Gospel. In fact it is generally conceded that satire is one of the last resorts of a defeated rival. People rarely descend to *nonsense*, in argument, until their stock of *sound logic* is exhausted. When the “great preachers” of the day undertake to annihilate “Mormonism,” as they term it, with a witticism, and reply to a statement of facts with a joke, the wise may understand that these theological punsters have touched bottom for argument, and that their craft is nearly run aground for want of good common sense.

The Saints are ever ready to listen, that they may hear and answer any good reason why they should desert their religion, and again amalgamate with so-called Christendom, or the world at large; but while they probably have as good an opportunity as anybody else for playing upon the hilarity of

the public, at the expense of those who are not of them, they have too extensive a fund of revealed knowledge, and too deep a fountain of divine truth to draw from, to resort to such a palpable subterfuge as ridicule in their efforts to substantiate what they believe. And in conclusion we would add, that while it may be occasionally proper to "answer a fool according to his folly," and with the lancets of the language to puncture the bubbles of fashion and foolishness, it is unbecoming in the extreme to use the same weapons when discussing the sacred principles of the Gospel of Christ revealed for our eternal salvation. And it must be very evident to the thinking class, on observation and reflection upon this subject, that while ridicule, like abuse, may excite, inflame and annoy, it rarely converts a lost soul to Christ, or saves a misguided people from the error of their ways.

RELEASE.—Elder Joseph Wadley, Traveling Elder in the Bristol Conference, is released to return home with the Sept. 3rd company, at his request on account of ill health.

APPOINTMENT.—Elder Henry W. Brown is appointed Traveling Elder in the London Conference.

SOUTH WALES CONFERENCE.—A Conference will be held on Sunday, August 28, 1881, in the Railway and Locomotive Assembly Room, Merthyr Tydfil. Meetings will commence at 11 a.m., and 2.30 and 6 p.m. President Carrington is expected to be present.

MANCHESTER CONFERENCE.—A Conference will be held on Sunday, September 11, 1881, in the Alexandra Hall, Grosvenor Street, Manchester. Meetings will commence at 10 a.m., and 2 and 6 p.m. President Carrington is expected to be present.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder Roskelley, dated at Smithfield, Cache County, Utah Territory, on July 25, 1881, we learn of the general prosperous condition of the Saints who went in the June vessel, under his charge. Our lack of space precludes the publication of his letter in full, containing as it does many items with which our readers are already acquainted, and others not of general interest; but among other things he writes—"We made provisions on leaving Liverpool to care for the sick, by organizing the Saints into wards, and appointing some of our best "seamen" from among the Valley Elders to preside in these wards, to see that the Saints were cared for by the ship's stewards, and hold prayer with them morning and night, it being more convenient than to get so large a company together, and experience proved that it worked to the best advantage. The ship's officers granted every request made of them, and the purser and chief steward proved themselves gentlemen to our people." He also says.--"A few days after our arrival at Salt Lake,

the Saints had found homes and were feeling well. The Elders were a good lot of men, and all things went off quite pleasantly." It is gratifying to know that such a large company should make the journey so comfortably and safely, and that only one death—that of an infant of Sister Ball of London—occurred during the entire journey by sea and land.

Elder C. H. Greenwell, writing from Derby on Aug. 18th, says,—“I have had great pleasure in my missionary labors in the Leicestershire District of this the Nottingham Conference. The greatest difficulty is to get the people to listen to the Gospel. Elders Howard and Giles are laboring with me, and we are doing all we can to spread the truth among a spiritually dark and benighted people. We have met with some success, however; we have baptized five since last May, and have further prospects.”

CORRESPONDENCE

LETTER FROM PRESIDENT WOODRUFF.

Salt Lake City, July 26, 1881.
President A. Carrington.

Dear Brother,—Your last letter to me, dated May 24th, arrived in good time, but I have not had time to answer it sooner. I am traveling about half of my time, attending conferences in the various stakes of Zion. I am seldom in Salt Lake City on Sunday. I was at Brigham City on Sunday last, at a quarterly conference in their new meeting house. I shall be with the First Presidency on Sunday, 31st, at Logan. Brothers Taylor and Cannon proceed to Bear Lake Valley to attend conference there on the 6th and 7th of August. I attend Manti Conference on the 13th and 14th of August.

The tin roof will all be on the Logan Temple in a few days. The Manti Temple is being pushed rapidly. The second tier of large windows is now being capped on Salt Lake Temple. We expect to be able to begin work in the basement or font-room in Logan Temple next winter, baptizing, etc.

I agree with you that all those in debt to the Perpetual Emigration Fund, if they felt as they should, or as they did when they were emigrated, would soon pay those debts; but too many forget or neglect to pay them when they come here.

Brother O. Pratt has so gained in health that he has been able to attend

the meetings in the Tabernacle several times, but is not able to speak to the congregation. He has not been quite so well for a week past. I do not think Brother Rich is gaining in health. I think Brother Thatcher's health is rather poor, and that he has been released to come home. Brother E. Snow is still in Arizona. Brother Brigham Young is with us at present, but expects to return in a few days to Arizona. The First Presidency are as well as usual.

There is a great mania on building railroads in this western world, especially in Utah. Two tracks are being graded through Parley's cañon. One railroad is projected from Lehi west, several in the North, and one in through Bear River and Bear Lake Valleys.

We are in the midst of harvest, and I think the crops are the best, take them through the whole Territory. we have ever had.

Give my respects to those with you.
Your Brother in the Gospel

W. WOODRUFF.

LETTER FROM ESSEX.

Braintree, Essex, Aug. 12, 1881.
President A. Carrington.

Dear Brother,—I take pleasure in penning you a few lines. It is ten months to-day since I bade adieu to home and friends, and mounted the Union Pacific Railroad train in company with a large number of Elders

who were going on missions to the various climes of the earth.

Passing over many little incidents that happened during our overland journey and voyage across the great deep, we arrived at Liverpool Oct. 31st, where on the following day we received our appointments from President Wm. Budge. I was appointed to labor in the London Conference, under the direction of President S. Roskelley, who appointed me to a district. Since that time I have enjoyed myself greatly, traveling about the country, scattering the written word, and bearing my testimony to the truthfulness of the Gospel. My testimony has penetrated the habitations of the rich and the poor, the learned and the ignorant, and on one occasion the courts of tribunal. My watch having been stolen, numerous questions were asked me at the station, as to where I came from and what my business was. I unhesitatingly told them I was from Utah, and that my business was to preach the Gospel. This aroused a feeling of inquiry in the minds of the police and other officers. Elder Tucker and I were not unmindful of our duties; we answered many questions, and left our testimonies with them. The trial finally came off, when I recovered my stolen property, and one of the prisoners being found guilty, was sentenced to five years' penal servitude. Elders Tucker and Romney were at the trial, and none of the court officials were ignorant as to who we were, for all knew that we were Latter-day Saints. Our presence caused a great deal of comment among the people. We took the opportunity to distribute some tracts, and afterwards posted others to persons who requested us to do so. I can readily see that the Lord causes the actions of wicked men to assist in spreading the Gospel. Good impressions were left on the minds of the people, and a great deal of prejudice which has been entertained by them towards the Latter-day Saints has been eradicated. We were treated

very kindly by the court officials, and they said they would protect us in our rights, as they would expect us to do the same for them if they should go to Salt Lake City. I felt to acknowledge the hand of the Lord in it, and say, "God moves in a mysterious way, His wonders to perform."

I believe the day is not far distant when the honest in heart will more fully understand that God recognizes the Latter-day Saints as his Elect, and that they have gathered out of the world to escape the judgments which are coming upon the nations of the earth. I also believe the time is not far distant when people who demand signs from the servants of God will see plenty of them, but not to their salvation. I am thankful to my Heavenly Father that I have been considered worthy to come to this land and warn the people of the things that are coming upon the nations, and to tell them how they may escape the same. I have been instrumental by the blessing of the Lord in adding ten persons to the Church, and the prospects are flattering in some parts of the district for future additions. One who has been raised in the valleys of the Rocky Mountains, and then comes into the world, can readily see that the Latter-day Saints are a heaven-blessed people, and I often think of the hymn which says, "Oh Zion, what a favored lot is thine!"

My desire is to perform an honorable mission, and then return to my home in the Far West. I pray God that I may be able to do this, and that all who are engaged in the cause of truth may so let their light shine before the world, that the nations may see the brightness of Zion and awaken from their long slumber, and "worship Him who created the heavens and the earth and all that in them is."

With kind regards to yourself and all at the Office, I remain

Your brother in the Gospel,

MOXONI F. BROWN.

No one was ever corrected by a sarcasm, but oftener driven farther in the wrong direction. In teaching always be kind and patient.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, TENNANT STREET, STOCKTON-ON-TEES,
SUNDAY, AUGUST 7, 1881.

10 a.m.

Present from Utah—Apostle A. Carrington, President of the European Mission; Elders W. R. Webb, President of, and W. C. Parkinson, Joseph L. Holbrook, William H. Butler, Geo. H. Butler and John A. McAlister, Traveling Elders in the Newcastle and Durham Conference.

After the usual opening services, and a few introductory remarks from Pres. W. R. Webb, sacrament was administered by Elders Hardwick and Williams.

Elders W. C. Parkinson reported the Stockton, Joseph L. Holbrook the South Church, and George H. Butler the Northumberland Districts. These reports were highly satisfactory, showing that as a rule the Saints were living their religion, and that a spirit of diligence, unity and peace prevailed throughout the Conference.

The Branch Presidents then reported in detail their respective Branches, representing them as being in a healthy condition.

Pres. Webb then presented the Statistical and Financial Reports of the Conference, which were unanimously accepted.

Singing. Benediction by Elder R. A. Middleton.

2 p.m.

Singing. Prayer by Elder Samuel Smith. Singing.

The Authorities of the Church in Zion were presented and sustained by unanimous vote. Apostle Albert Carrington was unanimously sustained as President of the European Mission; also Wm. R. Webb as President of, and W. C. Parkinson, Joseph L. Holbrook, W. H. Butler, Geo. H. Butler and John A. McAlister, as Traveling Elders in the Newcastle and Durham Conference.

The Presidents of Branches were sustained in like manner, and the Saints unanimously voted to sustain each other by their faith, prayers and good works.

President Carrington expressed much gratification with the District

and Branch reports; said the carelessness of some was nothing uncommon, and spoke of the operations and intents of the spirit and power of evil. He bore a strong testimony to the restoration of the Gospel in its fullness in our day, through the Prophet Joseph Smith, remarked upon the kingdom of God predicted by Daniel, and earnestly exhorted the Saints to increase their diligence and faithfulness, that their way might be all the sooner opened up for gathering to Zion.

Singing. Benediction by Elder McAlister.

6 p.m.

Singing. Prayer by Elder Thomas Mitchell. Singing.

President Carrington occupied the time in delivering a lucid and powerful discourse on the Gospel of the Son of God, as revealed and proclaimed in its fullness in our day for the salvation of the human family; said this was a splendid probation, in which we could be admirably tried and proven; clearly showed the necessity of Divine authority to commission men to preach the Gospel, and officiate in its ordinances, and of continued revelation for the guidance of the Church; and bore testimony of the restoration of the Gospel in its ancient purity and power, through Joseph Smith the Prophet.

Pres. Webb thanked the audience for their kind attention. He was pleased with the day's proceedings, and felt to bear his testimony to the truth of this work, for he knew it to be the work of God, and that the Gospel had again been revealed by an holy angel. He felt to bless all present in the name of the Lord.

Singing. Benediction by President Webb.

The weather was lovely, and the meetings were well attended by both Saints and strangers, and several of the latter remarked that they had never listened to such excellent discourses.

R. A. MIDDLETON, Clerk.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

—O—

RETURN TO THE MAINLAND—PARTING WITH BROTHER HALE — MY SECOND VISIT TO THE ISLANDS—VISIT TO THE ISLE OF HOLT—A SIGN DEMANDED BY MR. DOUGLASS — A PREDICTION ABOUT HIM—ITS SUBSEQUENT FULFILLMENT—SPIRIT OF OPPOSITION—FIRING OFF CANNONS AND GUNS TO DISTURB MY MEETING.

We continued to labor, preaching and baptizing, and organized a branch of the Church upon each island, and, finally, on the 2nd, of October, we parted from the Saints on the North Island to return to Scarboro for a short time.

We walked from Thomaston to Bath, a distance of forty-six miles, in one day, and at the latter place attended a Baptist convention. I also preached there to a large congregation in the evening, and the people gave good attention and wished to learn more about our doctrines.

On the day following we walked thirty-six miles to Portland, the next day to Scarboro. Here I again met with my wife and her father's family.

The time had come for me to give the parting hand to Brother Jonathan H. Hale. We had traveled during the season over two thousand miles together, with our hearts and spirits well united.

On the 9th of October I accompanied Brother Hale one mile upon his journey. We retired to a grove and knelt down and prayed together, and had a good time, and, after commending each other to God, we parted, he to return to Kirtland and I to Fox Islands.

I spent fourteen days visiting the Saints and friends, and holding meetings among them, and on the 28th of October I took leave of Father Carter and family, and in company with my wife rode to Portland, and spent the night with my brother-in-law, Ezra Carter.

A severe storm arose, so we could not go to sea until November 1st, when we took steamer to Owl's Head,

carriage to Thomaston and sloop to Fox Island.

My second visit to these islands was made under very different circumstances to the first. On my first visit I was an entire stranger to the people, and they were strangers to the Gospel, but upon my second I met many Saints who had received the Gospel, and who hailed me, and my companion also, with glad hearts.

On Sunday the 5th of November, I met with a large assembly of Saints and friends, and again commenced baptizing such as would receive my testimony.

After visiting the North Island and holding meetings with the Saints there, and baptizing two after meeting, I embarked on board a sloop, with Captain Coombs, for another island called the Isle of Holt. We arrived at noon, and I preached to the people at night in their school-house, and had an attentive audience. I spent the night with John Turner Esq., who purchased a copy of the Book of Mormon.

On the following day we returned to Fox Islands, and as St. Paul once had to row hard to make the land in a storm, we had to row hard to make it in a calm.

After preaching on the North Island again and baptizing two persons at the close of the meeting, I returned again to the mainland in company with Mrs. Woodruff and others, where I spent fifteen days, during which time I visited among the people, held twelve meetings and baptized several persons.

On the 13th of December I returned again to the North Island, where I held several meetings, and then crossed over to the South Island.

On the 20th of December I spent an hour with Mr. Isaac Crockett in clearing away large blocks of ice from the water in a cove, in order to baptize him, which I did when the tide came in. I also baptized two more in the same place on the 26th, and again two others on the 27th.

On the 28th I held a meeting at a school-house, when William Douglass, the Methodist minister, came and wanted me to work a miracle that he might believe, and otherwise railed against me.

I told him what class of men asked for signs, and that he was a wicked and adulterous man, and predicted that the curse of God would rest upon him, and that his wickedness would be made manifest in the eyes of the people. (While visiting these islands several years afterwards I learned that the prediction had really been fulfilled, and that he was serving out a fourteen years' term of imprisonment for a beastly crime).

Mrs. Woodruff crossed the thoroughfare in a boat and walked ten miles, the length of the island, to meet me, on the last day of the year. I held a meeting the same day in the school-house, and at the close of the meeting baptized two persons in the sea, at full tide, before a large assembly.

January 1st, 1838, found me standing on one of the islands of the sea, a minister of the Gospel of life and salvation unto the people, laboring alone, though blessed with the society of Mrs. Woodruff, my companion. I had been declaring the word of the Lord through the islands many days, the Spirit of God was working among the people, prejudice was giving way, and the power of God was manifest by signs following those who believed.

I spent this New Year's Day visiting the Saints and their neighbors, and met a congregation at Captain Chas. Brown's where I spoke to them for a while, and at the close of my remarks led three persons down into the sea and baptized them. Two of these were sea captains, namely, Charles Brown and Jesse Coombs, and the third was the wife of Captain Coomba. After confirming them we spent the evening in preaching, singing and praying.

I held meetings almost daily with the Saints up to the 13th when I crossed to the North Island. Here I

found that the seed I had sown was bringing forth fruit. Six persons were ready for baptism.

But my mission upon these islands was not an exception to the general rule: success did not come without many obstacles presenting themselves. Those who rejected the word were frequently inspired by the evil one to make an attempt at persecution.

Some of those who felt to oppose me went down to the harbor and got a swivel and small arms and planted them close by the schoolhouse, near the sea shore, and while I was speaking they commenced firing their cannon and guns. I continued speaking in great plainness, but my voice was mingled with the report of musketry.

I told the people my garments were clear of the blood of the inhabitants of that island, and asked if any wished to embrace the Gospel. Two persons came forward and wished to be baptized, and I baptized them.

On the following day when I went down to the seaside to baptize a man the rabble commenced firing guns again, as on the previous night. I afterwards learned that notices were posted up, warning me to leave the town, but I thought it was better to obey God than man, and, therefore, did not go.

The next day I baptized three persons, and two days subsequently a couple of others.

I had ample evidence of the fact that lying spirits had gone out into the world, for three persons whom I had baptized had been visited by Mr. Douglass, who told them that I denied the Bible and could not be depended upon; and they yielded to his insinuations until the devil took possession of them, and they were in a disaffected condition, and sent for me.

When I met them they were in great affliction, but when I instructed them in regard to the principles of the Gospel, and administered to them, they were delivered from the evil influence and rejoiced.—*Faith Promoting Series.*

Perseverance is the road to greatness, and he who wishes to succeed in life must thoroughly observe this grand principle, and firmly ingraft it in his nature.

P O E T R Y

—O—

THE PROMISED BLESSING.

[SELECTED.]

Give thanks to God, invoke his name,
And tell the world his grace;
Sound through the earth his deeds of fame,
That all may seek his face.

His covenant, which he kept in mind
For numerous ages past,
To numerous ages yet behind.
In equal force shall last.

He sware to Abraham and his seed,
And made the blessing sure:
Gentiles the ancient promise read,
And find his truth endure.

'Thy seed shall make all nations blest,'
(Said the Almighty voice);
'And Canaan's land shall be their rest,
'The type of heavenly joys.'

How large the grant! how rich the grace!
To give them Canaan's land,
When they were strangers in the place,
A little feeble band!

Like pilgrims through the countries round
Securely they remov'd;
And haughty kings that on them frown'd,
Severely he reprov'd.

'Touch mine anointed, and my arm
'Shall soon revenge the wrong:
'The man that does my prophets harm
'Shall know their God is strong.'

Then let the world forbear its rage,
Nor put the Church in fear;
Israel must live through every age,
And be th' Almighty's care.

INFORMATION WANTED.—Isaac Suttleff, who emigrated to Utah from Sunderland in 1869, will please communicate with his brother, Newby Suttleff. Address—4, Church Street, Corn Hill, Southwark, near Sunderland; England. Utah papers please copy.

D I E D.

GOODY.—At Faversham, Kent, July 24, 1881, after a long illness, Elder John William Goody. He died in full faith of the Gospel. Utah papers please copy.

NUTTALL.—In Salt Lake City, June 26, 1881, of constipation or inflammation of the bowels, after an illness of four days, John Taylor, beloved son of L. John and Sophia F. Nuttall. Deceased was born on the 14th of August, 1876.—"News."

CHURCH.—In St. George, Utah, June 20, 1881, Sister Catherine Gardner Church, wife of the late Hayden W. Church, who died on a mission to Tennessee. She was born November 17, 1809, in Hampshire, England; and was the daughter of John and Sarah Elizabeth Boothman Gardner. She emigrated about 1845 to Nauvoo, Illa., was, after the expulsion from Nauvoo, located a short time at St. Louis, Mo., and emigrated to Utah in 1856. She died firm in the faith, and was a true Latter-day Saint.—"News."

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EDITED PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 35, Vol. XLIII.

Monday, August 29, 1881.

Price One Penny

FUNERAL SERVICES.

OBSEQUIES OF PRESIDENT JOSEPH YOUNG.—THE CEREMONIES.—THE DISCOURSE.—THE CORTEGE.—THE INTERMENT.

(From the Deseret Evening News, July 19th.)

[CONTINUED FROM PAGE 535.]

PRESIDENT JOHN TAYLOR.

I am pleased to have the opportunity of making a few remarks on the present occasion. When I see the remains of brother Joseph lying before me, it fills my mind with thoughts and reflections that are very difficult to communicate. As has been expressed by my brethren who have spoken, I have no feelings of sorrow at all associated with the departure of our beloved brother Joseph Young. He has lived to a good old age; he has left, as has been stated, a good record behind him. He has left us to associate with others of the elect who have gone before him, and therefore on account of him there can be no sorrow—I was going to say no sympathy, yes a large amount of sympathy—but no sorrow on account of his departure. He has occupied a prominent and honorable position in the Church for a great many years. He has presided with dignity over

the First Presidency of the Seventies, and has never shrunk from any duty or any responsibility that devolved upon him in his calling and office and Priesthood, and the relationship that he sustained to the Church and Kingdom of God. Hence the mind is led to reflect upon the past, upon the present, and upon the future. We look upon him as a mortal being, as we are; that he came into the world at a certain time and stayed until certain purposes had been accomplished; that he has obtained the Holy Priesthood, which is one of the greatest blessings which could be conferred upon man on the earth, if we, my brethren, could understand it. Many do not comprehend the position he occupy. But he has been faithful to his trust, magnified his calling, so far as he knew how, according to the best intelligence which God gave him.

We are living in an eventful day. I wish very often that we as Elders of Israel; as Presidents of the Church;

as the Twelve; as Presidents of Seventies; as the Seventies themselves; as High Priests; and as all the various organizations of the holy Priesthood that exist in the land of Zion and upon the earth—I wish we could all of us comprehend the position that we occupy before God. While God has conferred upon us great blessings and imparted to us a sacred and holy trust, it needs a continuous watchfulness, self-abnegation and a reliance upon God our heavenly Father to prepare us for the several duties and the offices that devolve upon us to attend to. I would observe that we are not here in our own interests, we are not here to accumulate mammon, we are not here to build up our earthly prospects, we are not here to advance our earthly interests; we are here in the interest of God, in the interest of humanity, in the interest of the millions that have lived upon the earth, in the interest of the holy Priesthood, the ancient prophets and apostles and men of God who have lived in the different cycles and who have figured in the various ages. We are here in the interest of the living and the dead, pertaining to all humanity that have ever lived or ever will live upon the earth. This is the position which we occupy and which we really ought to comprehend, and we do not comprehend it we are living beneath our privileges, and beneath that light and that intelligence and revelation which it is our privilege as men of God to comprehend. The baubles of this earth, the trifles associated with time, the things of this world are not to be compared with the glory that is connected with the Gospel of the Son of God, and with the light and intelligence and exaltation, that are associated therewith. The former are trifling and transitory and temporary and pass away. The latter are everlasting, they reach into eternity, they associate themselves with the Gods, and they prepare men for eternal thrones and positions and glories and exaltations in the celestial Kingdom of our God, when we shall have progressed, and are prepared to take part and act in the several spheres for which God has appointed us. We are living in an eventful age, an age

which is pregnant with matters of the greatest importance connected with the interests and happiness and exaltation of all mankind that have ever lived upon the earth, of all generations that have ever existed here, of all people that now exist, of the living and the dead; and God has committed to us a dispensation in which he expects that we will be true and faithful to him and to his laws and to his Church and to his Priesthood and to his Kingdom upon the earth; and that we will demean ourselves as men of God filled with light and intelligence and revelation that flow from him. My mind looks back, back, back, to the ages that are past, back to the time of the organization of this earth, and I hear faint whisperings of some things that were to transpire. I find that there were certain spirits appointed to take important positions among the nations of the earth, in the various dispensations and the providences of God, as they should roll on in their time, and also in the interest of humanity and the welfare of the family of Adam. We read that Abraham was spoken to on this subject and a certain personage declared: "I saw certain spirits that were more noble than others and said, these will I make my rulers, and thou, Abraham, wast one of these." I would say there were a great many more besides Abraham, a great many personages that figured in that period and condition, who had to take important positions upon the earth in the management of the affairs connected with the interest of humanity and associated with the exaltation of the human race. We were there also, and some of these men have lived in our day and a great many are living now, and they have their work to perform, and that work is the work of God, that work is in the interest of Israel, that work is in establishing the Zion of God, that work is in building up the kingdom of God, that work is in laying the foundation of the kingdom of God upon the earth, that shall live and bear rule when everything else is dissolved and all kingdoms are overthrown. This is our work, and not to see how we can make gain, how we can accumulate the riches and wealth

of this world. Let us fear God and be true to our integrity and to our Priesthood, and if we do that we will be the richest of all people and above all we will have eternal life, and he that hath eternal life is rich. *There is a rich man!* (Pointing to the casket). We talk sometimes about men: I have not time to-day or if I had it would not be proper, but I would like if I had the time to lay before you some great principles associated with the exaltation of mankind. Suffice it to say that God has his own work to perform and he will accomplish it; not according to the theories and ideas and notions and calculations of men, but according to eternal laws as they exist in the heavens, and he will do it through the holy Priesthood which is here upon the earth. They will be the medium through which all these things will be accomplished, with Jesus at the head, as the Master of the situation; as the one who atoned for the sins of the world, as the one who gave his life as a sacrifice; as the one who lives before his Father; as the one who met the demands of justice; as the one who conquered death, hell and the grave. And it will be through him, the mercy and blessing and salvation which he extends to us that we shall accomplish anything and everything that is to be done. You heard read what sort of men we shall be. "These are they that shall appear with Jesus when he comes to reign over the earth." And I will add, "these are they that shall be kings and priests unto God and shall reign forever and ever." I would like to tell you where they will reign, but I have not time now. Suffice it to say these things are not phantoms. God is educating a people for that place who can labor upon the earth here, and when they go behind the veil are prepared to operate there in their several Priesthoods. Joseph Young has fulfilled his destiny on the earth. He goes now to act in another sphere. When we shall have accomplished our labor upon the earth we also shall have to go severally to our peculiar spheres, and God is preparing to-day a kingdom of Priests that when Jesus shall come, they shall come with him. There will not be a rebellious

element with them. There will not be any kind of feeling of individualism associated with them. They will be one with Christ as he is one with the Father, and they will be one with each other and feel after one another's welfare in every particular. These are the kinds of beings that they will be. They will feel just as Jesus did himself. Satan was one of those rebellious, uneasy kind of beings, a sort of Nihilist, or Communist, like some of those people who want to get the bit in their teeth and run away and do as they please, regardless of law; but I tell you, such men will not get into the presence of God. You can just set it down, they are not going there. How did Jesus feel when his Father placed upon him a work? Did he feel like fighting and contending? No. But the devil did. He thought he knew a great deal better than the Lord, and he wanted to have his own way. But what did Jesus say? "How would you accomplish this work," asked the Father. "Father," said he, "Thy will be done; I do not want mine." And when he came here he came not to do his own will, but the will of his Father who sent him. And when Jesus has a number of kings and priests over whom he will rule, he will find every one of them will say, "Jesus, not my will, but thine be done." That will be the feeling. Every man in his place, all the various orders and organizations of the Church in their place, and every man magnifying his calling, each one being under strict subjection to those who preside over him, and God over all, that we may be one with each other and one with Jesus as he is one with the Father, that we all may be one. It is this union that will regenerate men, that will elevate them in the scale of existence, that will place them at the head of the universe, upheld and sustained by the Almighty, that will bring them into the presence of God, and put them in possession of those blessings which have been read over in your hearing.

Now, then, what shall we do? Do right, fear God, keep His commandments, live the life of the righteous, that we may die the death

of the same. As has been mentioned, we made a call on Brother Joseph a few days ago, and had a pleasant conversation with him. It looked then as though he was going to leave us, and I felt to say in my heart, all right. He has gone: that is all right. We shall go, and that is all right if we are right; and if we are not right we shall not have a portion with the just in the kingdom of God. It is not every one that saith "Lord, Lord, that shall enter the kingdom" said Jesus, but it is "he that doeth the will of my Father which is in heaven." Let us try then to do right. And you who are of the family of Brother Joseph, follow his example. Do as well as he has done; be as faithful, as full of self-denial and self-abnegation as he was. Copy after his virtues, follow him as he followed Christ, and you will have peace, joy and happiness in this world and be associated with him in the world to come. But don't barter away the kingdom of God for folly and nonsense and the affairs of this world. Cleave to God, cleave to the principles of truth and God will bless you, and all good men will bless you, and you will be associated with your father, husband and friend in the eternal worlds, in the exaltations that are prepared for the righteous. God bless you. God bless all the faithful and prepare us for an inheritance in his kingdom, is my prayer in the name of Jesus Christ. Amen.

Brother Eldredge announced that after the benediction the congregation would remain seated, the band playing, while the pall bearers conveyed the remains to the hearse, the family and friends and the choir and band being conducted to carriages in waiting.

The choir sang:

Farwell all earthly honors.

Benediction by President Joseph F. Smith.

While the procession was forming, the Careless Orchestra played a funeral march by Mendelsohn.

The service closed at about half-past one o'clock, when

THE CORTAGE

was immediately formed at the south

gate of the Temple Block, under the direction of Elder Nelson A. Empey and aides. The coffin was brought from the building by the pall-bearers and deposited in the hearse, and fifteen minutes later the procession began to move forward. At the head of the procession was the band wagon appropriately draped with black, containing Mark Coxall's Silver Band, and drawn by four horses. After them came the choir in six vehicles, and immediately following was a carriage with the First Presidency and Apostles, after them a similar vehicle with the Stake Presidency and Counselor D. H. Wells. A carriage containing the pall bearers went next, followed by the hearse holding the remains. Next came seven carriages containing the immediate relatives of the deceased, and following were the vehicles of family connections, intimate acquaintances and the general public. In all, upwards of sixty carriages followed the hearse. The pageant formed in a very quiet, orderly manner, within a brief period of time, and accompanied by music from the band, moved slowly up South Temple Street, which was thronged on either side by the populace, and proceeded in the direction of the City Cemetery, where a final resting-place had been previously prepared for the remains of the departed.

Having arrived at the Cemetery, the hearse paused on the brink of the grave, on the west side of the enclosure. While the coffin was being removed by the pall bearers, and lowered into the earth, the band, which was stationed near, played a funeral march, after which the choir sang the hymn:

"Rest for the weary Soul."

The dedicatory prayer was offered by Counselor D. H. Wells. The coffin was then covered, during which preceding the band, played:

"With the Angels, by-and-bye,"

The choir sang:

"O my Father thou that dwellest"

And the band repeated by request, as the final selection:

Nearer my God to Thee.

So terminated the proceedings at the grave, after which the mourners and friends re-entered their carriages and returned to their homes.

Thus has gone to his rest one of the prominent men of the latter-day dispensation, who was known to all Israel and was loved wherever known. The heart that was full of charity beats no more ; the lips that were ever

moving to sounds of prayer and praise and exhortation, tremble no more with intensity of emotion ; the hands that were never lifted but in kindness and benediction are folded upon that ever gentle bosom ; but the living, fervent, active spirit has entered into the mansions of the blest, where the just rejoice and peace reigns for evermore.

PROFESSION AND PRACTICE.

We are sometimes told that modern Christianity is a failure. No wonder! It is too much dead form and too little true godliness. It improves so few of its converts ; and if a man be not the better for his religion, he either has nothing more than a profession, or else deceives himself with a bad substitute for a living faith. The first is the sin of the hypocrite, the last the misfortune of the well-meaning.

In all the world Christians appear to be the only ones ashamed to be considered religious. If a Mohammedan, for example, believe it is his duty to perform a certain act of worship, he performs it, no matter the surroundings or attendant circumstances ; the Christian does it if convenient, if it pays, or if he feels like it. If not, then not. When the Mohammedan hour of prayer arrives, the follower of the Arabian prophet prays,—the professed believer in the Christ will probably be guided by the company he is in. Hence the feeling akin to contempt which travelers tell us is felt by the heathen followers of Confucius, Buddha, etc., for the professed Christian ; and naturally so, for Christians make the greatest professions of all people and live the furthest from them ; they claim the purest system of religion, and live the most impure lives. The Pagan, as a rule, lives up to his faith ; the Christian, as a rule, does not.

Again, too many Christians are simply philosophical Christians—all head and no heart. They can repeat the Bible by rote, yet follow none of its precepts. They can dispute learn-

edly regarding the Godhead, but never seek to conform their lives to the teachings of the crucified Savior. They can loftily praise virtues they never practice, forgetting that "sublime language does not render a man holy and just, but a virtuous life makes him dear to God." It is not knowledge unapplied that will save us either in time or in eternity, neither will wilful ignorance advance us one step towards salvation. He is the most learned who does the will of God the most completely. "The fear of the Lord is the beginning of wisdom."

Scientific knowledge is good—a knowledge of ourselves is better ; but a knowledge of God and his requirements of us is best of all. To know God, and Jesus whom he hath sent, is life eternal. This knowledge can only be obtained through the Holy Ghost. No one can know that Jesus is the Christ but through that Holy Spirit, and that Spirit can only be received through obedience to the laws of heaven. Strait is the gate, etc., that leads to the lives which are eternal. There is but one way of serving the Lord, one road to celestial glory ; the king and the slave both have to travel it, if they reach there at all ; there is no royal road to heaven.

Every man should know what God requires of him to-day—to-day is the day of salvation. If we do to-day's duties, and are accepted of Heaven to-day, then to-morrow can take care of itself. It is sufficient for us all to know our present duties and perform them, and thus continue, for as the future merges into the present, we

shall all the time be found in the strait and narrow path, and all the time be saved. Man can be perfect in his sphere, as God is in His; but all perfection in this world has some

imperfection associated with it—it is finite, bounded and limited, but grows with the development in heavenly things of him who possesses it.

G. R.

ACCOUNT OF THE BURIAL OF PRESIDENT WILHELMSEN.

Copenhagen, August 8, 1881.
President A. Carrington.

Dear Brother, — Yesterday about 12 o'clock, noon, the Saints began to assemble at the churchyard for the purpose of showing their last token of respect to the remains of our beloved brother and President, N. Wilhelmsen; also a great many strangers, who were friends of the deceased, assembled with us. The coffin containing the earthly remains of him whom we all had so dearly loved, stood on a stand in the upper end of the hall, and was beautifully decorated with a multitude of (about 30 or 40) wreaths of flowers, some of which were very handsome and costly. The stand itself was draped in black, and was also decorated with a great variety of wreaths and flowers. Among the wreaths on the coffin we noticed on the upper end a large one made of palms, and upon the attached silk-band was the inscription: "From mourning friends in Stockholm." Inside of this was another handsome wreath decorated with a great variety of white flowers, which had the inscriptions: "Goodbye from his assistants at the Office," and "Those who knew you best loved you the most." On the sides of the coffin were hung, among many other wreaths, those with the following inscriptions: "Goodbye to brother Wilhelmsen from the Relief Society in Aarhus," "Goodbye from the sisters," and "Goodbye from the young brethren," and on the lower end the following: "Last farewell from the choir."

At 1 o'clock p.m. the services commenced in the chapel under the direction of Elder Andrew Jenson. The sixteen Elders from Zion who were present had their place behind the coffin to the right, and the choir was stationed on the left. The choir sang an appropriate piece which had been

composed for the occasion. Elder H. Funk then offered a prayer. Remarks, brief but good, pointed and sympathetic, were then made by Elders S. Christiansen, L. M. Olson, C. Jensen, H. Funk and Andrew Jenson. A hymn was now sung by the choir, after which the procession moved out. The coffin was borne by the six Conference Presidents who were present—namely, H. Funk, L. M. Olson, S. Christiansen, O. N. Stohl, C. Jensen and N. B. Adler. Immediately after walked Elder Andrew Jenson and brother Hugo Pettersson. After them the other brethren from Zion, P. O. Hansen, H. J. Christiansen, M. Jakobsen, C. P. Warnick, L. N. Larson, J. C. Olsen, R. Christoffersen, J. Hansen and R. Olsen. Next came the members of the choir, and finally the multitude of Saints and strangers, numbering about 300 or 400 persons, which all marched four a breast to the grave. The distance from the chapel to the grave was about 300 yards. Having reached the grave, and the coffin being lowered, the choir sang another selected hymn, after which Elder H. J. Christiansen offered the closing prayer, dedicating the grave for the safe keeping of the earthly remains of President Wilhelmsen. After this the people walked in single file past the grave, and viewed the coffin after it was lowered, and then dispersed. The grave itself was nicely decorated with leaves and flowers. Everything passed off quiet and peaceable, and with the best of order. Nobody tried to disturb us in our proceedings, and we were granted all the privileges both in the chapel and in the churchyard which we asked for, the various officials being very liberal and kind in their feelings and treatment towards us. Everybody present seemed to partake alike in the solemn feelings which penetrated the hearts of the

Saints. Surely it was a day that will never be forgotten by those who participated in its mournful proceedings. A meeting was held in the evening, in which several of the brethren spoke words of cheer, comfort and counsel to the assembled Saints and strangers. May the earthly tabernacle of our beloved brother and leader now rest in peace and undisturbed until the morning of the first resurrection!

A council of the brethren from Zion was held in this Office this morning. All the brethren present spoke their feelings unrestrainedly, and the greatest union and best of feelings prevailed. It was decided by an unanimous vote of those present to sustain Elder Andrew Jenson in our faith and prayers to take charge of the affairs of the Mission until President Wilhelmsen's successor arrives, or until the Priesthood shall appoint it otherwise. It was also decided to write to President Carrington in Liverpool about the propriety of erecting a monument over the grave of President Wilhelmsen, and giving all the Saints in the Scandinavian Mission the privilege of subscribing each a small amount for that purpose. The enclosed resolutions of respect were also adopted.

We are all well, and are trying to be of good cheer. May the Lord grant that this Mission shall never again be called upon to pass through such a time of mourning and sorrow.

Kind regards from us all.

ANDREW JENSON.

RESOLUTIONS OF RESPECT.

Whereas it has pleased an All-seeing Providence to call from this state of action to another and higher sphere our beloved and much esteemed brother, President N. Wilhelmsen; and

Whereas his family thereby has lost a true and affectionate husband and a kind and loving father, the Scandinavian Mission a wise and faithful leader, and the whole Church one of its great and noble men, we the undersigned, his brethren in council assembled, do hereby adopt the following:

Resolved, that we extend our heartfelt sympathy and condolence to his family in their sad bereavement, and also to his relatives and numerous friends for their great loss; and we earnestly pray God, the Eternal Father, to bless and comfort them in this the hour of affliction and sorrow.

Resolved, also, that a copy of this be sent to the family, the *Deseret News* and the *Bear Lake Democrat*.

ANDREW JENSON.

HANS FUNK,

SIMON CHRISTENSON,

PETER O. HANSEN,

O. N. STOHL,

MARTIN JAKOBSON,

CHRISTIAN JENSEN,

R. CHRISTOFFERSEN,

JENS HANSEN,

H. J. CHRISTIANSEN,

JOHN JOHNSON,

JAMES C. OLSEN,

C. P. WARNICK,

L. M. OLSON,

RASMUS OLSEN,

Copenhagen, Denmark, Aug. 8, 1881;

Parents should lay it down as a rule never to smile or in any way show approval or merriment at any trait in a child which they would not wish to grow with its growth and strengthen with its strength.

PERFORMANCE AND PRETENSION.—An English writer pertinently puts the question, "Would not the world be much wiser and happier if we were to lay it down as a general rule that performance is inversely proportioned to pretension?" Certainly to be convinced of this, and to know that others also were convinced of it, would be a most salutary lesson to those who now waste so much of their energy and life in trying to appear what they are not. Insincerity of this kind is not only wrong, it is also so foolish, so impotent so short-sighted a policy that we wonder how any reasonable and intelligent man or woman can adopt it. It deceives very few, and those few only for a short time. It prejudices persons against the one who practices it, so that they are unwilling to admit his actual merit.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 29, 1881.

DEVOTION TO GOD'S WORK.

ONE fruitful source of failure to fully accomplish the requirements made upon us in the Gospel, is a lack of real, sterling devotion to the work of God and its interests. We are apt to look too much at self and selfish ends, and too little at the great universal interests of the work at large. Too great individuality is displayed in our interest in the rewards, and not sufficient in the self-denial necessary to render us worthy of these blessings. It is also frequently the case that where individuality is requisite, too much universality is exercised. As for instance, we are apt to desire and expect the general membership of the Church to be more faithful, more loving, more unselfish, more brotherly, more "according to the pattern" than we ourselves really labor to become. We are sometimes found criticising others for the very things of which we are guilty; and while we marvel at inconsistency, we ourselves are inconsistent. These are plain truths, and in order to place the feet of the Saints upon the path of safety, it is constantly necessary that the truth should be plainly spoken, that they may the more readily apprehend its importance, and apply the lessons taught directly to themselves—as far at least as such lessons may be truthfully applicable.

How often do we find persons criticising the backwardness of this one or the other of their brethren in paying tithing, or donations, or otherwise, when the mention of their own names is somewhat scarce on the books of account. Some again think that brother "so and so" is very proud, and that sister "somebody else" is a great gossip, and while they would do much to reform these parties,—if talking about them would accomplish it,—they do not seem to realize their own imperfections, or to do much towards reforming themselves for the welfare of society. They appear to strongly desire the reformation of all the people of their acquaintance, and at the same time ignore their own need in this respect—thus far they are universalists; but when blessings and preferments are to be dealt out, then they think of themselves first, their broad scope is lessened at once, and the motto "me and mine" predominates in their hearts. They are universalists in criticism, but individualists in the substantial things of life. They are liberal and lavish in dispensing their abundant censure and advice, but quite the opposite when any tangible benefit is about to be realized! With them, indeed, there are crosses for the multitude but crowns for the few! Trials for many, but rewards for a limited

number, in which charmed circle they are predestined by their own voice to stand pre-eminent.

Now while we do not for a moment desire to check any laudable effort to improve the race, or to curtail the prevalent desire to have someone else perfect, as soon as that desirable point can be reached, we deprecate the idea of always applying our energies entirely for others in this regard, and robbing ourselves of that due meed of personal training, self-denial and improvement which is the true foundation of a lasting growth in this work, and which is so essential to an exemplary life. We also desire to inculcate as the motive for every action in regard to our fellow-men, as well as ourselves, a thorough devotion to the work of God, the advancement of its interests, the improvement of its present condition, and the ushering in of its ultimate triumph over all evil. Let every move we make be actuated by these earnest desires, and let us labor so that our own progression shall be adequate to the advancement of the kingdom, as it rolls onward. Let us abolish from our hearts every selfish, carnal ambition; and with the purity of an unselfish purpose, labor for the elevation of fallen man. Let not the desire for human approval, or the fear of consequences, deter us from any act which we know is just and proper. Let no ungodly prejudice influence our course, but recognize merit, faithfulness and greatness of soul in all our associations, regardless of other circumstances or conditions. Let us keep our eye fixed on "the kingdom of God and his righteousness," seeking its interest first in all things, and we doubt not the result will be gratifying in the extreme. For God will not fail to reward our labors thus devoted, but will give us spiritual assurances of his approval and blessing, while he also crowns our unselfishness and consistent efforts with material prosperity.

DEATH OF WILLIAM C. STAINES.—It is our painful duty to record the death of Elder William C. Staines, which took place on Wednesday the 3rd instant, at his home in Salt Lake City. Elder Staines had been released from his labors as Emigration Agent at New York City, to return home, owing to sickness, and had ever since been prostrated from what appeared to be a complication of diseases,—the principal among them being his inability to retain nourishment of any kind, causing him to grow weaker from day to day. He had for years been subject to asthmatic affection, and during his illness was much troubled with a gathering of phlegm in the throat, which as his strength grew less, he had difficulty in expelling. And notwithstanding his apparent rallying at times during his illness, he at last succumbed at 6.30 p.m. of the day above mentioned.

The deceased was a native of England, having been born in Higham Ferrers, Northamptonshire, on September 26, 1818. He was baptized into the Church, of which he has ever since been a faithful, zealous member, when twenty-four years of age. Emigrated to America in January, 1843. Was one of the first company that left Nauvoo in 1846, arriving in Salt Lake Valley in 1847. He was called to Europe on a mission in 1859, and labored in England till 1863, being President of the London Conference for some time. He assisted the respective Emigration Agents in 1863, 1864 and 1865, and from the year 1869 until his recent release through sickness, has acted as

Church Emigration Agent at New York, which position he has filled with great efficiency and remarkable success; having transferred some 50,000 souls during his labors, without a jar or misunderstanding of any importance. He was a man of excellent business capacity, great urbanity of disposition and rare social qualities. He has won many friends in his associations both inside and outside of the Church, who will feel his loss, while his memory will ever be dear to the Latter-day Saints, who cherished him as a father, a friend and a benefactor of his race.

AUTOBIOGRAPHY AND POEMS.—A copy of a work by Sister Hannah Cornaby, with the above title, and neatly bound in cloth, containing a sketch of the author's life and some very neat original poems, lies before us. We take pleasure in congratulating the lady on the neatness of the volume, as well as the touching style of its contents. On the last page of this issue of the STAR, we publish a selection, from which our readers may form an estimate of the interesting gems which the work contains.

RELEASE AND APPOINTMENT.—Robert Kewley is released from being Traveling Elder in the Leeds Conference, and is appointed Traveling Elder in the Manchester Conference.

IN WALES.—President Carrington left Liverpool on Saturday last, to attend the Welsh Conference on the 28th instant.

ARRIVAL OF MISSIONARIES.—On Saturday last about noon, the S.S. *Wyoming* of the Guion Line, brought to our shores the following missionaries: Elders John Q. Cannon, C. O. Fjeldsted, Christian Christensen, A. Eliason, Soren C. Pederson, Peter Sundwall, Anders Larson, James Yorgason, Niels Heileson, Solomon Petersen, H. O. Magleby and Niels F. Borreson. Elder George Pope, visitor, also came with the company. All the missionaries, except Elder Cannon, were for Scandinavia.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder William Butler, sen., we learn that he is enjoying his labors in the Birmingham Conference, being assigned to the Northampton and Warwick District. His health is excellent. He was actively engaged in out-door preaching and answering questions concerning the Gospel. He had lately baptized three persons.

CORRESPONDENCE.

THE ICELANDERS.

On the Atlantic Ocean,
July 27, 1881.
President A. Carrington.

Dear Brother,—I take this opportunity to drop you a few lines and let you know how we are getting along. We have had a pleasant

journey, and for the most part good health and spirits. On the 23rd and 24th we had strong wind blowing from the south-west, and the rough sea began to make the sisters seasick. Peace and satisfaction have existed. We have had our prayers daily. We expect to reach New York to-morrow morning.

On the 25th, one of the sisters had twins. Her husband is with the company. Both the mother and the children are doing well. One is a boy and the other a girl. The name of the boy is Halldor Tomas Atlander, and was blessed by Elder J. Eyvindson, that of the girl, Victoria Nevada, and she was blessed by Elder J. B. Johnson.

New York, July 29th.

We arrived at Castle Gardens at 11 o'clock yesterday, all in good health and spirits, and we expect to leave here at 6 p.m. to-morrow night. We have found brother Hart, and everything is all right.

Constantly wishing the Lord to bless you and all the brethren and Saints in Liverpool, brother Johnson and the Saints join with me in love and respect to yourself and the brethren in the Office.

Your brother in the Gospel,
JOHN EYVINDSON.

FROM SHEFFIELD.

Sheffield, July 2, 1881.

President A. Carrington.

Dear Brother,—Knowing the great interest you have in the welfare of the various conferences, I send you a few lines at this time. The Utah elders with some of the local priesthood in this conference are energetic in preaching the Gospel of life and salvation in the various parts of the Sheffield Conference, both inside and out of doors; being determined that if possible all shall hear the Gospel and be left without an excuse. We have some good out-door meetings and in most cases are listened to with attention until the close; after which the people have many questions to ask, and when they are proper and for the purpose of finding out the truth we willingly answer them. We have held almost weekly out-door meetings in a public place in Rotherham this spring and summer. At the close of one of our meetings, a gentleman who had listened to us, saw the difficulty of answering all the questions, out of doors, so that all could hear and understand, as there were so many persons present, so he proposed to engage a hall for us; we promising to answer all reasonable

questions on the various subjects that we might speak on, provided the parties wishing to question us, did so from the stand and not from the body of the hall. This gentleman with some others engaged a large Temperance Hall, paying one guinea for it; and last Thursday, June 30th was the time appointed for the meeting to be held. On arriving in Rotherham a little before the time appointed for the meeting I met the gentleman on the street who had been most interested in renting the hall for us. I asked him what the programme was. He said our programme was theirs. In going through the city I was surprised to see a bill posted up with words on it to this effect. "A discussion with three Mormon Elders from Utah on the Book of Mormon will be held to-night at 7. 30 p.m." I immediately found the gentleman and asked for an explanation. I was answered the notices made no difference to our arrangements. I remarked I did not like the people to come to meeting with a false understanding. We commenced the meeting and after singing and prayer the gentleman took the chair and presided, and he gave a fair explanation of what brought the meeting about and its object, removing all blame from us pertaining to the bills. It was arranged that after one of us had spoken, any one wishing to ask questions pertaining to what we had been speaking about, could do so by coming on the stand. All questions from the body of the hall were to be considered out of place. I spoke first on some of the first principles of the Gospel, after speaking fifteen minutes I was told my time was up. The chairman then invited anyone who wished to ask a question. As we had sung the hymn "do what is right," in one line of which it says, in the chorus "and with stout hearts look ye forth till to-morrow," one gentleman of divinity who was on the stand, asked me to show him from the Bible where Jesus told us to look till to-morrow for anything. After quite a number of questions and answers, the chairman deciding very fairly until one called out to him "you will soon be a Mormon," Elder Harris followed on the first principles of the

Gospel. When he had spoken fifteen minutes, one of the representatives of the sectarian preachers some of whom had been boiling over with rage during our speaking, got up and said that what he had heard to-night was the Gospel and he had not come there to hear the Gospel, for he could hear that every week in Rotherham, but he had come for the purpose of hearing something about Mormonism. We told him we had been speaking on some of the first principles as taught and believed by the Latter-day Saints, which were the same as taught and believed by Jesus and his apostles, when on the earth; that there was but the one Gospel owned and acknowledged by the Lord, that if they would give us time we would speak on more advanced principles, but thought it best in building a house to lay the foundation before putting the roof on. Elder Parry then spoke for fifteen minutes on the Book of Mormon and the rise of the Church, the restoration of the Gospel, etc., after which they wanted to know what evidence there was that an angel had appeared in this age. He then read the testimony of the three witnesses to the Book of Mormon. After we had all spoken, a gentleman remarked that inasmuch as they could not get us to tell them something about Mormonism, he could, and read something which Doctor Talmage had said in a lecture against the Saints. During the whole evening a majority of the audience was in our favor, and some remarked that they did not give us fair play. At one time they quarrelled among themselves on the stand. There was a large audience, as it had been well advertized by bills, and by writing on the sidewalks, as also by the bellman. We hope some good will result. At the close of the meeting the chairman proposed to rent the hall again for us to speak in if we were willing, we gladly consented, believing that some good would be accomplished by the meetings. Some people in Rotherham not connected with us are very kind to us and have invited us to come to their houses and partake of their hospitality any time we are in Rotherham, which we thankfully accept, and receive kind treatment from them. Four adults in Sheffield

have presented their names for baptism, likewise two in Rotherham for re-baptism. With kind regards to yourself and the brethren in the office, I remain

Your Brother in the Gospel,
WILLIAM COOPER.

FROM NOTTINGHAM.

Worksop, Notts, Aug. 14, 1881.

President A. Carrington.

Dear Brother,—Having been called on a mission to Great Britain at the October conference 1879, I left Hebron, my home, on the 12th of the same month. Arriving in Liverpool on the morning of the 30th, Pres. Budge assigned me to the Nottingham Conference, where I have labored ever since in all the Districts, but chiefly in Lincolnshire.

While the other districts have been represented in a prosperous condition by the different Elders from time to time, I have declined correspondence till I could write a more favorable report. No Elder had been regularly traveling here for a long time, I was a stranger to the district and traveled alone most of the winter and summer, by which time and through the blessing of God, enough places were opened to sustain two Elders. Four young people had been baptized; and Elder W. R. Webb, the short time he was here, re-baptized two, one of which had not been in the Church for a number of years.

Elder Geo. M. Spencer traveled with me last winter. We distributed tracts from door to door, in the farmhouses and villages, held meetings wherever we could, baptized another young man, who continues in the Church, with his family, and this spring after laboring very hard brother Spencer was released to go home.

By this means we learned those parts most favorable to the Gospel, among which were places where it was never preached before. Elder Joseph L. Robinson has traveled with me the present summer and it has been the most enjoyable time of my missionary experience, holding many open-air meetings attended by from 25 to 400 listeners. We have made many friends who have provided for us food and lodging, and some are

expecting to obey the Gospel. Elder Robinson is well acquainted with the district and will continue his labors here. Elder King, who has so successfully labored in the Hucknall district, is now taking a tour with him. Before leaving I had the privilege yesterday of baptizing another in Worksop—a lady whose husband is not yet quite ready to join the Church. I must now thank the Saints and those who have been so kind to me; the Brethren for their wise counsel and the Lord for all His blessings and what good I have been enabled to do.

Your brother in the Gospel,

Z. P. TERRY.

P.S. I would also say that the other districts are in a prosperous condition, about 60 have been added to the Church in the Hucknall district the past spring and summer; and the meetings are better attended than they have been before since I have been in the Conference. Z. P. T.

FROM CAMBRIDGESHIRE.

Bassingbourne, August 12, 1881.

President Albert Carrington.

Dear Brother,—I thought a few lines from my field of labor would be acceptable. On the 15th of last June, I was appointed to travel in this the Cambridge district, and in company with Pres. A. G. Barber, took a hasty trip through it, since which time I have been traveling alone, and have had the best opportunities of gaining experience, and proving the words of the Lord pronounced upon my head by his servants, that “inasmuch as I would cultivate the Spirit of the Lord, the Almighty would multiply upon me a multiplicity of blessings.”

You are aware of my inexperience, therefore you will understand when I say that I had a dread of meeting with professed ministers of the Gospel, and those feelings arose from fears that I entertained that I was not sufficiently gifted to defend the principles of the Gospel. However, when left to my own resources, and traveling through such a vast district with but few Saints to call on, it caused me to live nearer my God, and to humble myself before Him; and I found my mind getting enlightened on the principles

of the Gospel, and I began to understand my true position before the Lord. I realized that I was an ambassador of Jesus Christ, a bearer of glad tidings of great joy to my fellow-man, therefore I went forth to my duty depending on the Lord for support.

In traveling through this district, I find there are numerous towns and villages where the Gospel has not been preached for many years. I held meeting in one place where an Elder had not been for twenty years, and I had an immense congregation. My meetings are well attended everywhere, good order prevails, and my faith is that ere long we shall reap a rich harvest of souls.

I find myself going to my duty full of fears, but when brought face to face with the adversary, I become strong, being overshadowed with a holy influence which enables me to call with boldness upon all to repent and obey the Gospel.

The Saints are a warm-hearted people, desirous of doing right, and ever praying to be gathered to the “mountain of the Lord’s house.”

That the Lord may bless you in your labors, and that I may be found always alive to my duties, is the prayer of

Your brother in the Gospel,

JOHN H. WHITE.

FROM NORWICH CONFERENCE.

Lowestoft, Suffolk, Aug. 19, 1881.

President Albert Carrington.

Dear Brother,—I thought this a favorable opportunity to say a few words in relation to the progress of the work in this part. Two persons have lately been baptized and one rebaptized, and thus the work is slowly progressing. Pres. A. G. Barber has called brother Wm. Hunter to labor in company with brother J. H. White, as he had designed he should after laboring with me a few weeks, so I am again alone, which I do not mind so long as my Father in heaven will give me health and strength and sufficient of the Holy Spirit. I feel honored in being an instrument in the hands of God of preaching the Gospel, and to be counted worthy of

such an honorable calling. My sincere desire is to use every effort to build up the kingdom of God on the earth, and I feel very anxious to obey counsel. This brings to my mind a little experience while upon a mission in our Dixey, which taught me a good lesson in connection with many others. In the place where we were located, our houses were built so that they formed a fort, oblong in shape. We were living too close together to be healthy, and to get us out of this unhealthy location, brother E. Snow had a city surveyed and laid off, and admonished us to get out upon our lots as early as convenient to make further improvements. So slow and dilatory were we in observing his counsel, that when he paid us another visit from St. George, he was surprised to find us still living in this fort-like and unhealthy place. He told us if we did not get out of it the Lord would deal with us. This seemed to wake up some, but still quite an indifferent spirit was noticeable. It was but a short time after brother Snow last visited us, that a little boy, a son of Aaron Miles, set fire to a chicken coop, and the flames reached his father's house, setting fire to the meeting house, and from that to the other side of the fort, which burned down a third of it, and about seventeen families were burned out of house and home. During the raging of the flames, a sister by the name of Allen ran around frantically crying out, "O, if we had only obeyed the counsel of brother Snow, this would not have happened! I will never disobey counsel again!" I happened to be one of the unfortunate seventeen, and thus learned a lesson which has served me from that time to the present. I trust that this will also be a caution to all true Latter-day Saints, that they may not have to learn so much by what they suffer.

I can say that in some places in my district there is quite a strong spirit of persecution, particularly in the town of Beccles. Nineteen Saints left that place by the June company, leaving only two poor sisters. Since that time their landlord has told them that if they allow us—the Elders—to go there, or in any way entertain us,

he will turn them out of their homes, so we cannot even call to see them. So this place seems to be closed at present against us; but I do pray and trust that our Father in heaven will cause his Spirit to work upon the hearts of the people where we have been preaching, and that other places will be opened up. I can say I desire to do my duty and leave the result with God.

I will say that the Church of England minister visited our departed brother Arnup, when he lay at the door of death, and tried to persuade him to denounce the Latter-day Saints. Brother Arnup bore a faithful testimony, which surprised him, and he left telling brother Arnup and his wife he was lost, and that he had caught cold by being immersed in the water. She told him that baptism was a command of God, and if he did not believe it as it was recorded in the Scriptures, he did not believe the Bible. This seemed to startle him, so he left and has never called again. I mention this to show the feelings of these pious "Christians" towards any who profess the faith that was taught anciently by our Lord and Master. They profess to be full of the love of God, but are filled with bitter enmity just as soon as they find that you cling to the ancient order of things, and sustain the doctrine that the power of God is necessary to be in operation in the Church to-day. They utterly deny the need of an organized body, as was organized by Christ, "for the perfection of the Saints, for the work of the ministry," etc.—this brings their craft in danger, and they cannot stand it.

I hope this will find you and the brethren in the Office all well. Praying that every needful blessing may be enjoyed by all the Elders of Israel, to assist them in all of their duties, I remain

Your brother in the Gospel,

Wm. Wood.

FROM THE NETHERLANDS.

Lleuwarven, Aug. 2, 1881.

President A. Carrington.

Dear Brother,—We baptized last week five members—namely, one mo-

ther with her two daughters. I hope her husband will also soon come into the Church. When he joins, I am confident he will soon gather to Zion, because he can raise the means by selling his property; also one other very poor but good young woman. I do not know yet whether her husband will come in; there is also a young man among the number.

Yesterday I was in the city of Meppel, Province Drenthe. I was kindly received by strangers. I have preached much there, and hope there will soon be additions to the Church. I have had very good conversations with some gentlemen in the cars, and have given them some tracts. The Lord has the honor for all this, and when he fills us with his Spirit, no one can stay our progress.

I am now in my birth-place, with my dear old mother, and think to stay here about ten days, spreading the truth here and in the surrounding settlements and villages, unless the Spirit of God or the Priesthood dictate otherwise. My brethren and sisters here all feel well, and try to live their religion. As a rule there is very little persecution in Netherland. We speak kindly to the people, but there is really too much indifference. Sometimes I meet a person who is very bitter. Two weeks ago I was at Devenstaart eight days, and held five meetings there. The last two meetings on Sunday were very well attended. I made a little stir, and one simpleton threatened to shoot me, but I think those who threaten are not apt to carry it out, and the Lord will take care of his servants. My blessing from the mouth of dear old Uncle Joseph Young says I shall see dear Zion again.

My best respects to yourself and the brethren in the Office.

Your brother in the Gospel,

S. VANDYK.

FROM SWITZERLAND.

Bern, Postgasse 33, Aug. 14, 1881.
President A. Carrington.

Dear Brother,—Since my last letter to you concerning the progress of God's work in this Mission, I have been in the East Swiss Conference, and in company with brother Stauffer have visited nearly all the different branches in that part. I met with many good honest Saints in my travels, and also some of the inferior class, but as a general thing, I was very well satisfied with the condition of the Saints in a spiritual point of view, but in earthly affairs they are in a sorrowful situation.

I also spent several days with brother Graehl in Geneva where I had hopes of being able to organize a branch, but after considering matters, I deemed it best to wait a short time. Two persons were baptized during my stay in the place, and the work is gradually reviving in every respect.

A few days ago the pleasing news came from brother Ilg, that he had succeeded with the help of the Lord in increasing the size of the Nurnberg Branch, by an addition of twelve members. The falsehoods which the papers in that region circulate about the "Mormons" seem to have a beneficial effect upon the people, because they begin to enquire what "Mormonism" is, and many thereby learn the truth and accept it.

I feel to express my satisfaction at the progress the work of God is making in this part of his vineyard, and I pray that we may be able to perform our duties faithfully so that the blessings of the Lord will attend our labors.

With kindest regards to you and the brethren, in which all in "33" join, and asking God to bless and prosper you, I remain,

Your brother in the Gospel,

JOHN ALDER.

Difficulties are always mountains till we meet them and mole-hills when we have passed them.

Hate idleness and curb all passion. Be true in all words and actions. Deliver not your opinion unnecessarily; but, when you do, let it be just well-considered and plain. Be charitable, and ever ready to forgive injuries done to yourself, and be more pleased to do good than to receive good.

POETRY

THE TWO DEACONS.

(From Hannah Cornaby's Poems.)

Let not the sun go down upon your wrath. Eph. 4th-36.

Two Deacons had quarrelled, but neither had felt
To retract the harsh words, which either had dealt.
So all through that day they both stayed in their home,
Each hoping and wishing the other would come.

They were Christians, and knew that their Master had said,
Forgive, ere the sun shall have gone to his bed.
Yet often, and often, all through that long day,
Each looked at the sun as he traveled his way.

As Delf was the younger, Ward thought it was fit,
That he of the twain, should be first to submit;
"Deacon Ward is the elder," thought Deacon Delf,
"Twere better he set the example himself."

Perturbed and unhappy, Ward paced the floor,
Each moment the sun sank lower and lower,
And he mentally said, "If I were to blame,
"I'm sure I'd be first to acknowledge the same."

Delf, from his window, saw the sun descend low,
But his heart was melted and penitent now;
"How foolish I have been," he said with a groan,
"But now for my error, I'll quickly atone."

The vict'ry was gained, he had conquered himself,
And rich in humility, was Deacon Delf,
A few moments more he was out in the road,
Approaching the house of his friend deacon Ward.

He knew his friend's window 'twas facing the west,
The glorious sun was just sinking to rest,
He tapped on the pane, Deacon Ward lost his frown,
"Forgive me, my brother, the sun's almost down."

Out rushed brother Ward, "You have conquered," he said,
All pride and resentment that moment had fled,
They shook hands, embraced, and were oft heard to say
They never forgot the events of that day.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON

LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORLINDA STREET

BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,

LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 88, Vol. XLIII.

Monday, September 5, 1881.

Price One Penny

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

HISTORICAL EVIDENCES CONSIDERED.

IV.

In the preceding number we traced the historic migrations from the old to the new world, of Votan and the seven families whom he led by divine command to this continent. We likewise made brief extracts from the Book of Mormon, showing that a similar commandment had been given by the Lord to the brother of Jared, who led, under divine instruction, a small colony to America. The two accounts evidently refer to the same persons and circumstances; the account of the peregrinations of the one colony being almost, if not entirely, identical with the other. In this number we desire to make further comparisons, and to briefly note the historical account of this remarkable character and founder of the Votanic dynasty, under which the first peopling of America was accomplished.

"The achievements of Votan in the new world were as great as any of the heroes of antiquity. His great city, named Nachan (city of the serpents), from his own race, which was named

Chan, a serpent. This Nachan is unquestionably identified with Palenque." De Bourbourg fixes the founding of this city shortly after the journeyings of Votan, 1000 B. C.; while Garcia Palaez states that Votan founded Culhuacan, or Palenque, in the year 3000 of the world.

"The kingdom of the serpents flourished so rapidly that Votan founded three tributary monarchies, whose capitals were Tulan, Mayapan, and Chiquimula. The former is supposed to have been situated about two leagues east of the town of Ocuingo; Mayapan is well known to have been the capital of Yucatan, and Chiquimula is thought to have been Copan, in Honduras. * * *

Votan deposited a great treasure at Huehuetan, in Soconusco, which he left under the vigilant care of a guard directed by one of the most honorable women of the land. Finally, he wrote a book in which he recorded his deeds and offered proof of his being a Chane (or serpent.) This ancient document, which is claimed to have been written by one of Votan's descendants, of the eighth or ninth generation, and not by

himself, was in the Tzendal language, a dialect or branch of the Maya, spoken in Chaipas and around Palenque. Its history is, however, quite checkered, and the information which it contained comes very indirectly. For generations the Votanic document was scrupulously guarded by the people of Tacoalya, in Soconusco, but was discovered by Francisco Nunez de la Vega, bishop of Chaipas. In the preamble of his *Constituciones*, sec. xxx, he claims to have read this document, but it is probable that only a copy, still in the Tzendal language but written in Latin characters, had come into his possession. He fails to give any definite information from the document except the most general statements with reference to Votan's place in the calendar, and his having seen the Tower of Babel, at which each people was given a new language. He states that he could have made more revelations of the history of Votan from this document but for bringing up the old idolatry of the people and perpetuating it. With the zeal of true Vandal, the bishop committed the dangerous documents, together with the treasure which he claims Votan to have buried in the dark-house, to the flames in 1691. There seem to have been other copies, however, of this remarkable manuscript, for about the close of the eighteenth century, Dr. Paul Felix Cabrera was shown a document in the possession of Don Ramon de Ordonez y Aguiar, a resident of Ciudad Real in Chiapas, which purported to be the "Votanic memoir." — Short, pp. 205-7.

In connection with this brief extract there are several important points which demand the careful attention of the reader. First let us consider the evident ruling desire of Votan to perpetuate, in his own name, and in that of the capital city of the extensive empire founded by him, the greatness and glory typified by a serpent; which throughout the entire history of the Quiches, Olemecs, Toltecs or Nahua races, is found to be an emblem of power. The vivifying force in nature, "the god of the harvest and of the air," "the vapor clouds and vernal showers with their refreshing and fructifying influences," giving life,

light and being—a deity as personified by Quetzalcoatl among the Nahuas, Gucumatz among the Quiches, and Cukulcan among the Mayas, each meaning, when translated, identically the same thing, namely, "feathered," or "plumed," or "winged" serpent.

When Moses led the children of Israel from bondage into the wilderness, we learn that they were on a certain occasion grievously afflicted by fiery serpents, whose bite inflicted death. God, however, commanded Moses to make a serpent of brass, and to lift it up on a pole, in the midst of the people, so that all who had been bitten might be healed through the exercise of faith prompting obedience to the commandment requiring them to look upon the brazen serpent which was lifted up, that they might not perish. In this we find represented the death wrought by Satan in the Garden of Eden, when our parents yielded to the temptation of a serpent; and we also have typified the lifting up, or crucifixion of the Savior. So that, as in the wilderness, those were bitten unto death had life again, by looking up to the emblem which was raised in their midst to secure their temporal salvation; so, in like manner, all who die from the effects of the bite inflicted by the serpent upon Adam shall live again through the atoning blood and redeeming power of Jesus.

With this view, it would hardly seem reasonable to suppose that Votan, who had led a colony from Babel to this land, had written a book to prove that he was the descendant, or the representative of the powers or excellencies of an ordinary serpent, or common reptile. He, having acted under divine command, is it not far more reasonable and consistent, and more in harmony with the leading idea of the primitive inhabitants of the continent, that he sought to perpetuate, in his own name, and in the name of his great capital, the healing, redeeming, revivifying, characteristic powers of Christ Jesus our Lord?

Recent explorations, by Charnay, at Palenque go far to prove that it was built, if not entirely, almost wholly as a city of worship—a place for the performance of religious ordinances and

ceremonies. When we consider this fact in connection with the testimony already herein given of the bishop of Chaipas, "that he could have made more revelations of the history of Votan from this document but for bringing the old idolatry of the people and perpetuating it," we can readily understand that Votan was not only a hero, an empire founder, a great leader, but was more than all these — a deeply religious character. As to what the early Catholic bishops and clergy were pleased to consider the *idolatry* of the Indians at the time of the Spanish conquest of Mexico and Peru, we need only mention how they endeavored to account for the remarkable knowledge, with which they found the primitive inhabitants familiar, pertaining to Jewish laws, customs and ceremonies, and pertaining to the Gospel plan of human redemption, namely, "that the devil, seeing the effects of these things on the inhabitants of the old world, sought to, and had *counterfeited* them in the new." Men who could manifest such a high order of credulity, would not be likely to prove slow in pronouncing the belief and practice of others idolatrous, though they might, in every particular, agree with that enjoined by the law and the Gospel. Be this, however, as it may, we find no reason for believing that De la Vega ever had in his possession either the treasure of Votan or the Book written by him; though he may have had, and undoubtedly did have one written by some of the primitive historians many centuries later; which doubtless contained a transcript of some the truths contained in the original Votanic document. The value of the treasure and writings of this great follower of the Divine voice, is evidenced by the fact of their having been so carefully guarded for so many generations.

We will now turn to the Book of Mormon in search of a clearer light upon this interesting subject; after which we shall leave the reader to draw his own conclusions as to whether or not Votan and the brother of Jared were identical. We have already seen, as shown in a previous article, that the former led, by divine command, a small colony, whose lan-

guage was not confounded, from the great Tower to America, and that the brother of Jared, being favored of the Lord, and a man of mighty faith, did likewise. The third chapter, verses 21—25, Book of Ether, contain the following:

"And it came to pass that the Lord said unto the brother of Jared, Behold, thou shalt not suffer these things which ye have seen and heard, to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and shew it to no man. And behold, when ye shall come unto me, ye shall write them and shall seal them up that no one can interpret them: for ye shall write in a language that they cannot be read. And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye write. For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men, these things which ye shall write. And when the Lord had said these words, He shewed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight unto the ends of the earth."

"And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should shew Himself unto his people, he commanded that they should be made manifest. And now, after that, they have all dwindled in unbelief, and there is none, save it be the Lamanites, and they have rejected the Gospel of Christ; therefore I am commanded that I should hide them up again in the earth."—Ether, iv, 1—3.

Now, if the brother of Jared, of whom the Book of Mormon bears this record, and Votan, of whom the *Popol*

Vuh and other historic ancient American writings, as we have seen, speak, are one and the same, then we can readily understand why he should write a book recording his genealogy and deeds, and giving an account of the wonderful things which Jesus, before appeared in the flesh, had shown him, and why, also, he and his generations after him should guard the same and the *treasure* (the stones of interpretation) with such sacred care, for a period of perhaps not less than two thousand four hundred years.

Ether, who wrote his book about 600 B. C., being a great Prophet of

God, was familiar with the writings and history of the brother of Jared, and it was doubtless through his record that it became understood that one of the descendants of Votan, and not Votan himself, had written the book; when the facts are, that they each wrote, but one many centuries previous to the other.

Moroni having again, about A. D. 420, hidden, by divine command, these books and the treasure in the earth, where they remained until brought forth by the great modern Prophet, Joseph Smith, it is clear that the bishop of Chiapas failed to destroy them.—“Contributor.”

TRUTHFULNESS.

(“From the Salt Lake Juvenile Instructor.”)

Solomon says, “A false witness shall perish.” The Lord said through Moses, “Thou shalt not bear false witness against thy neighbor.” This is one of the most important commands in the decalogue.

The Lord loves a truthful person; but can he love the liar? “He that loveth and maketh a lie,” and will not repent, will find himself shut out from the presence and glory of God and the Lamb.

The truthful man dislikes untruthfulness in his fellow; and even the wicked often admire truthfulness in others, although they may not practice it themselves.

I once read an anecdote illustrative of this, which is worthy of perusal and reflection; therefore, I insert the substance of it for the benefit of the young.

There once lived in Poland a good man by the name of John Kuna. It was his rule, always, to suffer wrong rather than do wrong to others.

One night, while riding through a dark wood, he suddenly found himself at the mercy of a band of robbers, who demanded his money and other valuable articles about his person. He promised them all, dismounted, and handed them a purse filled with silver coins, a gold chain from his neck, a ring from his finger, and a prayer

book with silver clasps. He was sternly asked by the robber chief if that was all—if he had given all his money, to which he replied affirmatively, and they let him go.

He proceeded on his way, was soon out of sight, and felt glad that he had escaped without personal injury. But immediately it occurred to him that he had some gold pieces in the hem of his robe, which he had entirely forgotten when asked if he had given up all his money.

At first he considered this fortunate, as it would be sufficient to pay his expenses to home and friends. But his conscience admonished him not to lie, and he had no rest.

Now some would argue that a promise made to thieves under such circumstances need not be kept. But he did not stop to reason. He immediately went back to the robbers, acknowledged that fear confused him, that he did not tell them the whole truth, asked their pardon, and offered them the gold pieces.

To his great surprise not one of the robbers would take them. A very strange feeling was at work in their hearts. “Thou shalt not steal!” said a voice within them, and they were all deeply affected. Then, as if all were moved by a common impulse, one handed him his purse, another his

ring, another his book of prayer, and another led up his horse and assisted him to remount.

Then all the robbers, as if ashamed of intending to harm so good a man, went up and asked his blessing, which he gave with a devout feeling, and then rode on his way, thanking God for such a strange escape, and wondering at the mixture of good and evil in the human heart.

This was published as a true incident, and we have no evidence to the contrary. It certainly is an extreme case. Few would have done as John Kane did. But it happened to be the best course for him to pursue in that particular case, for by telling the whole truth he lost nothing, and was, perhaps, instrumental in making an impression upon those robbers which would induce repentance and better lives; whereas, if he had not taken that course, he would not have made any good impression, and would have lost the property he first handed to them.

It is a great pleasure to parents to know that their children always tell them the truth; but how mortifying to them to know that they can seldom

depend upon anything they say! And how must the children feel when they know that their parents and others doubt their statements, and cannot receive them till they are supported by better evidence! The son or daughter should always tell father or mother the unsullied, simple truth, and become reliable and be relied upon, and establish a reputation for veracity which will last forever. They should remember that the legal oath to tell "the truth, the whole truth, and nothing but the truth," should always be observed, as the spirit of truth dictates.

Speak the truth, shame the devil (if you can), gratify your parents, happy yourselves, gain the favor and confidence of the good and true on earth, and secure the approval of the hosts of heaven above.

Thus shall you escape much sorrow in mortality, and create for yourselves a strong claim on the Eternal Father for immortality in his celestial mansions.

"While youthful, be truthful, let truth your motto be;
From the stain of untruth, let your whole life be free!" W. J.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XIII.

MEETING WITH JAMES TOWNSEND—
DECIDE TO GO TO BANGOR—A LONG
JOURNEY THROUGH DEEP SNOW—
CURIOUS PHENOMENON—REFUSED
LODGING AT EIGHT HOUSES—ENTER-
TAINED BY MR. TEPPLEY—CURIOUS
COINCIDENCE—MR. TEPPLEY'S DES-
PONDENCY—ARRIVAL AT BANGOR—
RETURN TO THE ISLANDS—ADVEN-
TURE WITH THE TIDE.

On the 5th of February I again crossed to the North Island, and after remaining there seven days visiting, we returned to Camden. Here I met brother James Townsend, who had just arrived from Scarboro.

I ordained brother Townsend to the office of an Elder, and we concluded to take journey to Bangor, and offer

the Gospel to the inhabitants of that city.

We undertook the journey on foot in the dead of winter, when the snow was very deep, and the first day broke the road for seven miles to Scarsmont. The day following, it being Sunday, we held two meetings, preached the Gospel to the people, and were kindly entertained.

On the evening of the next day we wallowed through snowdrifts for a mile, to meet an appointment to preach in a school house, and I got one of my ears frozen on the way; but notwithstanding the severity of the weather, we had quite a large attentive audience. We also spent the next two days with the people there and held meetings.

On the evening on the 21st of Feb-

ruary as we came out of the school-house, a light appeared in the north-eastern horizon, and spread to the west and soon rolled over our heads. It had the appearance of fire, blood and smoke, and at times resembled contending armies. The heavens were illuminated for the space of half an hour. It seemed at times as though the veil was about to rend in twain and the elements were contending with each other.

We looked upon it as one of the signs of the heavens predicted by the prophets of old as to appear in the last days. We were wading through deep snowdrifts most of the time while witnessing this remarkable scene.

The following day we walked fifteen miles through deep snow to Belfast, and, after being refused lodging for the night by eight families, we were kindly entertained by a Mr. Thomas Teppley.

There was an interesting incident connected with our stay at this house. After eating our supper, it being late in the evening, Mr. Teppley placed a stand before me with a Bible upon it, asking me to read a chapter and have prayers with them, he being a religious man.

I opened the Bible mechanically, when, the 25th chapter of Matthew being the first to catch my eye, I read it, and as I closed the book Mr. Teppley turned to his wife and said, "Is not this a strange thing?" Then he explained to us that he had just read that chapter and closed the book when we rapped at the door, and he felt impressed to say, "Walk in, gentlemen."

There is probably no other chapter in the whole book that would have the same influence in causing any one to feed a person who professed to be a servant of God, and asked for bread.

After becoming acquainted with his circumstances I thought it providential that we were led to his house, for although he was a professor of religion and a Methodist, he was in a state of despair, believing that he had committed the unpardonable sin.

However, I told him what the unpardonable sin was, and that he had not committed it; but that it was a trick of the devil to make him think so in order to torment him. He then ac-

knowledgeed that he went down to the wharf a few evenings before, with the intention of drowning himself, but when he looked into the cold, dark water he desisted and returned home, and had said nothing previously to anyone about it.

I taught him the principles of the Gospel, which proved a comfort to him.

We spent the following day in visiting the people of Belfast, and in the evening preached in a brick school-house, provided by Mr. Teppley, and many wished to hear from us.

We next visited Northport and Frankfort, holding meetings at both places, and on the 1st of March, 1838, we entered Bangor, which at that time had a population of 10,000. This was my birthday, I being thirty-one years of age.

I visited some of the leading men of Bangor, and they granted me the use of the City Hall, where I preached to good audiences for two successive evenings. This was the first time a Latter-day Saint Elder had ever preached in that town. Many were anxious to learn more about the principles, but our visits through all the towns from Thomaston to Bangor were necessarily brief, owing to our appointments upon the islands. It was like casting our bread upon the waters and trusting to God for the result.

On the 5th of March we sailed from Penoscot for the Isle of Holt, where I held a meeting on the following evening.

The next day I took passage on the mail boat for the North Island, where I had the privilege of meeting with the Saints for prayer and praise before the Lord.

On my arrival I received a package of letters from friends abroad. One was from Kirtland, and gave an account of the apostasy and tribulations which the Saints were passing through. Joseph, the prophet, and others, with their families, had gone to Far West, and the Saints were following them.

Brother Townsend returned home, and I was again left alone in the ministry.

On the afternoon of 22nd of March, Brother Sterrett and I, accompanied by our wives, went several hundred yards from shore to a sand bar (it

being low tide), to dig claims. The ground near shore was much lower than the bar we were on, and while we were all busy digging clams and talking "Mormonism," the dashing of the waves of the incoming tide against the shore suddenly made us conscious that we had fifty yards of water between us and the shore.

The surf waves also added to our difficulty, and as we had no boat, our

only alternative was to cross our four arms, thus forming a kind of arm-chair for our wives to sit upon, and carry them in return to shore, wading through two-and-a-half feet of water.

By the time we got our wives and clams safely landed, the truth of the maxim was firmly impressed upon our minds, that "Time and tide wait for no man," not even for a preacher of the Gospel.—*Faith Promoting Series.*

MARVELOUS DISCOVERIES IN EGYPT.

The opening of the pyramids at Sakkara, last year, disclosed several new texts, which the director of the Boulak Museum is now preparing for publication in Paris. They contain the records of the reigns of the kings of the Fifth and Sixth Dynasties. But the greatest discovery of modern times is now to be recorded. Among the Libyan mountains, near the Temple of Deil-el-Bahari, a pit about 35 feet was discovered. A secret opening out of it led to a gallery, nearly 200 feet long, hewn out of the solid rock. In this gallery, Thirty Royal Mummies have been found. Among them is that of the king who ordered the construction of Cleopatra's Needle, now on the Thames Embankment, Thothmes III.; and that of Rameses II., of the Nineteenth Dynasty, known as Sesostris the Great, for whom the Israelites built the store or treasure cities, Pithom and Raameses, and executed those other great works which distinguished his long and glorious reign. Each mummy has associated with it an alabaster urn, containing the heart and entrails of the embalmed body.

The mummies of two queens have also been discovered. One of them was Queen Aahmes Nofert, or Nofre, Ari, the wife of King Rasmus II. She was in all probability the mother of that Pharaoh's daughter who was the preserver and adoptive mother of Moses. The other was named Ramaka. With her mummy has been found a papyrus manuscript, about sixteen inches wide and 140 feet in length. This, with three others smaller, illustrated with colored illuminations, is expected to furnish facts which will settle many disputed points of Egyptian history during the so-

ourn of the Israelites in Egypt, and may throw a flood of light on disputed questions of chronology.

There has, also, been found the Coffin—richly ornamented in solid gold—the names and titles set in precious stones—containing the mummy of a daughter of Rameses II. He is known to have had more daughters than the one so famous in the Bible story. But, it may turn out, when the Egyptian name and titles are accurately read, that this is the body of the veritable Thouris, who set so deep a mark upon the history both of Egypt and Israel, by setting aside her father's edict and preserving Moses.

There have been found besides, 3,700 mortuary statues, and 2,000 objects of art and utility. Among these is an enormous leather tent, which belonged to King Pinotem, of the Twenty First Dynasty. It is covered with hieroglyphics, carefully embroidered in red, green, and yellow leather. The colors are fresh and bright, and the whole is in a wonderful state of preservation.

The alabaster sarcophagus of Seti, or Sethos I., is in Sir John Soane's Museum, in Lincoln's Inn. The mummy which was laid in it has been found among those thus marvelously brought to light.

It appears that, in some time of great national danger, the priests removed and concealed, in this secret subterranean gallery, these sacred relics, and so preserved them to be used in our day, under the guiding hand of a gracious Providence, for the advancement of God's truth and kingdom. Even the flowers and garlands placed around the faces of their dead are to be seen, exactly as they were left, more than 3,000 years ago. *Ex.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 5, 1881.

THE SITUATION IN THE LAST DAYS.

No one can consistently deny that the second and glorious advent of the Messiah must and will take place according to the plain declarations of Scripture. Neither can any thinking person ignore the fact that the world, including the religious portion called "Christian," is entirely unprepared for such an important event, with all its fearful consequences to the ungodly. Again, it is a thoroughly demonstrated fact that the various sects of Christendom, whether Protestant or Catholic, have hitherto completely failed to effect, either in their individual or collective membership, anything like the necessary Godly preparation which the Scriptures indicate will exist prior to His coming, and that of necessity something must certainly transpire to bring about this desired condition. It is also evident that in the very nature of divine things, this work of preparation must be originated and carried on under divine teaching and inspiration. Another conclusion at once arises,—that such teaching, to be superior and more effective than that already proved insufficient, must be obtained by means of revelation. It then follows that to make the communication complete and intelligible, such revelation must be imparted by the Supreme Being in the Heavens to some finite being on the earth. In order to form proper ideas as to how such an event would be likely to occur in our day, we have to consider the nature of the Deity, and of his former dispensations of Divine favor. We then refer to the accounts given in the Sacred Word, and we find that in former days, when he desired to warn or teach his people, he selected certain men, called them by revelation from Heaven, and having commissioned them to proclaim his revealed word, sent them forth to deliver the message to the people. These he called Prophets. Sometimes he selected one only, at other times he chose several, who contemporaneously warned the various nations and peoples of the earth concerning important coming events. For proof of this method we have but to introduce the case of Noah, who warned the ante-deluvians of the coming deluge. The revelation for the entire world of mankind, informing them of the approach of that dire event, was given to one man,—Noah, and by him communicated to the people. God held them responsible for the acceptance or rejection of his lone testimony. They did not believe his words, they rejected his message, but the multitude of their unbelief and opposition did not prevent the fulfillment of his inspired prediction. "The floods came and destroyed them,"

and but seven out of the whole population were saved with the Prophet in the Ark. Doubtless the people had said as they do to-day, "false prophets," "delusion," and "imposture." Some perhaps thought he was deceived, that it was an optical or mental illusion, that his mind was affected by an hallucination, and consequently his message not to be received or heeded. Others perhaps felt equally convinced that he was dishonest in his statements, that he desired to become a prominent and popular leader, that he was crafty and actuated by sinister motives of self-aggrandizement; and thus Satan beguiled them into rejecting his testimony. But neither of these grounds of rejection was deemed any justification by the Lord of Hosts. The word of God through his Prophet was before them, and they must consider it on its merits, — prayerfully, humbly and righteously. "If any man lack wisdom, let him ask of God," for "the fear of the Lord is the beginning of wisdom." This they did not do, and they were destroyed.

Then we find the Jews were warned of the Babylonish captivity some years before it transpired, by persons who claimed to be "prophets sent of God." Isaiah, Jeremiah and others were selected, called by direct revelation, and sent to raise the warning voice among them. And we learn that false prophets arose also; how then were the people to tell the difference? The true prophets commanded them to repent, and seek the Lord; the false prophets told them they should have peace and not be carried away, lulling them into a fancied security. Hence the latter became popular, while the former were hated, despised and rejected. The Savior gives us a key in this regard recorded in Luke vi, 26, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." He also says, "Blessed are ye when all men shall speak evil of you, falsely, for my name's sake, for so they did of the prophets which were before you." Now these facts, keys and teachings are before the world to-day. Will they profit by the lessons of the past, and be wise? Or will they follow preceding generations in the wilful neglect of sacred things, and like them be condemned?

In accordance with the mercy and wisdom of God, a Prophet was called in 1820, by direct revelation, and in due time was sent forth to call people to repentance, and to lay the foundation of that kingdom which had been predicted by ancient prophets. To organize the Church of the Savior in righteousness, that a people might be prepared for the coming of the Lord. He received the authority to preach as did Noah, to baptize as did John the Baptist, and to lay on hands for the gift of the Holy Ghost as did Peter and the ancient Apostles; the gifts and blessings of the Gospel followed his administrations among the honest-in-heart; a people—the result of his ministry, whose thrifty industry and fortitude in trial, are as marked as the heroism of any ancient people, are gathering together in the west as also predicted; and the righteous laws and precepts of the Savior are developing among them their consequent virtues and other grateful results. Joseph Smith, a young man of noble sentiment and high-born principles, was that Prophet. We testify to the world at large as ministers of the Gospel revealed to that Prophet, that it is verily true, and that notwithstanding his name was "cast out as evil," and that those he ordained have been "evil spoken of, falsely, for Christ's sake," and that the Saints are "hated of all nations," as a

"sign of the end," they possess the truth of the Living God,—the means of eternal salvation. And we warn all men everywhere to repent and turn unto God; we invite them to read the principles we teach, and which are revealed from Heaven, to attend our meetings, to inquire of our Elders who are laboring without salary in their midst, to compare our doctrines with the Scriptures, and we implore them for their own sakes, not to reject these things in this the last dispensation of the Almighty. And with Paul, the Apostle, we say to the Gentile world who are inclined to haughtiness and pride, "Be not high minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee!"

FULFILLMENT OF PROPHECY.—When the Elders abroad have from time to time been led to speak of coming troubles on the nations, and in connection with these things have mentioned earthquakes, some "wiseacres" repudiated the possibility of such phenomena in England, owing to the subterranean workings so numerous in this country. We distinctly remember one conversation of this kind which took place some months ago in the town of Nottingham, when a gentleman stated that predictions on this subject were unlikely of fulfillment in this country, owing to the deep and extensive excavations for mining purposes, which released all elements tending to produce such a disaster. But we find in the *Liverpool Echo* of Tuesday last, the following statement of a severe shock of earthquake which occurred in Nottinghamshire on Friday the 26th ult., right in an extensive mining district:

EARTHQUAKE IN NOTTINGHAMSHIRE.—From reports which reached Nottingham yesterday, it is evident that an unusual severe shock of earthquake was experienced in the mining district of Teversal, in the county, on Friday last. In this vicinity are several large coal mines belonging to the Stanton Ironworks Company, and in one of the pits the miners were so alarmed by the shock, which occurred shortly before noon, that, fearing an explosion had occurred in the mine, they rushed to the mouth of the pit. In the colliery office the clerks experienced the shock, and Mrs. Clarke, wife of the managing director of the company, hearing the rumbling noise by which it was accompanied, imagined that damage had been done to the roof of the house by the high wind which prevailed. At the Pear Tree Inn, Fackley, several bricks were removed from the chimney-piece, and a similar result was observed at a house in Teversal. Mr. Turner, station-master in the latter place, states that his office received a violent shock. Mr. F. Round, of Teversal, who was sitting in his house at the time, was thrown from his seat by the shock, and a quantity of plaster was thrown from the ceiling. No explosion took place in the mines at the time, and from the fact of the upheaval of the floor of one of the pits, it is clear the disturbance must have originated below the workings, some of which are 430 yards deep. Considerable excitement and alarm prevailed in the district at the time, but the shock, which traveled in a north-westerly direction, seems to have been confined to a somewhat narrow course.

The above report shows how groundless is the security of worldly-minded people, who, leaning upon false conclusions, reject the Gospel message and the warnings of God's servants, given by inspiration. No loss of life is reported from the late shock, but may it not be a voice of warning to the people of this land, that greater things are in store; and while the Lord in his abundant mercy has spared the inhabitants of that region for wise pur-

cases of his own, still unless the wicked repent, judgments may and will suddenly come upon them, in complete fulfillment of all the prophecies concerning the latter days? What has happened in Nottinghamshire may occur in other parts of the country, and none are safe who revile the servants of God and reject the message of salvation they bear. Let all people remember the fate of Nineveh, of Tyre and of Babylon, which fell as predicted through the sinfulness of their inhabitants, for depend upon it the same God has spoken in our day, and we know that every "jot and tittle" of his word will be fulfilled!

RELEASE.—Thomas D. Reese is released to return home with the Sept. 3rd company. He desired it stated that ill health prevented his speaking during the Conference meetings held in Merthyr Tydfil, August 28th, the Sunday before he left.

DEPARTURE OF THE SEPTEMBER COMPANY.—On Saturday last at 3 p.m., a company of Saints, in charge of Elder James Finlayson, left Liverpool on the S. S. *Wyoming*, of the Guion Line, bound for Utah Territory, via New York. The company consisted of nationalities as follows: English, Scotch and Welsh, 311; Scandinavian, 270; Swiss and German, 37; Returning Elders, 21; Visitors, 5. Total number of souls, 644.

Following are the names of the returning Missionaries: Jas. Finlayson, Thomas Maycock, W. C. Rydalch, Zerah P. Terry, Wm. Jack, Thos. Jackson, Jos. Carlisle, J. M. Wiser, J. W. Gardiner, John Urie, Thomas D. Reese, Wm. Probert, Jos. Wadley, L. M. Olson, Hans Funk, Chr. Jensen, O. N. Stohl, N. B. Adler, A. L. Skanchy, John Dale and John Johnson. The visitors were David Urie, T. L. Pringle, Jane Edwards and child, and Frederika Nilsson.

We wish these brethren and sisters a fair and speedy passage across the Atlantic, and a pleasant and propitious journey over-land to the Mountain Home of God's people.

THE LAST COMPANY.—The next company of Saints will leave Liverpool on October 22, 1881. This will be the last company of this season's emigration. Former regulations will prevail as usual.

CORRESPONDENCE.

FROM BIRMINGHAM.

Birmingham, Aug. 25, 1881.
President A. Carrington.

Dear Brother,—As I pass around, I often make it my business to stop and talk with people on the topics of religion, and whenever I can get a chance, without making myself obnoxious in

the eyes of the people, I endeavor to bring before them the principles of revealed religion, and the Gospel as it was taught by the Savior and his Apostles, which is all right while we refer to the principle of faith and love of God, etc.; but if we happen to mention the works of faith, or any manifestation of the power of the

Spirit, we at once hear the word "delusion," or about the "false prophets" that were to come, with stigmas on the lives of Joseph Smith and Brigham Young, and every man they think is a follower of them. They believe the Scripture is to be fulfilled in regard to false prophets coming in the last days, but never for one moment think that the Lord or the people have any need of a true Prophet to give any further law, or to warn the world that God is about to bring the judgments upon them, and that the vials of His wrath are about to be poured out upon the earth. They are ready to condemn the Jews for their treatment of the Savior and his Apostles, and think it was very inhuman and unchristian-like, and say that they had not the light and knowledge that the people have in this day, or they would not have done it—they would have examined and seen for themselves before committing such a great sin. Then I am led to ask, have you made yourselves acquainted with Joseph Smith and Brigham Young—their lives and characters, also with the doctrines and principles which they taught? O yes, we can read and know all about them and their sect. Then where do you read it, or get your information from; is it from those who are acquainted with them, their doctrines, manners, customs, etc? The reply is, "We can get it from the *newspapers and publications which are published about them.*" Do you think that those publications are true? Why yes, they must be true! Well, then, on the same grounds it must have been true what was said about the Savior and his Apostles, for the opinion of that day was that his doctrine was treason, imposition and delusion, so they were not so much to blame after all, according to the theory of to-day!

The world cry out "delusion," "false prophets" and the like, and are carried off with the vain imagination of their own hearts, and learn to think that their sayings will make the thing turn out according to their desires, but to their sorrow and dismay some day they will find out when it is too late, that all their efforts and inconsiderate reproaches and vile pub-

lications have no effect to change or alter the things of God, but that they have defied the Lord to their own condemnation. A true Prophet is the same still, irrespective of how much he is disbelieved. Jesus was the Son of God all the same for what the Jews could do or say about him. All their malignity did not deprive him of his glory, but enhanced it. What a blessing that the sayings and doings of man do not change the decrees of God! God is the fountain of light and truth, and the sooner we begin to acknowledge his hand in all things, the more readily we shall escape his anger, and the better we shall be and feel when we have to answer before the bar of justice for the deeds done in the body. The word of Moses to the people was, "Thou shalt not revile the Gods, nor curse the rulers of thy people." And I think I may add, "thou shalt not revile the Lord's anointed, nor speak evil of his people, if we do not want to be brought into condemnation!" We also find in the 2nd epistle of Peter, 2nd chap., 10th to 15th verses, where he refers to those who speak evil of dignities, and also of things they understood not, he says, "they shall utterly perish in their own corruption, and shall receive the reward of unrighteousness." We find also Jude, the servant of God, referring to the same thing, commencing at the 8th verse; he uses very strong language against those who speak evil of those things they understand not, while at the same time he alludes to the wisdom of Michael, in not even bringing a railing accusation against the powers of darkness, but showed his wisdom by saying, "the Lord rebuke thee." We also find that David was careful of the Lord's anointed, and forbade others from hurting them. Then if God saw fit to call Joseph Smith to be a Prophet, and anoint him to be his mouthpiece and law-giver to the people, who has a right to speak evil of him, or call him a false prophet? We are required to honor the chosen prophets of God, then He in return will also honor us; but those who dishonor His Prophets shall be "lightly esteemed." "Inasmuch as you did it unto one of the least of these,

you did it unto me." And further, "whosoever receiveth one of these little ones, receiveth me; but whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Matt. xviii, 5, 6. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x, 41, 42. Also in chap. 25th, from 40th verse, we see the condition of those who administered not unto the disciples of Christ.

I might refer to a great many other sayings which are the testimonies of good men whom Jesus selected as his Apostles to bear witness of him and his ministry, on whom he conferred the authority to preach the Gospel of repentance and remission of sins to the people, also to administer in the ordinances thereof for the salvation and exaltation of those who would obey the same, which they did as long as they were permitted to live to fill their ministry whereunto they were called. And we have every reason to believe that it was through the wickedness and corruption of the human family that God permitted the lives of those men, holding his priesthood and authority, to be taken from the earth; but "there must needs be a falling away," or there never could have been a "restoration," for the Scriptures say that the same Jesus should be sent which before was preached unto them, "whom the heavens must receive until the time of the *restitution of all things* which were spoken of by the holy Prophets."

I often wonder to myself if the people never think that there would be some one called to prepare the way and a people for his second coming, according to the predictions in the Scriptures, for when he comes again he will not be hunted from place to place and from city to city,

but "he shall sit as a refiner and purifier of silver, taking vengeance on those who are workers of iniquity," for it is said, "even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Then he saith, return unto me, and I will return unto thee, saith the Lord of Hosts." Then will some begin to "admire his love," but it will be them that have received and obeyed, furthermore have kept the commandments of God, not them that have rejected the prophets and derided them as false.

Now in testimony I will say, that the angel has flown through the midst of heaven, bent his way to earth, and restored the everlasting Gospel as John saw it in vision, and Joseph Smith was the man that it was delivered to; he was the one to whom were committed the power and authority to open up the last dispensation, preach the Gospel, administer the ordinances, and organize the Church of Jesus Christ of Latter-day Saints according to the revelations of God, which he did in the face of all opposition, persecution, and vile misrepresentations of a professing religious world; and his testimony has been sealed with his own blood, as also with that of others, and thousands of true and faithful Saints have also borne testimony to the same. No man or power has yet arisen that has been able to impede its progress, but its destiny is onward, and God being our helper, we will continue to spread the Gospel, gather the Saints, administer the ordinances, build temples, and administer therein to the living and for the dead, until the "times of the restitution of all things is brought about."

Your brother in the Gospel,
A. HALLIDAY.

FROM LONDON CONFERENCE

Hempstead, Aug. 26, 1881.

President A. Carrington.

Dear Brother,—Thinking a few lines from this part of the vineyard would not be out of place, I pen you a few items. I am traveling alone through Hertfordshire, Buckinghamshire and Bedfordshire. There are but a few Saints in this District, but

most of them are living their religion to the best of their ability. About a month ago I made the acquaintance of Mr. Wilkinson, a book-binder of London, who was in the country at the time on a visit with his two daughters. As business called him to London by this morning's train, I baptized them last night in the river Gade, in Sir Ashley Cooper's Park. The storm, the darkness of the night, and the heroism of his young daughters, made it an event long to be remembered. After sister Childs had kindly entertained us over night, he gave me a few Bibles to distribute among the Saints, and then started for London.

We have held several good meetings lately in Beach Wood, President Hanlove and all the Saints bore a faithful testimony to the Gospel. The Saints of that place, with the assistance of Mrs. Grave, donated enough money to re-letter the headstone of Elder Street's tomb. Brother Seare, a photographer from Watford, has taken some beautiful photos of it, a copy will be forwarded to you in a few days. Thanks are due to the minister, Mr. Shipley, for the use of his vestry and kind services rendered.

I have visited quite a number of schools, and although I find much to admire, I can truthfully say that the pupils are not as far advanced in their studies as the children of Utah, who are taught in the District Schools in our happy Mountain Home. One reason of this is—many of the children do not get enough to eat, and some of their parents get too much to drink.

I find many persons who are willing to read our tracts. If those who read them would do so with a prayerful heart, and follow the promptings of the good Spirit, they would accept the Gospel of Jesus Christ, and bask under the light of its Divine teaching; but alas! they lack the moral courage to burst the bonds in which tradition has bound them. Again, the false teachers of the day hold a powerful influence over the minds of those who do not do their own thinking. To illustrate this: a lady who has been reading our works for some time, took me to a stream, and

showed me where she wanted to be baptized, after she had two more days in which to finish reading the "Voice of Warning." Her minister called on her the next day and said, "I command you in the name of Jesus to shut the book and open it no more." He then tied it up with a strong cord and succeeded, with the assistance of Mr. Brown, another "preacher," in getting her to promise not to have anything more to do with the "wicked Mormons." One of them afterwards attacked me for teaching the necessity of baptism. After I had called his attention to a few Scriptural passages, he shut his Bible in a rage, and said it did not mean as it read.

I desire to remain humble and prayerful, and faithful in the discharge of every duty, giving all the glory to God for the results of our feeble efforts. With kind regards, I am

Your brother in the Gospel,

W. H. APPERLEY.

LETTER FROM NORTHAMPTONSHIRE DISTRICT.

Birmingham, Aug. 27, 1881.

President A. Carrington.

Dear Brother, -- Being released to return home by the September 3rd company, I thought a short account of my labors while on my mission here would be interesting.

I arrived in England April 29, 1881, in company with upwards of thirty Elders, and was appointed by President Wm. Budge to labor in the Birmingham Conference, under the direction of President E. M. Curtis. I was assigned to the Worcester District of the Birmingham Conference, where I traveled for four months, and then President E. Cliff added the Hereford District to the one I already had. I then traveled and preached alone in these combined fields, both in and out of doors, for seven months, distributing tracts where it was not convenient to hold meetings; then brother Wm. G. Davis was sent to travel with me. We went forth tracting and preaching whenever opportunity offered, and were united in our labors. In March, 1881, I was assigned by President Goddard to

travel in the Stafford District with brother J. M. Weiser. In June I was released from that District by President A. Halliday, and I traveled in the Northampton District until I was released to return home; and with the exception of poor health, I can say that I have had great joy in my labors in preaching to the world, and in my humble way striving to strengthen the Saints in their faith, and teach them to do their duty and live their holy religion. In my travels I have sought to disabuse the mind of prejudice regarding the principles of the Gospel, as taught by the Latter-day Saints, and I have found a few who were willing to hear, some of whom have obeyed the Gospel. Looking over my diary, I see I have baptized fifty-five persons, and re-baptized over forty, and I think I shall baptize several more before I leave. I have also blessed over forty children, and administered to the sick over 100 times. I feel that the Lord has greatly blessed me in my labors, and confirmed his word by signs following, through the administration of his servants.

In closing my labors in these lands, I look back with pleasure on my life while here; and to the Saints with whom I have been associated I say, God bless you one and all, for your kindness to me; I can assure you the friendships I have formed with you will ever be remembered by me. In the course of my travels I have frequently been brought in contact with persons who are not of our faith, who have ministered to my wants, and manifested the most friendly feelings

towards me. To such I say, may God bless and lead you to a conviction of the truth as it is in Christ Jesus.

To you, dear President, with your predecessor, President Wm. Budge, I tender my heart-felt thanks for the wise, fatherly counsel you have given me, and I will strive, by the help of the Lord, to carry it out in my life in Zion, as well as in these lands.

Before closing my letter, I must say that my labors with the brethren with whom I have been associated, have been of the most agreeable kind, for not one jar or any discord ever arose among us to my knowledge; and I can truthfully say that they are men of God, who have striven to promulgate the truth with all their ability. And as I leave some of them for a time to continue the good labor already begun, may God bless them in the same.

During the last three weeks I have visited many of my relatives, and faithfully warned and preached the Gospel to them, and have been very successful in obtaining a great number of the genealogies of my dead friends. I say to the Saints, good-bye for a time, hoping to meet you again in Zion; and to my friends in the world I say, seek to the Lord while he may be found, and pray him to give you an understanding of the truth as taught by the Elders of this Church, for my testimony is that it is true.

With kind regards to yourself and all the brethren in the Office, I am
Your brother in the Gospel,

THOS. MAYCOCK.

Three things to think about—life, death and eternity.

It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments—that they should not so much strive to vex as to convince an enemy.

Faithful service rendered generously on the one hand and grateful appreciation accorded freely on the other, alone can bind employers and employed together so closely, that each will feel the interest of the other to be largely involved in his own—a truth but too rarely realized.

No spectacle can be more sad or heart-sickening than that of a man or woman who is the slave of passion or appetite, who avoids every form of self-denial, who is devoted to pleasure and abhors duty. Whatever be the condition of such a person, whether he be rich or poor, learned or ignorant, coarse or refined, he is but a pitiable specimen of humanity.

No man ought to complain if the world measures him as he measures others. To measure one with his own yard-stick may be hard, but it is fair.

Self-love is at once the most delicate and the most tenacious of our sentiments; a mere nothing will wound it, but nothing on earth will kill it.

POETRY

MY DESIRE.

BY J. G. G.

'Tis not for worldly pomp I crave,
For gaudy show and pride,
But for a post in Israel's host,
There ever to abide.
'Tis not for titles gay or grave
I'll seek, nor worldly fame;
But for a home, no more to roam—
A worthy lasting name.

'Mong sons of God, and daughters too,
In Zion's courts to stand,
When din of war, both near and far,
And fear on every hand

Make nations quake and sink from sight,
Beneath their tyrant power,
I seek a place with that blest race,
Where ne'er a heart will cower.

I seek to do my Father's will,
His kingdom to upbuild,
To prove my worth upon the earth,
'Till all its face is filled
With righteousness and heavenly peace,
And sin will banished be,
And have no place with Adam's race,
Throughout eternity.

DIED.

ARNUP.—On August 2, 1881, William Arnup, aged 33 years. He died in full faith of the Gospel.—Utah papers please copy.

BARTLETT.—In Lynton, Lancashire, August 10, 1881, of dropsy, Frederick Bartlett, sen., aged 58 years. He died firm in the faith of the Gospel.—Utah papers please copy.

SPRINGALL.—At Kayville, July 1, 1881, of pluro pneumonia and heart disease, Phoebe, wife of James Springall, and daughter of J. and E. Overbury. Deceased was born at Eckington, England, and was aged 27 years, 1 month and 17 days.—"News."

CRAWFORD.—At Ogden, Utah, July 2, 1881, Catherine Crawford, of old age and general debility. Deceased was born at Paisley, Renfrewshire, Scotland, June 1802. She came to Utah in 1872, since which time she has lived with her son, John Crawford, at whose residence she breathed her last.—"Ogden Herald."

INFORMATION WANTED.—William Thompson, boot and shoe maker, who emigrated to Utah, from Salford, in 1867 or '68, will please communicate with his son, Nathan Thompson, 34, Libby Street, Tueley Street, Openshaw, near Manchester, England.—Utah papers please copy.

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EDITED PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 37, Vol. XLIII.

Monday, September 12, 1881.

Price One Penny

LEAVES FROM THE TREE OF LIFE.

BY ELDER C. W. PENROSE.

TENTH LEAF.

Death is the common heritage. It is a legacy to all the children, left by our first progenitor. It is the result of transgression, the penalty of violated law. The immortal pair who dwelt in Eden fell into mortality through sin. Immortality is the power of continued existence. But "all things are governed by law." Sin is law-breaking. To live forever requires perpetual obedience to the laws of everlasting life. "That which is governed by law is preserved by law." By the same rule reversed, the reverse obtains. Therefore, that which is immortal and obeys not the laws of immortality, will become mortal. If obedience ensures preservation, disobedience involves destruction. Law reigns in the highest as well as in the lower spheres of being. Eternal life involves eternal compliance with the laws of existence.

All seeds produce their own kind. Mortal beings beget mortality. When the parents of our race became mortal through breaking a law of their immortal condition, they brought death

to their offspring as well as to themselves. "In Adam all die." The curse of death smites the whole family. "It is appointed unto man once to die." No ingenuity he can exercise or precautions he can adopt will avert the impending doom. The decree has been proclaimed, "Thou shalt surely die," and it is irrevocable. The taint that came from the tree of death, whose fruit was forbidden, descends to all generations, and every variety of form and feature, and color and stature, and tendency and peculiarity, have the one common characteristic, the certainty of death.

But is the dissolution of the body the end of existence? Not at all. We have seen that the part of man that comes from heaven lives on, when that which came from the earth returns to the earth. Yet this is not sufficient. The query arises, Shall this body, made mortal through transgression, remain for ever under the penalty of the broken law, or is there some means of expiation for the sin and restoration from the doom, its consequence? Are all the associations formed in the flesh and pertain-

ing to this mortal state, to perish with the decayed body, and be scattered like the dust to which it is resolved? Are the fond relations of husband and wife, and parent and child, to be dissolved forever? Is this exquisitely, "fearfully and wonderfully" formed mechanism, with the experiences of its temporal existence, to be obliterated and lose its identity in the material universe?

The answer comes down from the remotest ages, like sweet and sacred music, whose tones swell and increase as the chorus is joined by the voices of the Prophets and Saints of each succeeding dispensation, until the grand harmony thrills every respondent soul. The burden of the song is in the words of the poetic Isaiah: "Thy dead men shall live; together with my dead body shall they arise! Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead!" And the ringing tones of Job the ancient are heard as a solo whose melody reaches unto heaven: "I know that my Redeemer liveth, and that He shall stand upon the earth in the latter day, and though after my skin worms destroy this body, yet in my flesh shall I see God!"

The faith of all people who have communed with God, or have been inspired by the Holy Ghost, has been that they should be resurrected from the dead. They not only had the assurance of spirit life beyond the grave, but of the revivification of the material body. The signification of the word "resurrect" is "to stand up again." That which was laid down was to be raised up. The release of the immortal spirit from the mortal body would not answer to this. It was this mortal that was to put on immortality, this corruptible that was to put on incorruption.

To make this matter certain, Jesus, who expiated the primal sin, after being offered on the cross as the great sacrifice, gave up the ghost. His lifeless body was taken down, embalmed, and buried in a new tomb hewed out of the rock. It was guarded by Roman soldiers. On the third day from the interment that body came forth alive from the grave. The same

Jesus who was crucified appeared again among his disciples, proved that the same body interred was brought forth again, by exhibiting the wounds made by the nails and the spear, by permitting them to touch him, by eating and conversing with them, and by repeated visits. This was not a mere manifestation of the immortality of the soul, but a demonstration of the resurrection of the body. Yet that body was transformed. The corruptible blood was purged from the veins, and incorruptible spiritual fluid occupied its place. It was buried a natural body, it was resurrected a spiritual body. Here, then, was a pattern of that which is to come. This was the "first fruits of them that slept," a glorious sample of the great harvest of the summer of redemption.

Now the sacrifice of the Savior had as one of its chief objects the restoration of mankind to the condition lost by the fall. As in "Adam all die, so in Christ shall all be made alive." Death came to the race through one man's sin; life comes to the race through one man's atonement for that sin. The remedy is as broad as the disease. The plan is perfect. This is why Christ is called "The resurrection and the life." By virtue of his triumph over sin and his voluntary submission to death, which had no valid claim upon him, being sinless, he obtained the keys of redemption for all the sleeping dust of the Adamic family. So he made no idle boast or mystic figure of speech when he declared, "The hour is coming in which all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good in the resurrection of the just, and they that have done good in the resurrection of the unjust."

The raising of the dead, though universal, is not simultaneous. When Christ, who is our life, shall appear, he will first redeem those that are in him. Having put on Christ and received of his spirit, they will come forth at his call to meet him. They who have part in the first resurrection are those who have died in the Lord and are blessed and holy. Their bodies will be fashioned like unto his body. "Having been planted in the

likeness of his death they will be also in the likeness of his resurrection." That is, they will be quickened by the celestial glory and be placed in a condition to receive a fulness thereof, and inherit all things as joint-heirs with Christ. The wicked dead remain unquickened for a thousand years. They reap the fruits of their evil seeds sown in lives of transgression. They drink the dregs of a bitter cup. Some are beaten with many stripes, others with but a few. Justice metes out to them their dues. And when they come forth to stand up in their bodies, they will not be quickened by the celestial glory, but by that for which they are fitted by their respective conditions consequent upon their earthly acts, and they will occupy positions accordingly. But all will be redeemed in due season from the grave and stand the scrutiny of the All-Seeing Eye and the judgment of unswerving Justice, which will determine their eternal future.

In this age of general doubt, when human reason is exalted above divine testimony, and the voice of faith is drowned by the clamors of pretended science, the possibility and use of a resurrection of the body are scouted and denied. But "all things are possible to them that believe," and the divinely illuminated mind can perceive not only the use, but the necessity of the resurrection. The being that was placed in Eden and endowed with power to wield dominion over all created things, was a living soul, a sentient spirit in an immortal body, a man fashioned in the image of God. He fell from that condition and paid the penalty of death. Christ's atonement, as we have seen, restores him to his original condition. But this he cannot have without his body again made immortal. By the workings of the grand scheme of human exaltation, he and his posterity, with the benefits of the lessons of experience, are restored to the immortality and pleasures of the primeval paradise, and placed on the path of eternal progress. And, mark this, a body framed out of the grosser elements is essential to the perfect happiness and power of the refined spiritual organism which possesses it as a taber-

nacle. The principle of affinities and of the attraction and communion of similars proclaims this truth. Spirit ministers to spirit. Things of a like nature cohere. The higher or spiritual element reaches upward to the loftiest things; the lower or fleshly element reaches downward, and the twain, inseparably combined and governed by the laws of right and truth, draw pleasure and delight from the heights and depths of the boundless universe; and the ever-extending sphere of eternal intelligence. A disembodied spirit is imperfect, and requires the clothing of its denser parts. Without them, its affinities would lie in but one direction, and its joy and progress would be limited. The family condition too is formed in the embodied state. Death separates the husband and wife, the parents and children. The resurrection, in its highest conditions, re-unites them, and restores all that was lost in the grave. Who can picture the bliss, the glory, the power, the might, the dominion and majesty that shall grow out of the redemption from the dead of the righteous man and his household, dwelling in perfect harmony and peace with all the powers of their being, spiritual and physical, purified, quickened, intensified and enlarged to a fulness, with all eternity before them for the exercise thereof in accordance with the designs of the Great Creator? It is beyond the skill of man to depict, and no mortal mind can comprehend it, without special divine illumination.

And who shall define the impossible, or draw the bounds of the powers of the Creator? The secret of ordinary life is hidden from the scrutiny of the most profound scientist. He knows not the mystery of the vital principle that quickens even the lowest form of animated nature. His own powers of mind and motion are incomprehensible to him. Their origin and cause are beyond his ken, and he cannot solve the problem any better than the ignorant Hottentot or the untutored Indian. The reproduction of plants from their seeds, the evolving of life out of the midst of their death, is a wonder unexplained. And shall we say that it is impossible for the Power

that regulates the universe to reanimate a defunct body? It must be remembered that nothing in nature is annihilated. No particle of matter is destroyed by any process. What is called death is but a change of form. All matter is not visible to the human eye. A body may exist, but so transformed as to be imperceptible to the natural vision. The forces that regulate the universe are occult, and though some of the laws that govern them are known, there are others which have not been discovered, and it is the height of presumption for those who have obtained a smattering of information concerning these things—and who has obtained more!—to declare that impossible which they know nothing of, or to limit the power of that creative or quickening energy, whose nature, capabilities and qualities they cannot comprehend in the smallest degree.

If one dead body has been raised to life, unnumbered millions may also

be revived. That one we have in the person of Jesus of Nazareth, and He is the forerunner of all the race. Let the sons and daughters of men rejoice and give thanks to Him who has wrought out this great redemption. Death is conquered. The grave has no terrors. Life and immortality are brought to light. Eternity with all its prospects and capabilities is opened to the view. And through the power of the resurrection vested in Christ Jesus, the whole globe shall deliver up its dead, and the great progenitor of our race, Adam, the "Ancient of Days," shall stand forth at the head of his posterity all quickened and animated by the spirit of life; and while Jesus the Son, is hailed as the mighty Redeemer, God the Eternal Father shall be honored and worshipped for ever as the author of our being, from whom spring all life, light, power and glory throughout the vast domains of universal space!—*Salt Lake Contributor.*

APOSTASY.

—o—

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—*HKB. vi, 4-6.*

Even after 1800 years have elapsed, the "members of the body of Christ" shudder with horror when thinking of the crucifixion of the Son of Man, and consider the punishment as justly merited, which came upon the people who committed the deed. The fact that the atonement was necessary does not alter the case, nor extenuate the wickedness of Christ's persecutors. Their punishment is certainly great, and no one would wittingly wish to bring the same upon himself; and yet there are many who do this, or at least place themselves in the position to be numbered with His murderers. As above shown, the Apostle ranks those among the deicides who apostatize from the faith, after having had a testimony, and after being made partakers of that "heavenly gift," the Holy Spirit. The Savior himself de-

clared, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the sin against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world or in the world to come." Being possessed of this knowledge, how important is it that we, as Saints of God, should beware of the apostate's doom, and shun everything which will have a tendency to drive the Comforter from us, which is the invariable penalty of those unrepented deeds which are forbidden in the Gospel.

It is our purpose to point out some of the causes of apostasy, that they

may be the better avoided. The love of drink is sometimes our besetting sin. This within itself is sinful and reprehensible, but often other crimes are committed while the brain is befogged through the influence of liquor. These may be regretted in cooler moments, but without sincere repentance and ample recompense — forsaking the sins and their immediate cause, it avails but little. Some people are always repenting, but ever guilty of the same offence. Then again others, though sorry, go further still into crime by drinking to “drive dull care away.” The “still small voice” within whispers, “you have sinned,” and to gain respite from its chastisement, the weak individual, instead of thoroughly repenting, plunges deeper into the mire. In others cases the love of wealth, perchance, is the stumbling-block, and the tithes and offerings God requires of us may seem too much to part with, and we rebel, not heeding the words: “Seek first the kingdom of God and His righteousness, and all other things shall be added unto you.” Perhaps a case arises where the acts of some brother in the Church have caused some to turn aside, they being foolish enough to suppose the everlasting Gospel is dependent for its existence and truth upon the doings of mortal man, or that the system is not divine, because human nature is at times apparent among its followers.

Was the Gospel taught by the Savior (and the same is taught to-day) any less true because Judas betrayed his Lord, he being one of the Apostles; or because Peter, the chief Apostle, denied his Master thrice? The idea is preposterous. Yet many who call themselves Latter-day Saints, apparently taking this inconsistent view of the Gospel, have apostatized and gone to destruction; because, forsooth, they were influenced by the actions of their associates, or perhaps those in authority over them, forgetting that God overrules all things for the good of his faithful Saints, and in due time will reward their faith and obedience.

As the great work progresses in its onward and upward course, new principles and revelations have been and

will be given, for “former things shall come to pass, and new things will I declare;” and certain individuals having been slothful are as babes, only capable of receiving the *milk* of the word, while the *meat* is being given to those who are more advanced; and, through greater faithfulness, better capacitated to receive and profit by it. Then again some assume the position of the instructor, who are themselves sorry pupils, and through lack of wisdom, are soon floundering in darkness, until finally all trace of the “strait and narrow path” is lost.

But there are vices still more dangerous than any mentioned, which are seldom alluded to through what may truthfully be termed “mock modesty.” One of them has caused the ruin of thousands in every age of the world, and among them some who have tasted the sweets of the Gospel. What caused the ruin of many mighty nations in the past, as, for instance, the Romans? The wickedness of the people! And among the worse phases of that wickedness were the hellish lusts and passions which held high carnival in their midst. The nations of the earth to-day are cursed with the same sins; deeds of licentiousness are undermining the foundations of society, and causing the people to retrograde physically, morally, intellectually, and above all spiritually. Could it be said that only worldlings were guilty, well would it be; but alas! this horrid monster of frigid mien finds its way into some households whose religious training should have been a safeguard, and their white robes of innocence and purity have become so tainted with filth and corruption, that years of misery, penance and repentance, must be passed before these stains can be obliterated.

The Latter-day Saints have a perfect system and a perfect plan, and they should be an example to the world, not only because the eyes of the whole world are upon them, but because they are to constitute the Zion of God, which is “THE PURE IN HEART.” When a professed Saint leaves the fold, and by sinning degrades himself or herself, the imp of

darkness and the fiends of hell shout in triumph over the victory they have gained, while the unbeliever smiles in derision. How great will be the curse of those who show such a light to guide the wandering footsteps of those yet in darkness! And how fearful will be their fall from the light of the Gospel into the darkness of doubt and despair.

Latter-day Saints, shun vice as you would the most venomous reptile, curb your passions, keep your hearts

fixed on the spotless purity of the righteous, and avoid everything that will in the least degree alienate you from the love of Christ and his glorious work, and which would cause you to "sin against the Holy Ghost" by denying the truth; and thus labor constantly to escape the dreadful penalty of those who, being lost to repentance, "crucify the Son of God afresh, and put him to an open shame."

J. L. ROBINSON.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

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CHAPTER XIV.

COUNSELED TO GATHER WITH THE SAINTS—REMARKABLE MANIFESTATION—CASE OF HEALING—EFFORTS OF APOSTATES—VISIT FROM ELDERS—A CONFERENCE—CLOSING MY LABORS ON THE ISLANDS FOR A SEASON.

On the 28th of March I received a letter from Zion, requesting me to counsel the Saints I had baptized to sell their property and gather up to Zion.

About this time the Lord was manifesting Himself upon the Islands in various ways, by dreams, visions, healings, signs and wonders. I will relate one peculiar circumstance of this kind that occurred.

Mr. Ebenezer Carver had been investigating our doctrines for quite a length of time, and having a great desire to know the truth of our religion, he walked to the sea shore, wishing that he might have some manifestation in proof of its truth.

The passage of scripture came to his mind that there would be no sign given "but the sign of the prophet Jonas," and while this thought was in his mind a large fish arose to the top of the water a distance from him in the sea, and suddenly sank out of sight. He much desired to see it again, and soon it arose to the top of the water, accompanied by another fish of about the same size, and one

of them swam on the water in a straight line towards Mr. Carver as he stood upon the shore. It came as near to him as the water would permit, and then stopped and gazed at him with a penetrating eye, as though it had a message for him. It then returned to its mate in the ocean and swam out of sight.

Mr. Carver retraced his steps homeward, meditating upon the scene and the wonderful condescension of the Lord.

It is proper to remark that this was at a season of the year when fish of that size are never known upon those shores or seas, and they are never, at any season, known to come ashore as in the case mentioned.

Mr. Carver was convinced that it was intended by the Lord as a sign to him.

Two days after this event I visited Mr. Carver at his house, and found his wife confined to her bed with a fever, and she requested me to administer to her. I placed my hands upon her head, the power of God rested upon me, and I commanded her in the name of Jesus Christ to arise and walk.

She arose and was healed from that instant, and she walked down to the sea and I baptized her in the same place where the fish visited her husband. I confirmed her there, and she was filled with the Holy Ghost and returned to her home rejoicing.

I now called the people together

and exhorted them to sell their property and prepare to accompany me to the land of Zion. I had labored hard for many days for the temporal and spiritual welfare of the inhabitants of those islands, and the Lord had blessed my labors and given me many souls as seals of my ministry, for which I felt to praise Him; and now I felt to labor quite as zealously to gather out those who had embraced the Gospel, and lead them to Zion.

The worst difficulty which the Saints had to contend with in that day was from false brethren. Warren Parrish, who had been a prominent Elder in the Church, and had labored with me as a missionary, had apostatized and been cut off from the Church. Learning that I was building up branches of the Church upon the island, he and other apostates conspired to block up our way by writing lies to the people and stirring up a spirit of mobocracy upon the islands.

They succeeded in exerting a strong influence with the wicked, but I knew they could not hinder the work of God.

On the 6th of April I held a meeting at brother Ebenezer Carver's, and, though the hearts of the wicked were stirred up in bitterness against me, the Spirit of God was with me, and at the close of the meeting I baptized three persons. One of these was Mrs. Abigail Carver, the mother of

Ebenezer Carver, who was seventy years of age and in poor health. She had not so much as visited a neighbor's house for six years, but upon this occasion she walked with boldness to the sea shore and I baptized her, and she returned rejoicing.

On the 11th of April, I had the happy privilege of again meeting with Elders Milton Holmes, James Townsend and Abner Rogers, who had come to the islands to attend conference with me.

We held our conference on the 13th of April, on North Fox Island, and had a representation of the different branches on the islands. We also preached and bore our testimony, ordained several, and baptized one person at the close of the meeting.

On the 17th of April Mrs. Woodruff left the islands to return to her father's home in Scarboro, Maine, and a few days afterwards I called the Saints of the North Island together, and communed with and instructed them. I also informed them that the Spirit of God bore record to me that it was our duty to leave the islands for a season and take a western mission. They had been faithfully warned and the Saints were established in the truth, while the wicked were contending against us, and some were disposed to take our lives if they had the power.—*Faith Promoting Series.*

Three things to hate—cruelty, arrogance, and ingratitude.

The sublimity of wisdom is to do those things living which are to be desired when dying.

To rejoice in others' prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

Concentration is a quality that we admire in the adult, but greatly undervalue in the child. We prefer that he may be easily drawn away from what he is engaged in and quickly turned from one thing to another at our pleasure; and while we praise him for his ready obedience or rebuke him for seeming absorbed, we are really breaking down the power of concentration and depriving him of its invaluable results.

Natural desires should be trained to yield to the claims of a higher life when there is a conflict between them; but there is no reason for suppressing them when there is no such conflict. On the contrary, it is the path of duty to obey the teachings of nature and to spurn them not. We cannot afford to leave any part of our being to itself, still less to ignore and despise it. All parts are so interdependent that the neglect of one involves the detriment of the whole; but each must yield when a higher good demands it, and should always be under proper control.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 12, 1881.

THE ELEVATING CHARACTER OF THE GOSPEL

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ONE of the most glorious characteristics of the Gospel of Christ, is its tendency to elevate man in the scale of being. It is a magnet to draw the mind upward. It is at once a stimulant to the soul,—prompting us to noble deeds and a purifier of the heart,—inspiring our thoughts with the sentiments of a higher life. It leads us to contemplate the beautiful in nature, to study the delightfulness of art, and capacitates us to comprehend and appreciate them both. It gives us a love for all that pertains to the realm of refinement. Not only does it aid our soaring souls to scale the heights of things heavenly, unveiling to our yearning eyes the hidden wonders of futurity, and pouring into our minds the “deep things of God” in a spiritual sense, but it reaches down into the very depths of man’s meanest necessities, and raises his groveling nature, till he can lay hold of everything happyfying,—temporal as well as spiritual.

The Gospel makes the kind parent, the obedient son, the loving friend. Where its influence is truly felt, it tempers the obdurate heart, softens the iron disposition, loosens the bands of superstition, melts the icebergs of prejudice, and pours the oil of charity into the heart of the unrelenting. It opens up the fountains of the inmost soul of sympathy, by cutting through the walls of ignorance, and showing us who and what we are ourselves. It plants the simple seedbud of humility in the heart of pride, conquers the spirit of oppression, guides the tongue to the utterance of praise and thanksgiving, and moulds the willing servant of Christ into a vessel of eternal honor and usefulness.

Its sweet influence is sensed in the family circle. It brings love, unity and peace to the hearthstone, cleanliness to the person, and order to the surroundings. It is the genius of true happiness in the home of man. It renders the husband sober, industrious, loving and provident; the wife affectionately obedient, and essentially the angel of home’s delights,—the priestess of purity and the soul of systematic comforts and good order in the household. It binds with silken ties their parental hearts to the lovely and loving children—their united offspring. It teaches all to overlook weaknesses in the multitude of loving-kindness, and to reach out a helping hand to the feeble and unfortunate. It bursts all fetters from the mind, and liberates the captive from the bonds of tradition, erroneous teachings and human imperfection. It bids

us soar on high on the wings of faith, while we cultivate lowliness of spirit in our daily associations. It checks the unchaste thought, and curbs the unvirtuous passion ere it is too late. It leads to an honest life, and an unselfish character. It teaches us to listen that we may be wise, and to pity rather than blame the foolish and the unprogressive.

All these and many more are the sublime characteristics of the Gospel which is revealed to man. These are the spirit, object and intent of the work of God enjoyed by the Saints. It was to bring about these glorious results, that angels descended from the courts of glory, and committed the keys of the Apostleship to the Prophet Joseph Smith. It was to inaugurate a Church based on these inspiring principles, that he received the Priesthood's power at the hands of Heaven's Divine ministers. Are we as servants and Saints of God profiting to our fullest capacity by this heaven-born privilege? Let every one who has "named the name of Christ" answer this question for him or herself! If we have never realized or sensed these things till now, let us commence from the time we read this article, and never cease till the end is accomplished! Let us begin consistently, wisely and surely to build on this true—this sure foundation! God will furnish us the opportunities to prove ourselves, to test and thus cultivate the seeds of spiritual goodness within us. The winds of fortune and the storms of circumstance will supply ample scope for us to gain a gratifying experience in sailing the ocean of life. We shall see places for the exercise of true nobility, and chances to develop all the unselfishness of our character. We are passing now through the narrows, perhaps. Well, let us watch as well as pray; and labor with an eye on the goal of eternal perfection, to steer clearly and safely o'er the billows which surge beneath and around us! Let us exercise all the innate virtues with which we are endowed, curtail and restrain the elements of human frailty, cultivate those sentiments which are elevating to the mind, and come up with pure determination, from the grave of an erring, selfish, debasing humanity—"dead in trespasses and sins"—and put on the robes of righteousness forevermore. Leave behind us the filthiness of the flesh, the love of the world, and the pride of life, and struggle onward towards that position which is the lot of all who "endure unto the end."

Oh that all mankind could see these great blessings to be obtained through the religion of Jesus Christ which we have embraced, and of which the "First Principles," with accompanying ordinances, are but a very small part, compared with the great and eternal progression of which we are invited to become partakers! Then would the tongue of slander cease to utter against God and his people, and none would seek to oppress, to harass and annoy! All would dwell in glorious harmony,—one consistent body of loving worshippers—the Church of Christ made after his pattern, and in which the Eternal Father will at last be glorified!

A NEW TRACT.—We desire to call the attention of Conference Presidents and the officers of Tract Societies to a new eight-paged pamphlet just printed and issued by this Office, entitled, "Alleged Objectionable Features in the Religion of the Latter-day Saints." It is from the pen of Elder C. W. Stayer, of this Office, and has appeared in the columns of the "STAR," under a similar title. It will be supplied at 1s. 9d. per hundred.

APPOINTMENT.—John Q. Cannon is appointed Traveling Elder in the London Conference.

NOTTINGHAM CONFERENCE.—A Conference will be held on Sunday, Oct. 2nd, at St. Ann's Street Chapel, St. Ann's Street, Nottingham. Services will commence at 10 a.m., and 2 and 6 p.m. President Carrington is expected to be present.

CORRESPONDENCE

FROM THE COMPANY.

S. S. *Wyoming*, off Queenstown,
Sept. 4, 1881, 9.30 a.m.
President A. Carrington.

Dear Brother,—As you know, we left Liverpool at 3 p.m. of the 3rd. After looking among the passengers in the steerage, we certainly found much good natured confusion. At 5 o'clock the returning missionaries, at the call of President Finlayson, held a council, when the following organization was effected: James Finlayson was sus-

tained as President, with all of the other returning Elders as his assistants; brothers Jackson and Stohl as chaplains; brothers Adler and Maycock, captains of the guard.

Arrangements have been made to secure the best possible comforts for the Saints. By this evening we think we can settle down to something of an even tenor. Very little sickness so far. Sea smooth, hopes high, etc.

With respect, I remain,

Your brother in the Gospel.

JOHN URIK, Clerk.

MINUTES OF A CONFERENCE

HELD IN THE RAILWAY AND LOCOMOTIVE INN ASSEMBLY ROOMS, MERTHYR TYDFIL, SOUTH WALES, AUG. 28, 1881.

Present from Utah: Apostle A. Carrington, President of the European Mission; Elder John Evans, President of, and Edwin Harmon, John M. Bowen, Benjamin M. Harmon, Moroni J. Thomas, Thomas D. Rees and David J. Evans, Traveling Elders in the Welsh Conference.

11 a.m.

Singing. Prayer by Elder J. M. Bowen. Singing.

President J. Evans made a few introductory remarks, and called on the Branch Presidents to report their respective Branches: Elder John Jones, of Merthyr Tydfil; Edward Morgan, Cwmbach; Wm. E. Lewis, Colly; James Barnes (in the absence of Henry Jones), Rhymney; Henry Greenland, Tredegar and Ebbw Vale; William Thomas, Treorchy; and Elder Wm. J. Williams, Swinsea, reported that as a rule the Saints in these Branches felt well and enjoyed the Spirit of

God, as the sure fruit of living their religion, although there were some who neglected their duties. Some few baptisms had taken place; much open-air preaching had been done. In some places a great many listen, but not many comply with the principles of the Gospel. In others it is somewhat difficult to get a hearing.

Elder B. M. Harmon, in reporting his labors, said that himself and Elder Bowen had, during the past two months, been assiduously engaged in preaching the Gospel, distributing tracts, and bearing testimony to the latter-day work as faithful servants of God, in Carmarthenshire, Pembrokeshire and Cardiganshire. In some places they met with kindness—food and lodging being supplied them, but in others they could get neither of those comforts. The Saints are the salt of the earth, who, being gathered out to Zion from the nations, so much

of the preserving power is continually being taken away. The consequence is, the world is sinking in darkness, degradation and vice. As Saints of God we should rightly appreciate our privileges, study our own interests and do right. Let us be prayerful, true and watchful, and we shall be blessed. Singing.

Elder John M. Bowen said he was thankful for the privilege of reporting his labors in connection with Elder B. M. Harmon, whose statements he corroborated. Although they had suffered at times from hunger and exposure, they rejoiced that they were blessed with the Spirit of God to enable them to do the work He had assigned them to do. Related an incident which had lately occurred to them. One evening after a hard day's traveling, after seeking in vain for a place to sleep in, they had recourse to a hay field, and while thus resting it commenced to rain so heavily that they had to spread open their umbrellas to shelter themselves.

President J. Evans, in reporting his labors, related incidents in connection with an invitation to him by the Salvation Army to preach to them in a village called Cwmbran. It seemed to him that singing and prayer were the sum and substance of their religion. When he did have the privilege to speak to them, he chose for a starting point, Matt. vii, 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Also Luke vi, 46: "And why call ye me Lord, Lord, and do not the things which I say?" Told them that the Gospel was so plain that a wayfaring man, the uneducated, or, as the text says, "a fool, need not err therein." Prayer is indispensable to salvation, but must always be accompanied by a faithful obedience to the principles of the Gospel.

Elder D. J. Evans, in reporting his labors in company with Elder Thos. D. Rees in the Cardiff District, said that as a general rule the Saints were living their religion, and manifested the same by their good works. We preach the Gospel and distribute tracts as the weather and circum-

stances permit. In one place where we had an appointment to preach, we were not allowed to do so, accordingly we set to work distributing tracts. It seems to me that many who to a degree believe the Gospel, have not enough moral courage to obey it. My desire is to be faithful and energetic in spreading and defending the truth.

Elder M. J. Thomas felt much pleasure in reporting his labors, in company with Elder Edwin Harmon, in the Swansea District. I can say that I have found, by experience, the truth of the remark made by Elder D. J. Evans in his report concerning the lack of courage in some to obey the Gospel. The tide of evil is so overwhelmingly powerful by reason of its popularity, that it requires determined valor to reject error and accept the truth. I find the Saints generally enjoying the Spirit of God. Closed by invoking the Divine blessing upon all. Singing. Benediction by President Carrington.

2.30 p.m.

Singing. Prayer by Elder T. D. Rees. Singing.

President Evans spoke upon the importance of regularly partaking of the Sacrament. Those who do not partake of these emblems as they should, have no life in them. All who partake should do so understandingly, honestly and sincerely, duly considering what they are doing.

The Sacrament was then administered by Elders Edwin Harmon and M. J. Thomas. Sacramental hymns were sung in Welsh and English.

Elder M. J. Thomas then read the Financial and Statistical Reports of the Conference, which were unanimously accepted. He also presented the Authorities of the Church in Zion, which were sustained by the unanimous vote of all present. Apostle Albert Carrington was unanimously sustained as President of the European Mission, also Elder John Evans as President of, and Edwin Harmon, John M. Bowen, Benjamin M. Harmon, Moroni J. Thomas, Thos. D. Rees and David J. Evans, as Traveling Elders in the Welsh Conference. The Presidents of the respect-

ive Branches were sustained in like manner, and the Saints unanimously voted to sustain each other by their faith, prayers and good works.

President Carrington spoke in a very lucid manner upon man's agency, the law of the Gospel, the aggressiveness of evil, the call of the Prophet Joseph Smith, the gathering of the Saints, and invoked blessings upon the congregation.

Singing. Benediction by Elder J. G. Gould.

6.30 p.m.

Singing. Prayer by Elder Edwin Harmon. Singing.

President Carrington spoke of the necessity of present and continued revelation, the right of our heavenly

Father to entreat mankind to obey him, the Church and kingdom of God, the Gospel in its fullness, and prayed we may prove faithful to the principles of eternal truth and life.

President J. Evans, in conclusion, thanked the audience for their kind attention, was pleased with the day's proceedings, felt to endorse the teachings and instructions given, and hoped all would benefit by the practice of the same.

Singing. Benediction by Elder M. J. Thomas.

The Conference was well attended throughout, a good many strangers were present, and all seemed much pleased and edified.

JOHN G. GOULD,
Clerk of Conference.

USELESS EXPENDITURES.

Many persons are diligent enough in making money, but do not know how to economize it, or how to spend it. They have sufficient skill and industry to do the one, but they want the necessary wisdom to do the other. The temporary passion for enjoyment seizes us, and we give way to it without regard to consequences. And yet it may be merely the result of forgetfulness, and might be easily controlled by firmness of will, and by energetic resolution to avoid the occasional causes of expenditure for the future.

The habit of saving arises, for the most part, in the desire to ameliorate our social condition, as well as to ameliorate the condition of those who are dependent upon us. It dispenses with everything which is not essential, and avoids all methods of living that are wasteful and extravagant. A purchase made at the lowest price will be dear, if it be a superfluity. Little expenses lead to great. Buying things that are not wanted, soon accustoms us to prodigality in other respects.

Cicero said, "Not to have a mania for buying, is to possess a revenue." Many are carried away by the habit of bargain-buying. "Here is something wonderfully cheap: let us buy it." "Have you any use for it? No, not

at present: but it is sure to come in useful, some time." Fashion runs in this habit of buying. Some buy old china—as much as will furnish a china-shop. Others buy old pictures—old furniture—old wines—all great bargains! There would be little harm in buying these old things, if they were not so often bought at the expense of the connoisseur's creditors. Horace Walpole once said, "I hope that there will not be another sale, for I have not an inch of room nor a farthing left."

Men must prepare in youth and in middle age the means of enjoying old age pleasantly and happily. There can be nothing more distressing than to see an old man who has spent the greater part of his life in well-paid-for labor, reduced to the necessity of begging for bread, and relying entirely on the commiseration of his neighbors, or upon the bounty of strangers. Such a consideration as this should inspire men in early life with a determination to work and to save, for the benefit of themselves and their families in later years.

It is, in fact, in youth that economy should be practised, and in old age that men should dispense liberally, provided they do not exceed their income. The young man has a long

future before him, during which he may exercise the principles of economy; whilst the other is reaching the end of his career, and can carry nothing out of the world with him.

This, however, is not the usual practice. The young man now spends, or desires to spend, quite as liberally, and often much more liberally, than his father, who is about to end his career. He begins life where his father left off. He spends more than his father did at his age, and soon finds himself up to his ears in debt. To satisfy his incessant wants, he resorts to unscrupulous means, and to illicit gains. He tries to make money rapidly; he speculates, over-trades, and is speedily wound up. Thus he obtains experience; but it is the result, not of well-doing, but of ill-doing.

Socrates recommends fathers of families to observe the practice of their thrifty neighbors—of those who spend their means to the best advantage,—and to profit by their example. Thrift is essentially practical, and can best be taught by facts. Two men, earn, say, five shillings a day. They are in precisely the same condition as respects family living, and expenditure. Yet the one says he cannot save, and does not; while the other says he can save, and regularly deposits part of his savings in a savings bank, and eventually becomes a capitalist.

Samuel Johnson fully knew the straits of poverty. He once signed his name *Impransus*, or *Dinnerless*. He had walked the streets with Savage, not knowing where to lay his head at night. Johnson never forgot the poverty through which he passed in his early life, and he was always counselling his friends and readers to avoid it. Like Cicero, he averred that the best source of wealth or well-being was economy. He called it the daughter of Prudence, the sister of Temperance, and the mother of Liberty.

When economy is looked upon as a thing that *must* be practised, it will never be felt as a burden; and those who have not before observed it, will be astonished to find what a few pence or shillings laid aside weekly, will do

towards securing moral elevation, mental culture, and personal independence.

There is a dignity in every attempt to economize. Its very practice is improving. It indicates self-denial, and imparts strength to the character. It produces a well-regulated mind. It fosters temperance. It is based on forethought. It makes prudence the dominating characteristic. It gives virtue the mastery over self-indulgence. Above all, it secures comfort, drives away care, and dispels many vexations and anxieties which might otherwise prey upon us.

Some will say, "It can't be done." But everybody can do something. "It can't" is the ruin of men and of nations. In fact, there is no greater cant than *can't*. Take an instance. A glass of beer a day is equal to forty-five shillings a year. This sum placed in a savings bank, would amount to a hundred pounds in twenty years. But many drink half a dozen glasses of beer a day. This amount of beer, not drunk, would amount, during that time, to six hundred pounds. The man who spends ninepence a day in liquor, squanders in fifty years nearly two thousand pounds.

A master recommended one of his workmen to "lay by something for a rainy day." Shortly after, the master asked the man how much he had added to his store. "Faith, nothing at all," said he; "I did as you bid me; but it rained very hard yesterday, and it all went—in drink!"

That a man should maintain himself and his family without the help of others, is due to his sense of self-respect. Every genuine, self-helping man ought to respect himself. He is the centre of his own little world. His personal loves, likings, experiences, hopes, and fears,—how important they are to him, although of little consequence to others. They affect his happiness, his daily life, and his whole being as a man. He cannot therefore but feel interested, deeply interested, in all that concerns himself.

To do justice, a man must think well not only of himself, but of the duties which he owes to others. He must not aim too low, but regard man

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WILLENIAL STAR.

... nearly of one's self is to sink ; some-
times to descend a precipice
bottom of which is infamy.
Everyman can help himself
extent. We are not mere
thrown upon the current to mark its
course : but possessed of freedom of
action, endowed with power to stem
the waves and rise above them, each
marking out a course for himself. We
can exalt ourselves in the scale
of nobility. We can perform
nobly being. We can live soberly
and temperately. We can provide against
the future. We can read good
books. We can listen to wise teachers, and
can improve under the divinest
influences on earth. We can live for
the highest purposes, and with the
best aims in view.—From *Smiles*

THE METHODIST CHURCH

THE METHODIST CHURCH

In my travels... with the understanding that
... have control) and
... have the children of its
members.
Consequently, a spectator or a look-
er-on will have often been at a school
... and conducted in this man-
ner will see a class of Methodist
... with a Methodist teacher in
... of the school-house or
... the Methodist doc-
trine.
In another corner is a Baptist class,
with a Baptist teacher teaching the
Baptist doctrine : while in another
corner will be seen a Quaker class,
with a teacher teaching the doctrines
of that church, and in the fourth and
not corner of the building can be seen
the Campbellite class, the scholars
being taught the Campbellite tenets
by one of their teachers.
Now, my young readers, you cannot
suppose how this would appear, or
how it would sound, without you have
seen and heard such a school, as I
have.
The Methodist teacher is engaged
teaching his or her class that the mode
of baptism is sprinkling, or pouring,

or dipping, just as one chooses; or that you can be saved just as well without either, as Baptism is not essential to salvation.

His neighbor, the Baptist teacher, informs his class that immersion is the only correct mode of baptism (which is really correct, as we know). But, at the same time, he will say, like the Methodist teacher, that Baptism is not essential, and that we can be saved without it. Indeed, he will further say, that a person is not fit to be baptized till he has obtained a forgiveness of his sins.

At the same time the Campbellite teacher will differ with the Methodist teacher as to the mode, subject, and object of baptism, but will agree with the Baptist as to the mode and subject, while he disagrees as to the object of Baptism, contending (correctly as we know) that Baptism is for the remission of sins, and that it is impossible, according to the word of God, for any one to obtain a forgiveness of his sins without complying with the conditions of pardon, namely, the ordinance of baptism by immersion.

The Quaker teacher will not only contend that baptism is non-essential, but he will refuse to administer that ordinance to any one.

And then the whole of them will repudiate the ordinances of laying on of hands for the reception of the Holy Ghost, and all the rest of the weightier matters of salvation.

A spectator in a school of this kind would be impressed with the idea that Babylon was in full blast. The confusion would justify such a conclusion.

In schools of this kind it often happens that the teachers and pupils get up a dispute about doctrine which frequently ends in a row and a break-up of the school.

Last summer, in Bland County, Va., a Sunday school, composed of southern and northern methodists, was broken up with a big fight, between the members of the two factions, that led to serious results.

In two instances, I have known their hatred of each other to become so intense, as to lead to the burning of the houses in which the schools were kept.

I attended a Sunday school in Burk's Garden, Va., and listened an hour to a professed minister of the Gospel, trying to teach a class of children, that God, the Father, and Jesus Christ, the Son, and the Holy Ghost, were *one person without body or parts*, everywhere present, yet existing nowhere.

What he said, or rather tried to say, was so untrue, so absurd and so unintelligible, that if he succeeded in conveying his ideas to the class, they were sharper than I took them to be.

If I had not been familiar with their absurd errors relative to the Deity from my childhood, I certainly could not have understood what he was driving at.

It is often the case that a neighborhood is destitute of a school-house because they cannot agree upon a certain locality upon which to build it. One or two families will contend for one location, and as many others will contend for another, and so on, till often there are four or five factions, the natural result of which prevents any house being built anywhere.

Sometimes it occurs that one of these factions is wealthy enough to build the house without the help of the others; but the others will combine to prevent the getting up of any school without the faction that built the house is able to hire a teacher for its own two or three families of children.

All this strife and disunion works an incredible amount of injury to the innocent children of such neighborhoods. They are deprived of the benefits of both district and Sunday schools.

Even when all the circumstances favor a school, and one is organized, it is very seldom that it lasts for six months of the year.

Thus you see, by what I have written, that our schools are far better than theirs; not that we are so much better than they are naturally, but because we are led by the Lord, and they are left pretty much to be led by man's wisdom.

How thankful we ought to be to our Heavenly Father, that He has gathered our parents from the nations of the earth, and planted them in this

our sacred mountain home! How thankful we ought to be for the union that our Father has established among the Latter-day Saints—that union which enables us to build school houses, and to establish and sustain good schools! How grateful we ought to be for the privilege of being taught by inspired teachers, the true plan of salvation!

How blest are we in knowing that God has again revealed to His servants the fulness of the Gospel, and that we to-day enjoy the blessings

and privileges thereof!

May we all fully appreciate these great and glorious blessings, and be true and loyal to God and the great work to which He has called us; faithful to our parents who are so kind to us, and faithful to ourselves.

To be thus thankful and faithful, will bring success to us in all the days of our future lives, and it will bring to us all the joy and happiness that can come to mortals in this life, with eternal life in the world to come.

H. G. R.

POETRY

COUNCIL HYMN.

BY J. G. G.

O God the Father, Thou!
In council here we bow
To worship Thee;
Do thou thy Spirit give,
And teach us how to live,
Worthy thy blessings to receive
Perpetually!

In thine appointed way,
And never, never stray,
Father from Thee;
But filled with Heavenly love,

Revealed from above—
O may we ever onward move
Eternally!

May we perfection gain,
And endless lives obtain
Father with Thee;
When earth's immortalized,
By truth celestialized,
Through that great plan Thou hast
devised,
Ere time began!

DIED.

NEWSON.—In the 11th Ward, Salt Lake City, of diphtheria, Sarah Ann, daughter of R. C. and Mary Ann Newson, aged 14 years and 23 days.—“News.”

LEWIS.—In the 20th Ward, Salt Lake City, Aug. 21st, of internal cancer, Elizabeth M. Lewis, wife of John B. Lewis, aged 88 years. Born in the Isle of Jersey.—“News.”

LYTHGOE.—At Henneferville, Summit County, Utah, Martha, wife of James Lythgoe. Born Dec. 12, 1840, and baptized when 8 years of age. She was highly respected and beloved.—“News.”

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EDITED PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 38, Vol. XLIII.

Monday, September 19, 1881.

Price One Penny

DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

—O—

HISTORICAL EVIDENCES CONSIDERED.

V.

"The second division of the Popol Vuh contains the account of two attempts at the overthrow of the great Xibalban monarchy, founded by Votan. The first of these proved unsuccessful and fatal to the enemies of the great power; the second, undertaken by the descendants of the defeated chieftains, resulted in the downfall of the empire of the Serpents, or Votanites, and in the revenge of the death of the unsuccessful warriors. The account is provokingly figurative: different allies of each power being spoken of as owls, wild beast, rabbits, deer, rats, lice, ants, etc., a custom which has always prevailed among savage and semi-civilized nations. Savages of the forests are usually referred to as wild beasts in early tradition. Xibalba is so hated by its enemies that its usual title is the 'infernal regions.' Torquemada refers to it as hell, and its king is the king of the 'shades.' The hatred was intense, and the worst invectives were mild in the estimation of the enemies of the, no

doubt, oppressive power. We have already given the account of the creation, in which Gucumatz (the Plumed Serpent) figured conspicuously. He, however, is seen to have acted at the word of Hurakan (Heart of Heaven). The closing of paragraphs of the first division of the Popol Vuh give some of the exploits of the young heroes Hunaphu and Xbalanque, who figure as the defendants of the worship of the Heart of Heaven. A certain Vucub Cakix, who assumed to be the sun and god of the people, and who, in his pride, offended the Heart of Heaven, fell at their avenging hands. His sons, Zipagna and Cabrankan, whose pride was as offensive to Hurakan (God) as had been their father's, shared the same fate."—Short, pp. 221—2.

From the above, we learn that the first attempt to overthrow the empire was defeated, but that the second was successful. We further learn that the contentions and wars, which were waged between the two parties, were not only in order to extend and perpetuate the succession of power on the one hand, and to destroy, or transfer

it by usurpation on the other, but the main object, on the part of the two brothers Hunaphu and Xbalanque, was the defense of the worship of the Heart of Heaven against the encroachments of its enemies, whose pride was offensive to the Creator.

By reference to the Book of Mormon, we find recorded in the seventh chapter of Ether how the words of the brother of Jared were fulfilled in relation to a kingly government leading to captivity. For, in the rebellion of Corihor was brought to pass the captivity of his father Kib, who was the legitimate and rightful king. This rebellion by the son of a king led to dissensions, secret societies, oath-bound combinations, murders, and, finally, the ruin and utter destruction of the entire people, God having declared that an unrighteous people should not inhabit this land; and that such, when ripened in iniquity, should be destroyed. The descendants of the first colonists of America were frequently warned by prophets of this decree of the Almighty. But they heeded not the warning and, some fifteen hundred years after the arrival and settlement of their forefathers on this continent, they were wasted away by war until they utterly perished from the land. The history of these matters is plainly recorded in the Book of Ether, which is neither ambiguous nor figurative in its language, but tells the sorrowful tale of the sufferings and final extermination of a great, highly civilized but disobedient people.

It is evident that the translators of the Popol Vuh, or those who abridged the work of more ancient documents, succeeded in very much mixing important facts, and in obscuring and misplacing prominent events and personages in the account which has been rendered and from which we have quoted. But sufficient is indicated by it to show a remarkable knowledge of many, as we have shown, of the leading in the history of the primitive inhabitants to whom it refers. We would be glad to follow these matters more in detail as there is abundance of material, but it is impossible to do so satisfactorily and keep within the limits of a few articles in our young

people's magazine. If, however, these brief sketches succeed in awakening in the minds of even a few, the desire for further research and more extended comparison, the writer will feel amply repaid for the efforts made in compiling them and can assure all such persons of one great fact, the knowledge of which is worth more than gold and silver, houses and lands, or earthly fame and perishable glory, it is: the more they search the historical records of the ancient inhabitants of America, the more clearly manifest to them will be the divine origin of the Book of Mormon. For the evidences are such that they cannot fail to carry conviction to every honest, unprejudiced mind.

When the Book of Mormon was first published, some fifty years ago, one of the strong arguments brought against it by its disbelieving opponents, was that it spoke of the primitive inhabitants possessing elephants, horses, asses, oxen and so on; when, as these knowing individuals triumphantly pointed out, such animals were unknown in America, as evidenced very strikingly by the historical fact that the Aztecs of Mexico at the time of the conquest were greatly frightened and annoyed with the few horses which Cortez brought with him; believing them to possess supernatural powers against which it was useless for them to contend.

It does not appear that our elders at that time had any historical or scientific knowledge, with which to meet what was generally conceded to be the well established fact that horses and elephants had been from the remotest periods unknown in this country. Nor are they mentioned, so far as our knowledge extends, in any of the records of American antiquities. The Latter-day Saints knew the Book of Mormon to be true, and, therefore, willingly and faithfully bore testimony of its divine origin. But, in the estimation of the learned, who seldom make allowance for, or even admit the existence of what is known as the "illusions of history," their testimony on such points were treated with derision, and they themselves as fanatics. The fact that the Book of Mormon spoke of the existence, on this conti-

tinent of horses and elephants was thrown into the teeth of our elders as an unanswerable argument, proving the Book of Mormon to be a fraud. But the wisdom of God in this case, as in many others, has proved greater than the wisdom of boasting man. Had Joseph Smith been a close student of history—a learned man—instead of the unlearned boy that he was, and sought to palm upon the world in the Book of Mormon a fraud, as he was without stint, accused of doing, he would have guarded all such points and not have made it appear that horses and elephants were possessed by the inhabitants of this land nearly 4,000 years ago, when it was understood by the learned that no such animals were known here previous to the Spanish conquest. But, being unlearned, he did not guard such points; and failing to do so, subjected his followers, the Book of Mormon, and himself to the scorn and ridicule of the worldly-wise.

Scarcely fifty years have passed, yet the developments of scientific research have already shown that the mound-builders of North America had, at least, a knowledge of the elephant form, for they have left it represented almost perfectly in some of their immense monumental mounds; and one need only examine the fine collection of bones which have been found in Mexico, and are now carefully preserved in the Mexican National Museum, at the capital of the republic, to convince him that such animals, though, perhaps, long since extinct, did once actually exist here.

On this subject, we extract the following from the reports of Desire Charnay, published in the December (1880) number of the *North American Review*: "We collected a few ornaments, also some animal remains, viz.: some ribs (probably of the roebuck, though on this point I will not be positive, not being a Zoologist), some small capulas, two teeth, and, stranger still, two enormous humeruses, much larger than the humerus of an ox; both of these bones are broken longitudinally, as though to take out the marrow. We found also the radius of an animal considerably larger than a horse. Whence these bones? It is

generally agreed that, previous to the conquest, there were neither oxen nor horses in America. * * *

We found again to-day bones of a large ruminant—a radius thirteen inches long and three and seven-tenths inches in diameter, and teeth from one and five-tenths to one and eight-tenths inches in length. Here are the remains of unknown animals, probably of mammoth bones, domesticated by the Toltecs, at least used by them for food. This is in contradiction of history, which affirms that the Indians had no large domestic animals. Now, would a people, after once domesticating an animal, suffer the race to die out?"

"On my return to the City of Mexico, Senor del Cartillo, Professor of Zoology in the School of Mines, on examining the bones of animals found at Tula, pronounced them to be the remains of *Bos Americanus*, horses, Andes sheep, llama, stag, etc., and fossil! If his judgment is confirmed by that of the savants of Paris and the Smithsonian Institution, a new horizon is opened for the history of man in America. My victory will then be complete, as I shall have brought to light a new people, and a city unique in its originality, and shall have opened to the learned a new branch of natural history. Surely, this were enough to satisfy the most ambitious investigator."

Let it be remembered that these bones, which Mr. Charnay considers so remarkable to find, one that will open to the learned a "new branch of natural history," were discovered by his workmen while exhuming the ruins of some extensive buildings at the ancient metropolis of the Toltecs, situated about sixty-five miles to the north of the City of Mexico, in the month of August, A. D. 1880, and fifty years after the publication of the Book of Mormon. In speaking of these ruins, the great antiquarian explorer says: "It seems evident that, tradition to the contrary notwithstanding, the buildings must have been *overturned*, for not a wall of the oratorio was standing." Elsewhere he speaks of the date at which this occurred, and consequently the time when the bones and fine specimens of

porcelain beautifully enameled, and parts of a *glass vase*, iridized from being long in the ground, which he found there, to reach at least, a thousand years into the mysterious past of a shadowy people, whose works partly remain as monuments of a remarkable race.

Alluding to the discovery of the piece of glass mentioned above, Mr. Charnay says: "On this subject, I made no comments, yet I will add that nations are like individuals: they always esteem themselves more highly civilized than their predecessors. The Chinese, the Hindoos, the Egyptians, have left to us evidences of their genius: they understood the making of glass and of porcelain, and many other arts before we did, and to me, it is no matter of surprise that an intelligent population such as the Toltecs, should have been able to erect monuments, to cut stone, to make porcelain, to invent enamel, and to make glass."

Thus, not only do we find strong historical evidences confirming the divine origin of the Book of Mormon, but we find also that scientific researches, through the efforts of learned and eminent men, backed by liberal contributions, while prosecuting their labors under the patronage and encouragement of two of the most highly civilized governments on earth, are, year after year, adding link upon link, which will eventually form a chain of

evidence so perfect, confirming the truth and inspiration of the book, that it will prove irrefutable. So that none shall be left with a reasonable excuse for rejecting that divine record and the testimony which it bears. The disbelieving scorner, the vain, boasting skeptic may hereafter be forced, by the accumulation of strikingly remarkable historical proofs, like those which we have cited in favor of the Book of Mormon, to advance the weak plea, as some have recently done, that the knowledge which Joseph Smith possessed of these same historical records, enabled him to write the book. But all such will find, that the wisdom of God is greater than the cunning of man, and that, in assuming a position so inconsistent and self-refuting, they have placed themselves in a worse dilemma, than that formerly occupied by them, and will still be unable to account for its truths, which have been more recently vindicated by the discovery of facts, the existence of which, neither Joseph Smith nor any other man, without the assistance of divine inspiration, could possibly have known anything of even ten, much less fifty years ago.

And thus, while the wisdom of the wise perish, and the understanding of the prudent is hid—the weak things of the earth confounding the mighty—the great purposes of God fail not, neither do His words returned to Him unfulfilled.—*Salt Lake Contributor.*

THE RESURRECTION OF CHRIST.

A dead Christ is an impossibility to the true believer; he necessarily worships the Living God. Without the resurrection of the Redeemer there is no Christianity, true or apostate. If Christ died not, nor rose again, then is our faith hopeless and our hope vain. Then also were the agonies of his passion and death the most miserable of all miserable failures, and the Gospel a wretched delusion. It is his resurrection that makes his death available for our salvation and for the atonement of our sins. If he rose not, neither did his ancient Saints, for he was the first-fruits, and

if they rose not, what assurance have we of our resurrection; and if we are not resurrected, wherein is our salvation, and what are we benefited by his sufferings and death.

Christ himself taught, "I am the resurrection and the life." His disciples proclaimed that he was the first-fruits of them that slept. None other taught this—none others believed it. If ancient Saints, then, were resurrected at the time it is declared he burst the bonds of death and triumphed over the grave, it was because that testimony is true and he was resurrected. No other philosophy

no other doctrine can account for it, for never before in the history of humanity on this earth had there been a resurrection. Some few, by the direct manifestation of God's power, had been brought back to this mortal life; but these were not taken up to God to enjoy immortality and eternal life in the heavens, but continued to abide with mankind.

What testimony have we, then, that any of the sons of men were resurrected at the time of Christ's resurrection? We have the testimony of Matthew. He records that "the graves were opened; and the bodies of the Saints which slept, arose, who were many, and came out of their graves. And after his resurrection, went into the holy city, and appeared unto many."

"But stop," we are urged, "Matthew was an interested witness."

Very true, Matthew was an interested witness. Where shall we find a disinterested witness in the things that pertain to our soul's salvation? On earth? No. In heaven? We think not. Can we conceive of a disinterested human witness to matters of such moment? He would have to be one who would virtually say, if not in these exact words, "The thing is a truth, the resurrection is a fact, therefore Jesus was the Christ, and his law is the only means of salvation; but I never intend to obey it, but to suffer the consequence of wilful disobedience and go down to perdition, so that I may be a disinterested witness thereof, and bear a disinterested testimony thereto." Pshaw, such a disinterested being never lived. Our testimony of the fact must be from those who knew it, and knowing, believed in the principles or causes that brought about the result. The great, originating cause was the sacrifice of Jesus, and the necessary conclusion from the result is that he was the Messiah, the Son of God, the Lamb slain from before the foundation of the world.

Was this resurrection of the Saints general, or only partial,—confined to the neighborhood of the City of the Great King, where he himself suffered? It was not thus circumscribed; the resurrection did not take place on the

Eastern Continent alone; but on the Western also. For this we have the testimony of Nephi; he declares that many Saints did arise from the dead, and appeared unto many, and ministered unto them, as had been foretold by Samuel the Lamanite* in the following words: "And many graves shall be opened, and shall yield up many of their dead; and many Saints shall appear unto many."† Who these were who were thus resurrected is explained by the ancient Nephite martyr Abinadi, who lived in the second century before Christ. He says: "But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord" (Mosiah xv, 20—24).

Modern revelation gives us an understanding of some who are amongst the resurrected ones. Of Abraham it is said, that "he hath entered into his exaltation and sitteth upon his throne;" and again it is said of Abraham, Isaac and Jacob, "they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are

* iii Nephi, xxiii, 7—13.

† Heleman, xiv, 25.

Gods" (Revelation on Celestial Marriage). And if these Patriarchs are thus exalted, is it unreasonable to suppose that other ancient worthies

have also received the blessings sealed upon their heads, while on earth, by the holy Spirit of promise?

G. R.

THE TWELVE APOSTOLIC JUDGES.

SIMON PETER.

Chief among the Twelve who were with Jesus in his ministry was the subject of this sketch.

Simon, which was his original name, was born at Bethsaida, in Galilee, he was a son of Jona, and brother of Andrew also an apostle, who was the first to introduce him to the Savior. He was a fisherman by trade, and followed that business until he was called to be a "fisher of men." On his presentation to the Savior by Andrew who had gone to him and said, "we have found the Messiah," he was at once recognized by Jesus who greeted him as follows,—"thou art Simon the son of Jona: thou shalt be called Cephas which is by interpretation, a stone." The word Cephas, a rock or stone, is syriac, which was a language spoken by some of the Jews at that time. In the Greek he is called *Petros*, from which we get the word Peter, meaning the same thing. At the time the Savior chose twelve from among his disciples, calling them apostles, Simon Peter was selected as one and the first of their number. In Luke vi, 12-16, we read: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor." But we find that his first call to be a disciple and follower of Jesus after his introduction, was while fishing in the sea of Galilee, "And Jesus, walking by the sea of Galilee, saw two brethren,

Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him," Matt. iv, 18-20. He doubtless manifested great faithfulness and zeal as a disciple, before being chosen to the important position of an Apostle, for he was possessed of a warm, ardent nature, and was noted for his great love for Christ and his cause. He was a man of great faith, as shown in his attempt to walk upon the water when bidden or permitted by the Lord. "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, say-

ing, Of a truth thou art the son of God." Matt. xiv, 22—33. He was present with James the Great and John the Divine at the transfiguration of Christ, when He was enveloped in glory, and Moses and Elias talked with Him. He was one also of the three who went with the Sav'o'r, and witnessed the agony in Gethsemane.

Peter was the Apostle who when Jesus was seized by the soldiers, ~~drew~~ his sword and struck at the most prominent among them, cutting off his right ear, "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John xviii, 3—11.)

The Apostle's sore repentance and subsequent faithfulness forbid any but a mere mention of his weakness in denying his former connection with the Savior, when questioned at the hall of the High Priest. After the Savior's crucifixion, it is evident that Peter stayed at Jerusalem, for it was he and John who ran to the sepulchre when Mary informed them that Christ's body was not there; and was the first to enter the sepulchre, and found therein the linen clothing which had been upon the body. He seems

to have been one of the first, if not the first Apostle who saw the Lord after his resurrection, as it is evident he was one of the two whom Jesus addressed when on their way to Emmaus, the other being Cleopas, a disciple. In Luke xxiv we have an account of this appearance, and in verses 33, 34, we read, "And they (the two spoken of) rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon." Peter was the Apostle who, when Jesus, after his resurrection, appeared on the shore while the disciples were fishing, "girt his fisher's coat unto him and did cast himself into the sea," and swam ashore. He was one of those who dined with Him on the repast of broiled fishes. It was on this occasion that Jesus gave Peter the instruction "feed my flock," and then prophesied concerning the Apostle's martyrdom. in the following language: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me." He was also present when Jesus suddenly stood in the midst of the Apostles, and said, "Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." (Luke xxiv, 37—43.)

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 19, 1881.

CONFIDENCE IN GOD.

THERE is probably nothing more calculated to render us useful and happy than confidence in the Supreme Being. No matter what may be our trials, persecutions or sorrows, if we rely upon the arm of Jehovah we are comparatively at peace. It is not only necessary to believe that God exists, but also that "he is a rewarder of them that diligently seek him." To exercise our faith in his mercy and goodness sufficient to serve him faithfully, is to have a sure hope of salvation. True confidence in the Creator manifests itself in a willingness to obey his laws and commandments, and trust him for the results. And the stronger our faith, the more readily and cheerfully do we bear the ills which sometimes follow obedience to the Gospel and its requirements. This is the key to the wonderful achievements of the people of God in all ages. They are and have been the heroes of the world's history. They have passed through the deepest afflictions with the least sorrow, have suffered the most persecution with the least murmuring, and endured the worst forms of death with comparative satisfaction! They saw through all their trials the glorious reward of the righteous. They had confidence in God! They clung to his promises, and this buoyed them up where others would have sunk. They lived in a degree of happiness where some would have been overwhelmed. They died bravely in peace and hope, when perhaps many others would have disgraced their memory by shrinking in the hour of trial.

How beautifully is this great truth exemplified in the lives and history of the Latter-day Saints! What could have sustained the Prophet Joseph in his almost incessant persecutions, but the confidence he had in the God of Israel, who had promised that His work should endure; and that notwithstanding the blood of martyrs might be shed, the Church should never be destroyed, but would triumph at last! This confidence in the God of Abraham, Isaac and Jacob, has sustained the Saints till now, and will carry them through to victory! What could induce the Elders of the Church to leave comfortable homes, the calls of business, the society of family and friends, and travel thousands of miles at their own cost, or without purse and scrip, for the salvation of the children of men, but confidence in God! Called by his servants they leave every earthly consideration, and go forth trusting in the power of the Almighty to sustain them and their loved ones, and to aid them in the worthy performance of their missions during two or more years.

They form no excuses, they offer no remonstrance. They know this is God's work, and he will provide. They labor unceasingly. They suffer no thought of home to interfere with their usefulness, but with their might they "put their shoulders to the wheel," and help roll on the kingdom. Why? Because they have confidence in God? If an Elder should flinch in such a case through worldly considerations, he would be regarded as unworthy the great calling of Christ's servants. The sisters also—the wives of these noble men—partake of the inspiration, and do what they can to make the burden of separation as light as possible. They write cheering letters from home, they look after the family of little ones, and endeavor to do their part for the furtherance of this great work of salvation. They hear with sorrow that their husbands have been rejected in one place, and with joy that they have been able to do good in another. They pray for their welfare—they, too, trust in God! And yet the Saints who make these what the world would term sacrifices, are regarded with suspicion, and berated for everything vile! This we can also endure, because we trust in God! And we know he will ere long make manifest the folly of the unbelieving world, and justify his people by his mighty power! "We know in whom we trust." He is the God who delivered ancient Israel, and carried our fathers in days of old! We have unlimited confidence in his word and in his promises, for they never fail! And notwithstanding they may appear to lack fulfillment in the eyes of the faithless, they are indelibly impressed upon the minds of the faithful Saints in Christ Jesus, and as true as he lives every one of them will be literally and perfectly realized!

SIGNS IN THE HEAVENS AND ON THE EARTH. — When the Savior was among men, he said to the Pharisees and Sadducees, "When it is evening ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times." He also told the people that immediately prior to his second advent there should be signs in the heavens and on the earth, that among these signs was that the "sun should be darkened." In the *Liverpool Post* of September 12th, the following telegraphic account was published of a remarkable phenomena in America during the week just passed. We publish it with a view to calling the attention of our readers to the events which are transpiring. But while these "signs" are warnings to the wicked and unbelieving, that they may repent and turn unto God, we would remind the Saints that they are also evidences that "the hour of our redemption draweth nigh." Wherefore lift up your heads ye scattered people of God, and labor with your whole hearts in His work, serving the Lord day and night, that you may be preserved from the judgments which are to come, and be counted worthy in the day of everlasting rewards!

"A New York correspondent telegraphs as follows:—The meteorological phenomena this week have been so extraordinary that the week will be noted in history. The heat at Long Branch has been greater than any previous record, and at New York it has been the greatest for ten years. Throughout an enormous area the Fahrenheit thermometers registered 100 deg. In Massachusetts one day darkness set in at noon, although there were no clouds.

One could not see to read, and the schools, shops and factories were closed. The *Providence Journal* describes the grass as assuming a bluish hue; while in Boston, the *Journal* says, the grass was like verdigris, and the people's complexions resembled saffron. In some places the gas burned blue; in others the flame was white. The sun in the cloudless sky cast no shadow, and might almost have been mistaken for the moon as it appears when it is above the horizon in the forenoon. In Rhode Island at midday birds went to roost, and the chirping insects which begin their hum at night were heard in the fields. At Toronto the appearance of the heavens was compared to a great orange-colored dome. The Millerites, a sect whose principal tenet is that the second coming of Christ is shortly to be expected, put on their ascension robes, which have been prepared for some years in readiness for the Last Day; and many other cases are related of the effects of the terror upon superstitious natures."

NEW EDITIONS.—We have just published 2,000 copies each of the Book of Mormon and Voice of Warning, and 5,000 Hymn Books; all of which, with the exception of 500 copies of the Book of Mormon printed with wide margin, are uniform with the last editions of those works. We have also printed ten thousand each of the tracts, "Only true Gospel" and "Means of Escape," which will be supplied at our usual prices.

LONDON CONFERENCE.—On October 9, 1881, a Conference will be held at Orson's Assembly Rooms, 23, New Road, Commercial Road, Whitechapel, London, E. Meetings will commence at 10.30 a.m., 2.30 and 6 p.m. President Carrington is expected to be present.

CORRESPONDENCE.

REPORT FROM SCOTLAND.

Glasgow, Aug. 31, 1881.

President A. Carrington.

Dear Brother,—As I have been released from my missionary labors in Caledonia's land, to return with the company leaving Liverpool on Sept. 3rd for our Mountain Home, I desire to say that inasmuch as I was sent by the servants of God to my native land, to promulgate and preach the truths of the Gospel, that I have endeavored to do so; and if I cannot see all the results of my feeble efforts while I have traveled to and fro amongst them from John o'Groat's house and the Orkney Islands in the north, to nearly the southern part, yet I believe the visits at the fireside, the distributing of the written word, and the talking and preaching both one-to-one and in, as occasions offered, have not been in vain. And I am pleased to acknowledge that the bless-

sings of the Lord have been with me while I have labored for his cause and kingdom.

Since I have been here, it gives me great satisfaction to state that I have been blessed with the aid of good, energetic Traveling Elders, also the local Priesthood have been ever ready to assist in the great cause, and by our united efforts we have been able to accomplish what has been done in proclaiming the Gospel, and of bringing a few of the honest-in-heart to a knowledge of the same; but we can only find a few who are willing to yield obedience to it. Still we are sent to preach the Gospel, whether the inhabitants of this world obey it or not—that rests with them.

I am pleased to leave the Conference in a good, healthy condition, with prospects of further additions (at least about Glasgow) to their numbers at an early day. I am satisfied, that under the direction of my com-

cessor, Elder Irvine, a continued interest will be manifest in all matters pertaining to the welfare of the Conferences in Scotland, lately combined into one under your direction.

Through the columns of the STAR I return to all the Saints where I have been, my thanks for their kindness, and pray that the blessings of the Lord may be with them and all who are seeking to keep his commandments, and labor for his cause and kingdom; also that our brethren from Utah, who are laboring for the salvation of fallen humanity, may be prospered in their mission.

With kindest regards and many thanks to yourself, and those at the Office, for courtesies received, I remain

Your brother in the Gospel,
JAMES FINLAYSON.

LETTER FROM NOTTINGHAM CONFERENCE.

Leicester, Sept. 2, 1881.

President A. Carrington.

Dear Brother,—In my labors as a missionary I experience joy and sorrow, hope and fear; joy that I was considered worthy to assist in gathering up the "scattered sheep of the House of Israel," and for the little good I have been enabled to do I feel thankful, and I hope by the experience gained I shall be able to extend the area of my future usefulness. I feel sorrow for the low, degraded condition that the masses of this nation have fallen into. Looking around and observing the pride, folly, conceit and ignorance, the drunkenness, squalor and lewdness of the people at large, and this notwithstanding the boasted enlightenment of the nineteenth century, with all the "im-

provements" in religion, literature, science and art, assisted by the philanthropic, benevolent and humane societies, which are powerless in stemming the current of sin, vice and immorality, and which are sweeping this country like a cyclone, the honest must admit grave apprehensions respecting modern "Christianity" being genuine, and emanating from Him who commanded us to love our neighbors as ourselves, to do good to all men, whose mission was "peace on earth, good will to man." A system which, after 1,700 years' trial, has been powerless in restraining the baser feelings of mankind, yet claiming to be of divine origin, causes me sorrow for its devotees, when I think of the coming judgments which will fall upon them unless they repent and obey the Gospel. I hope I may do good, and help to rescue some from this moral degradation and ruin, to rejoice in the congregations of Israel, where morality, sobriety and virtue are taught, and happiness enjoyed by a God-fearing people. And yet "the heathens rage, and the people imagine a vain thing." I am afraid, however, that some will extend their nap too long, waking up to find that their friends have gone and left them to reflect on their past folly, in letting the golden opportunity of emancipation drift past them. Their plea no doubt will be, that their education was sadly neglected in not having had the science of domestic economy taught them, at least such is the inference I draw from observation.

Kind regards to all at the Office. Praying God to bless all Israel, and make the gathering a success, I remain

Your brother in the Gospel,

JOHN HOWARD.

PERSONAL IMPROVEMENT.

"Self-love and social are the same," says one of our poets. The man who improves himself, improves the world. He adds one more true man to the mass. And the mass being made up of individuals, it is clear that were

each to improve himself, the result would be the improvement of the whole. Social advancement is the consequence of individual advancement. The whole cannot be pure, unless the individuals comprising it are

para. Society at large is but the reflex of individual conditions. All this is but the repetition of a truism, but truisms have often to be repeated to make their full impression.

Then again, a man, when he has improved himself, is better able to improve those who are brought into contact with him. He has more power. His sphere of division is enlarged. He sees more clearly the defects in the condition of others that might be remedied. He can lend a more active helping hand to raise them. He has done his duty by himself, and can with more authority urge upon others the necessity of doing the like duty to themselves. How can a man be a social elevator, who is himself walking in the mire of self-indulgence? How can he teach sobriety or cleanliness, if he be himself drunken or foul? "Physician, heal thyself," is the answer of his neighbors.

The sum and substance of our remarks is this: In all the individual reforms or improvements that we desire, we must begin with ourselves. We must exhibit our gospel in our own life. We must teach by our own example. If we would have others elevated, we must elevate ourselves. Each man can exhibit the results in his own person. He can begin with self-respect.

The uncertainty of life is a strong inducement to provide against the evil day. To do this is a moral and social, as well as a religious duty. "He that provideth not for his own, and especially for those of his own household, hath denied the faith, and is worse than an infidel."

The uncertainty of life is proverbially true. The strongest and healthiest man may be stricken down in a moment, by accident or disease. If we take human life in the mass, we cannot fail to recognize the uncertainty of life as much as we do the certainty of death.

There is a striking passage in Addison's "Vision of Mirza," in which life is pictured as a passage over a bridge of about a hundred arches. A black cloud hangs over each end of the bridge. At the entrance to it there are hidden pitfalls very thickly set, through which throngs disappear,

so soon as they have placed their feet upon the bridge. They grow thinner towards the centre; they gradually disappear; until at length only a few persons reach the further side, and these also having dropped through the pitfalls, the bridge at its further extremity becomes entirely clear. The description of Addison corresponds with the observations made as to the duration of human life.

Thus, of a hundred thousand persons born in this country, it has been ascertained that a fourth of them die before they have reached their fifth year; and one half before they have reached their fiftieth year. One thousand one hundred will reach their ninetieth year. Sixteen will live to a hundred. And only two persons out of the hundred thousand—like the last barks of an innumerable convoy, will reach the advanced and helpless age of a hundred and five years.

Two things are very obvious,—the uncertainty as to the hour of death in individuals, but the regularity and constancy of the circumstances which influence the duration of human life in the aggregate. It is a matter of certainty that the *average* life of all persons born in this country extends to about forty-five years. This has been proved by a very large number of observations of human life and its duration.

Equally extensive observations have been made as to the average number of persons of various ages who die yearly. It is always the number of the experiments which gives the law of the probability. It is on such observations that the actuary founds his estimates of the mortality that exists at any given period of life. The actuary tells you that he has been guided by the Laws of Mortality. Now the results must be very regular, to justify the actuary in speaking of Mortality as governed by Laws. And yet it is so.

Indeed, there would seem to be no such thing as chance in the world. Man lives and dies in conformity to a law. A sparrow falls to the ground in obedience to a law. Nay, there are matters in the ordinary transactions of life, such as one might suppose were the mere result of chance, which are

ascertained to be of remarkable accuracy when taken in the mass. For instance, the number of letters put in the postoffice without an address; the number of letters wrongly directed; the number containing money; the number unstamped; continue nearly the same, in relation to the number of letters posted, from one year to another.

Now it is the business of man to understand the laws of health, and to provide against their consequences, —

as, for instance, in the matter of sickness, accident, and premature death. We cannot escape the consequences of the natural law, though we may have meant well. We must have done well. The Creator does not alter His laws to accommodate them to our ignorance. He has furnished us with intelligence, so that we may understand them and act upon them: otherwise we must suffer the consequences in inevitable pain and sorrow. — *From Smiles on Thrift.*

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XV.

RETURN TO SCARBORO — JOURNEY SOUTH—VISIT TO A. P. ROCKWOOD IN PRISON—INCIDENT OF PRISON LIFE—JOURNEY TO CONNECTICUT—BAPTIZE MY FATHER'S HOUSEHOLD.

On the 28th of April we left the island in an open sail-boat, and made our way to Owl's Head, and then walked twenty miles. The following day we walked forty miles, and suffered some with weary limbs and blistered feet, but we felt that it was for the Gospel's sake, and did not choose to complain. The next day a walk of thirty miles brought us to Scarboro, where we spent the night at Father Carter's.

On the 8th of May I parted with Mrs. Woodruff and Father Carter and family, and in company with Milton Holmes walked thirty-three miles towards Portsmouth, which city we reached the following day and spent several hours there, visiting the navy yard. We then walked to Georgetown, formerly New Rowley, and spent the night with Father Nathaniel Holmes.

On the 11th of May I visited Charleston and Bunker Hill monument, and also spent several hours in the city of Boston, which then contained a population of 100,000. I ascended to the cupola of the court house, from which I had a fine view of the city. I visited several of the Saints in the city, and walked over

the long bridge to Cambridge and Cambridge-port.

I visited the jail there in order to have an interview with brother A. P. Rockwood, who had been cast into prison on the plea of debt, in order to trouble and distress him because he was a "Mormon." This was the first time we had ever met. The jailor permitted me to enter the room where he was. It was the first time in my life I had ever entered a prison. The jailor turned the key upon us and locked us both in.

I found brother Rockwood strong in the faith of the Gospel. He had the Bible, Book of Mormon, Voice of Warning and *Evening and Morning Star* as his companions, which he read daily.

We conversed together for three hours in this solitary abode. He informed me of many things which had transpired while he was confined there as a prisoner. Among other things, he mentioned that the jail had taken fire a few days previous to my visit. He said it looked a little like a dark hour. The fire was roaring over his head, while uproar and confusion were upon every hand. Fire engines were rapidly playing around the building, with water pouring into every room. The people were hallooing in the streets. Prisoners were begging for mercy's sake to be let out, or they would be consumed in the fire. One was struggling in the agonies of death, while others

were cursing and swearing. Brother Rockwood said he felt composed in the midst of it until the fire was extinguished.

At eight o'clock the jailer unlocked the prison door to let me out, and I gave the parting hand to the prisoner of hope.

We had spent a pleasant time together, and he rejoiced at my visit; and who would not, to meet with a friend in a lonely prison? I left him in good spirits, and wended my way back to Boston.

I spent several days in Boston, holding meeting with the Saints there, and then walked to Providence, Rhode Island, preaching by the way.

I there took steamer and arrived in New York on the 18th of May, where I met with Elder Orson Pratt and his family, and Elijah Fordham, and nearly one hundred Saints who had been baptized in the city of New York.

I spent three days in New York visiting the Saints and holding meetings. Several new converts were baptized while I was there.

Leaving New York, I traveled through New Jersey, and returned to Farmington, Connecticut, the residence of my father. I arrived at his house on the 18th of June.

It was with peculiar sensations that I walked over my native land, where I spent my youth, and cast my eyes over the Farmington meadows and the hills and dales where I had roamed in my boyhood with my father, step-mother, brothers and half-sister.

On my arrival at my father's home I had the happy privilege of once more taking my parents and sister by the hand, also my uncle, Ozem Woodruff, who was among the number I had baptized the year before.

After spending an hour in conversation, we sat down around our father's table and supped together and were refreshed. Then we bowed upon our knees together in the family circle, and offered up the gratitude of our hearts to God for preserving our lives and reuniting us.

I spent the next eighteen days in Farmington and Avon, visiting my father's household, my uncles, aunts, cousins, neighbors and friends, preaching the Gospel of Jesus Christ unto

them, and striving to bring them into the kingdom of God.

On the 1st of July, 1839, one of the most interesting events transpired of my whole life in the ministry.

When Father Joseph Smith gave me my patriarchal blessing, among the many wonderful things of my life, he promised me that I should bring my father's household into the kingdom of God, and I felt that if I ever obtained the blessing, the time had come for me to perform it.

By the help of God, I preached the Gospel faithfully to my father's household and to all that were with him, as well as to my other relatives, and I had appointed a meeting on Sunday, the 1st of July, at my father's home.

My father was believing my testimony, as were all in his household, but upon this occasion the devil was determined to hinder the fulfillment of the promise of the Patriarch upon me.

It seemed as though Lucifer, the son of the morning, had gathered together the hosts of hell and exerted his powers upon us all. Distress overwhelmed the whole household, and all were tempted to reject the work. And it seemed as though the same power would devour me. I had to take to my bed for an hour before the time of meeting. I there prayed unto the Lord with my whole soul for deliverance, for I knew the power of the devil was exercised to hinder me from accomplishing what God had promised me.

The Lord heard my prayer and answered my petition, and when the hour of meeting came I arose from my bed, and could sing and shout for joy to think I had been delivered from the power of the evil one.

Filled with the power of God, I stood up in the midst of the congregation, and preached the Gospel of Jesus Christ unto the people in great plainness.

At the close of the meeting we assembled on the banks of the Farmington River, "because there was much water there," and I led six of my friends into the river and baptized them for the remission of their sins.

All of my father's household were

included in this number, according to the promise of the Patriarch. They were all relatives except Dwight Webster, who was a Methodist class-leader, and was boarding with my father's family.

I organized the small number of nine persons, eight of whom were my relatives, into a Branch of the Church, and ordained Dwight Webster to the office of a Priest, and administered the sacrament unto them.

It was truly a day of joy to my soul. My father, step-mother and sister were among the number baptized. I afterwards added a number

of relatives. I felt that this day's work alone amply repaid me for all my labor in the ministry.

Who can comprehend the joy, the glory, the happiness and consolation that an Elder of Israel feels in being an instrument in the hands of God of bringing his father, mother, sister, brother, or any of the posterity of Adam through the door that enters into life and salvation? No man can, unless he has experienced these things, and possesses the testimony of Jesus Christ and the inspiration of Almighty God.—*Faith Promoting Series.*

THE SADDUCEES.

The exact time of the origin of the sect called the Sadducees is not a settled point, but in the time of the Savior they were a numerous and influential body among the Jews.

Their name seems to have been derived from the term *Zadok*, meaning just or righteous. In respect to their creed, they seem to have been considerably infidel towards some portions of the Scriptures, particularly the Prophets. They, however, very highly regarded the law of Moses, and, although they professed not to place much reliance upon the contents of the prophetic books, yet, strange to say, they watched over them and over the books of the law with extreme jealousy, lest, when new copies were made of them, the Pharisees should interpolate them with any of their traditions, or theological speculations, or leave out anything that did not suit them. It would be hard to tell what kind of a Bible would have been handed down to us had not the Pharisees been curtailed by this watchful, influential and critical sect.

Although it is true, as stated in the Book of Mormon, that many plain and precious things have been taken from the Bible, that had mostly, if not all, been done before the rise of this particular sect, who, undoubtedly, under the control of Divine Providence, prevented the "Stick of Judah" from being in a worse condition than it is found in to-day.

But the Pharisees were not to be

altogether defeated by the Sadducees in getting their innovations before the people, for they would often read what was not there, inserting in the margin the words "read, but not written;" and when they thought proper to leave out anything, would say, "written, but not read." In this manner, as Josephus says in his "Antiquities of the Jews," the Pharisees laid upon the people many observances not found in the law of Moses.

The Sadducees were men of high repute among the Jews for honor and integrity, and, on this account, acted in the capacity of judges and advocates among the community in general. They also believed in the freedom of the will. They appear to have had nothing to do with the condemnation and execution of Jesus, the High Priests and Pharisees assuming that fearful responsibility.

The Savior seems to have very little fault to find with the Sadducees, further than to condemn and disprove their doctrine of no resurrection (as mentioned in Matt. xxii, 29—33, also Mark xii, 24—28, where it is stated that Jesus had answered them well.)

They seem to have treated the Savior with more than ordinary respect, calling him Master, and evidently considering him a sufficient authority on the subject of the resurrection. After this conversation with Jesus, little is heard or known of them any more.—*Salt Lake Juvenile Instructor.*

POETRY

JOSEPH SMITH'S FIRST PRAYER

(SELECTED.)

Oh how lovely was the morning—
 Radiant beamed the sun above,
 Bees were humming, sweet birds singing,
 Music ringing through the grove—
 When, within the shady woodland,
 Joseph sought the God of love.

Suddenly a light descended,
 Brighter far than noontday sun,
 And a shining glorious pillar
 O'er him fell, around him shone.
 While appeared two heavenly beings,
 God the Father and the Son.

Humbly kneeling, sweet appealing—
 'Twas the boy's first uttered prayer—
 When the power of sin assailing
 Filled his soul with deep despair;
 But, undaunted still, he trusted
 In his Heavenly Father's care.

"Joseph, this is my beloved!
 Hear Him!" Oh! how sweet the word!
 Joseph's humble prayer was answered,
 And he listened to the Lord.
 Oh! what rapture filled his bosom,
 For he saw the living God.

INFORMATION WANTED.—Wanted to know the whereabouts of James Malcolm, Workman, who left England and emigrated to Utah about ten years ago. He is about thirty years of age. A considerable amount of means has been left to him, which, if he is not heard from soon, will be thrown into Chancery.—Apply at "Deseret News" Office, Salt Lake City, or communicate to John Cooper, 23 Dorinda Street, Bride Street, Liverpool Road, Islington, London, England.—Utah papers please copy.

DIED.

MILLGATE.—At Faversham, Kent, August 18, 1881, Mary H. wife of William Millgate. aged fifty one years. She died a faithful latter-day Saint.—Utah papers please copy.

JONES.—In the tenth Ward, Salt Lake City, Mrs. Esther F. Jones, wife of the late Edward W. Jones, aged 61 years, seven months and twenty-four days. Deceased joined the Church of Jesus Christ of Latter-day Saints in 1848, and emigrated to Salt Lake in 1853. She was ever a faithful member of the Church, and died in the hope of a resurrection with the just.—"S. L. Herald."

CROFT.—At Paris, Idaho Territory, on Aug. 13, 1881, from the effects of a paralytic stroke, Prof. Thomas Croft. Born April 3, 1823, in South Lincolnshire, England. Emigrated to Utah Territory, July 27, 1860, and moved to St. Charles, Idaho, Dec. 23, 1880, afterwards locating at Paris. He was an excellent musician, and his loss is much felt by his friends and the public.

JONES.—At Bloomington, Idaho Territory, Aug. 11, 1881, of asthma, Llewelyn Griffith Jones, aged 62 years and 10 days. Born in Plwyf Llangatwg, July 31, 1819. Embraced the Gospel in 1842. Emigrated to Salt Lake City, Nov. 8, 1872, and moved to Bloomington, Bear Lake County, July 7, 1876. He died as he had lived, in full faith and in hopes of a glorious resurrection with the just.—"Bear Lake Democrat."

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EDITED PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
 LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 39, Vol. XLIII.

Monday, September 26, 1881.

Price One Penny

LEAVES FROM THE TREE OF LIFE.

BY ELDER C. W. PENROSE.

ELEVENTH LEAF.

No man or woman, separate and single, can attain to the fulness of celestial glory. Perfection of being, happiness, exaltation or dominion, is unattainable by either sex alone. The nature, desires, capabilities and manifest design of both male and female humanity proclaim this, and the voice of Deity has endorsed and sanctified the utterance of nature. Woman was made for man. Marriage is ordained of God. In its correct form it is under the divine direction. The Father of the race has the right to a voice in the sexual unions of his children. Those relations are fraught with so much consequence, relating to time and eternity, that the Supreme Ruler should regulate them for the benefit of the parties, the welfare of society, and the good of posterity in this world, as well as for eternal results in the life to come.

The male and female elements of humanity seek union, of their own volition. The natural attraction that prompts this is right and proper. But if there were no rules and restrictions

for the government of these tendencies and the actions resultant, confusion would ensue, and the effects would be sorrow, ruin and destruction. Matrimony therefore becomes a part of religion. It is a divine institution, and hence should be divinely directed. The first marriage on record was solemnized by Deity. It was God who said, "It is not good that man should be alone." It was God who brought Eve and gave her to Adam. It was God who commanded the twain made one flesh to "increase and multiply."

Marriage, properly contracted, is therefore holy and pure, and its relations, unabused, are sacred and chaste. The notion that celibacy is purer than matrimony, that either man or woman is holier in the sight of heaven because of non-intercourse with the other sex, is a gross error, unwarranted by reason or revelation. There is no attribute of the mind or function of the body that is in itself, or in its legitimate exercise, impure or degrading. It is only the wrong use of any of our powers that is sinful.

The first marriage recorded in

Scripture was a union of immortals. The curse of death had not been pronounced when the ceremony was solemnized. There was no sin then, and therefore there was no death. The man and woman became *one* as eternal beings, and dominion was given to them over all earthly things, together. Death and the rule of the man over the woman came as the consequences of transgression. The penalty was paid, the redemption was wrought out, and through the atonement those two persons are restored to their pristine condition. In the resurrection, then, Adam and Eve come together as at the first in the garden, and there is no more separation for them. They are re-joined, not as ghostly beings without the feelings and powers of tangible personality, but as the man and the woman made one eternally, with power to increase and multiply and have dominion, with all eternity before them for the exercise of every power with which the Creator endowed them, spiritual, mental and physical, standing at the head of the race, perfected by experience and obedience to eternal law, and ready to act in harmony with celestial intelligencies, and preside over their own posterity forever.

Here is a sample marriage. It was not for time alone, but for eternity. Death intervened, but only as an incident. The bond that bound them in matrimony was not sundered. The seal set upon them was of heavenly stamp. Its virtue reached within the veil. Its force extended into the world to come. There was no end to it. God had a hand in it, and it was his seal and sanction that made it valid and everlasting. All other marriages solemnized on similar principles and under the same authority, will be of the same virtue and effect. Ordinances performed by those divinely appointed are as though attended to by Deity in person. "Whoso receiveth you receiveth me," saith the Lord. What they "bind on earth is bound in heaven." Herein is the authority of the Holy Priesthood, and herein is the sealing power for the Saints of God, by which they may enter into the holy order of celestial

marriage, that lasts while eternity endures. The Keys of this power are only held by one man at a time on the earth, being vested in the President of the whole Church of God in the flesh. But while he holds the keys, others may officiate therein under his direction and authority.

Unions formed by men and women of their own arrangement, without any divine sanction or divine ceremony, are only temporary in their nature. They end when the parties or either of them die. God does not acknowledge that which he has not appointed. Neither the vows of the man and woman, nor the ceremony performed by a person unauthorized by the Almighty are recognized in heaven, but only pertain to earth and time. The claim of parents thus united, over their offspring, is but of the earth, earthy, and does not extend into the spheres beyond. Death dissolves both these marital and parental ties, and each family particle becomes disintegrated. No power but that of Deity can bring them again together, and as God proceeds by law, and the law fixed for these relations has not been complied with, the separation continues while endless ages roll. "In the resurrection *they* neither marry nor are given in marriage," but, if in a saved condition, are as the angels, and they are ministering spirits or servants unto those who obtain the crown of eternal lives, "a far more exceeding and eternal weight of glory," than that which rests upon any of the angels. Men and women may be *saved* in a separate and single state, but they cannot be *exalted* into the fulness of celestial glory without union in celestial marriage, because that is a state of perfection and comprehends the gift of perpetual increase, in which there are endless dominion, and the exercise of all the powers of immortal manhood and womanhood united as one in the everlasting covenant.

In the divine economy, as in nature, the man is "the head of the woman," and it is written that "he is the savior of the body." But "the man is not without the woman" any more than the woman is without the man, in the Lord. "Adam was first formed, then

Eve. In the resurrection they stand side by side and hold dominion together. Every man who overcomes all things and is thereby entitled to inherit all things, receives power: to bring up his wife to join him in the possession and enjoyment thereof. In the case of a man marrying a wife in the everlasting covenant who dies while he continues in the flesh and marries another or others by the same law, each wife will come forth in her order and enter with him into his glory. Is there any reason why this should not be so? Is not each of these wives entitled to her position in eternity, by virtue of the sealing power which made her part of the man? Why should one enter into the exaltation of the celestial world, and the others be relegated to singleness and servitude? They all become one in the patriarchal order of family government. And if this be the case in heaven, why should not similar conditions so far as possible exist on earth? Is earth holier than heaven? If a man receives from the Lord more wives than one under the sealing ordinances of celestial marriage, where is the moral wrong? They belong to no other man, but are his by mutual consent of all the interested parties, and they live together in the marriage state, one as much as the other. In this position there are occasions for the exercise of all the virtues to a far greater degree than in any other. In this plural family relation an experience can be gained that no other condition in life affords, and the parties who so live and keep the law will be, in the very nature of things, prepared for a wider sphere of dominion, and power, and dignity, and might in the eternal world, than those who have only experienced the monogamic condition. They will therefore, if they only endure unto the end, go forward into the highest degree of exaltation, while

their posterity will multiply in an ever increasing ratio, until worlds will be filled by their generations and they ascend to the majesty and splendor of the Gods on high.

Herein is our Eternal Father glorified and his dominions extended. By the continuation of the seeds of the righteous forever, the multiplication of His sons and daughters creates the need for worlds and systems, to be brought forth according to eternal laws, to occupy their position in the universe as dwelling places for spirits, and embodied mortals, and perfected souls, in their various grades on the path of progress towards the perfection of the celestial order; as orbs of light and splendor, or globes of trial, punishment or correction, each in its allotted sphere in the galaxy of suns and stars and planets, and in the vast and wondrous plans of the Mighty Architect, the Eternal Parent of organized intelligencies. In obedience to His laws, there are present peace and future joy. They who are in harmony with him are in affinity with the source of pleasure and power. His commandments are founded in the laws of continuing life, which regulate all permanent things, and they who reject him and his counsels shut the gate against their own happiness and advancement. But, for those who receive his Gospel and conform to all its ordinances and teachings, the door is open to the highest courts in the heavenly mansions, and while they are helped through the ordeals of mortal life, they gain the keys to all the glories of that existence, in which the family relation is perpetuated. And every power of the whole being, refined, intensified and developed, finds exercise, in its true sphere, to the complete and unalloyed bliss of all in the endless family circle, and the glory of Him who is the Patriarch and Ruler of all.—*Salt Lake Contributor.*

CITIZENSHIP.—Just as each member of a household should regard his own family as a distinct unit, of which he is a component part, and from which he can by no means separate himself, whose joys and whose sorrows, whose character and whose reputation are all his, so should each citizen regard his own nation. He should feel a just pride in its virtues and delight in its prosperity, a just grief in its disasters and shame in its follies, but through all so intense a oneness with it that he will neither wish to boast of the former nor to expose the latter.

THE TWELVE APOSTOLIC JUDGES.

[CONCLUDED FROM PAGE 598.]

(SIMON PETER.)

He was also a witness of his glorious ascension, and received with the other Apostles the commission, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." As may be supposed, he was the principal one in bringing about the filling the vacancy in the Quorum of the Apostles, created by the apostasy and death of Judas Iscariot, which was done "by lot," as the Holy Ghost was not yet given, by which the will of God could be obtained by revelation on the subject.

The next important act of Peter's life was his explanatory discourse on the day of Pentecost, when the Holy Ghost which had been promised was poured out at the meeting of Saints in Jerusalem. The peculiar manifestations attending this blessed flow of the Spirit, created quite a stir among all classes of people, of whom there were "Parthians, Medes, Elamites, the dwellers in Mesopotamia and Judea, Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, and in the parts of Libya about Cyrene;" also from Arabia, Crete and Rome. Flocking together, they heard the disciples who had the gift of tongues upon them, speaking in these divers languages. Peter then arose and explained the cause, and preached such a powerful discourse that they cried out with one accord, Men and brethren what shall we do? And we read that no less than 3000 souls were added by baptism. (See Acts ii, 41.)

St. Peter was the Apostle who healed the impotent man at the beautiful gate of the Temple, calling upon him in the name of Jesus of Nazareth, to rise up and walk. About 5000 persons believed through this wonderful demonstration of God's power, followed by Peter's forcible preaching and wise exhortation. But we find that then, as now, these strong evidences of God's truth did not convert

the great masses of the people, and especially their religious leaders, for the Apostles were imprisoned by them till next day. Furthermore, they took counsel among themselves how they might stop the spread of such doctrines. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." (Acts iv, 13-18.)

Peter was much gifted with the power of healing, for many instances are recorded in the Acts concerning him, among which are the cases of Æneas, who had been bedridden with the palsy eight years, and Dorcas, a devout sister, who was raised by him from the dead. Many were healed by being placed so that his shadow would fall upon them while passing. One of the most interesting incidents in Peter's history, was his deliverance from prison by an angel, the night before his contemplated execution, and in answer to the prayers of the Church, he being at the time sleeping between two soldiers bound with two chains. "And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he

did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him." (Acts xii, 7-10.)

The persecution became so hot against Peter in the reign of Nero, that we are informed he yielded to the persuasion of the Saints to retire to a safer retreat for a time. St. Ambrose says that as he passed out of the city gate by night, he was met by the Savior, who on being asked whither he was going, said, "To Rome, to be crucified a second time." He then returned abashed to the city,

and with Paul was cast into prison, where it is thought he wrote his second Epistle.

After an imprisonment lasting about nine months, he was sentenced to death upon the cross, and was led up to the summit of the Vatican Mount and crucified with his head downwards. It appears that he requested this as a favor of the officers, stating that he was not worthy to suffer in the same position as the Savior. His request was granted, and after death his body was taken down, and it is thought was embalmed and buried near the Appian Way, about two miles from Rome. Thus lived and died this great Apostle and Prophet, a loving follower of Christ, an earnest, faithful advocate of his Gospel, a glorious martyr to the truth, and chief of the Twelve Apostles, whose glory will be to judge the tribes of Israel at the day of Christ's second and glorious advent.

O B E D I E N C E .

The principle of obedience when viewed from an intelligent standpoint, and in connexion with the Gospel of life and salvation, is most certainly a noble principle of divine origin and birth. We find recorded on the pages of sacred writ the following words, That Jesus was a lamb slain from before the foundations of the world. Hence we infer that the law of the Gospel pertaining to the redemption of the human family, was devised and decreed in the councils of eternity, and consequently must be eternal in its nature and consequences.

Absolute obedience to the same is required in order to secure salvation in the kingdom of God. In proof of which we quote the words of Jesus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3rd chap. ver. 5). Not only did Jesus make this declaration in language most positive and emphatic, but himself became obedient to certain divine laws, and declared that it was necessary in order to "fulfil all righteousness."

For instance we refer to the history of his baptism in the river Jordan as recorded in the iii chap. of Matt., in which we are informed that Jesus made application to John the Baptist for baptism. But John no doubt in view of the exalted character of the individual making the request, and his own apparent unworthiness, rather objected. Jesus promptly informed him that it was absolutely necessary; then he suffered him. (Matt. iii, chap. v. ver). In this he set a noble example. The great principle of obedience, characterized the whole life of Christ upon the earth. How beautifully was this made manifest when he uttered that touching prayer in the garden. When in extreme suffering and encompassed with the bands of death, and about to be offered as a sacrifice on the cross, he said Father "if it be possible let this cup pass from me: Nevertheless not my will, but thine be done, O Father." His great atonement is positive proof of his obedience to certain divine laws decreed in the councils of eter-

nity, in order to render him worthy to be the Savior of the world.

Jesus in his life and teachings while veiled in a mortal tabernacle as referred to above, at one stroke as it were, explodes the false theories of modern Christendom, such as "Only believe, and thou shalt be saved." Faith in God, and in his Son Jesus Christ, repentance of sins committed, baptism for the remission of the same and the laying on of hands for the reception of the Holy Ghost, are means decreed of the Father in the councils of eternity, to which man upon the earth, must become obedient; and furnish absolutely the only way through which man can be inducted into the Church of Christ. And the testimony of the writer is that God the eternal Father has in this the nineteenth Century, raised up a Prophet in the person of Joseph Smith, through whom as an instrument he has again revealed the plan of salvation, the laws and ordinances of the holy Gospel, with power and authority to officiate therein; and that all men through obedience to these principles, which are now being taught throughout

this land by the Elders of the Church of Jesus Christ of Latter-day Saints, may receive a similar testimony. Man need no longer be in doubt and wander in darkness. The writer would therefore invite all men with minds unbiassed, to carefully and prayerfully investigate these principles for themselves, feeling assured that if they do so with a fervent desire to obtain the truth, and do the will of our Father in heaven, these sacred principles will command their respect, reverence, submission and obedience thereto, and bring to them eternal life in the world to come. Because of the high order and class to which they belong, the Source from whence they emanate, and the exalted privileges and blessings they will secure to the obedient, they are worthy of our deepest consideration. Obedience to these principles should not be the result of slavish fear, but the outgrowth of an intelligent comprehension of the exalted, holy and divine principles of truth, and we know that obedience to the same because of their goodness will, if we continue faithful, ever bring happiness and lasting peace.

R. F. GOULD.

"YOU SHALL NOT BE CONFOUNDED."

BY BEFF.

SENT OUT TO PREACH WHEN A BOY—
FIRST EXPERIENCE IN PREACHING—
QUESTIONED BY AN INFIDEL—ANSWER
GIVEN BY THE LORD.

One of the most astonishing attestations of the promise which the Lord makes to his servants, that they "shall not be confounded," that I have ever heard, was related to me by an experienced missionary, in whom I place great confidence, and for whose character I have great respect.

The incident and attendant circumstances, as nearly as I can recollect, were as follows, and I am sure I give it in a manner substantially as it was related to me:

Brother A—first heard the Gospel when a youth, in his native country—England. He was soon convinced of its truth, was baptized at the age of

eighteen, and immediately after his baptism, was ordained an elder, and sent forth to preach the Gospel. He was an unlettered, unsophisticated, bashful youth, one of the last, it would have been thought, to be selected to preach the Gospel.

He started forth and arrived at a strange village, where, at a late hour, and after some interesting adventures, he was taken in by a kind-hearted man and his wife, who made him very comfortable.

On the next day he conversed with them upon the Gospel.

They thought it remarkable to see such a boy as he was, out as a missionary of a new religion, became interested, and asked him to hold a meeting in their house.

He had never preached in public, but he said he would do the best he

could. The appointment was spread, and the house was full at the appointed hour. The young elder astonished himself at the ease with which he preached a long discourse on the first principles of the Gospel.

Among those who had come to meeting was a hardened infidel, who was a very cunning reasoner, and who had made it a practice for many years to argue against the divinity of the scriptures. Nothing pleased him more than to draw some minister into a debate, and then to present some of his "unanswerable" arguments against the Bible. He had vanquished every minister in the village, and every itinerant preacher who had held meetings there for years, whom he could succeed in drawing into a debate.

When the young missionary had ceased preaching, some of the audience commenced to ask him questions. Presently the infidel evidently thinking to easily vanquish so weak an adversary, commenced with his usual routine of questions, and at length asked :

"So you believe the flood actually drowned all the animals in the world except those in the ark?"

"Yes, sir," answered the elder.

"We know that, not very long after the flood, many kinds of animals were found in various parts of the world at a great distance from where the ark landed, and even upon islands of the sea, far from the mainland, and under such circumstances as would render the theory of transportation by human means an absurdity. Now, how did those animals come to exist in the different and distant islands and continents?"

This question was the infidel's "trump card." At the right juncture in his debates he always asked it, and

had never yet met with a minister, or any other Bible believer, who could satisfactorily answer it.

The young missionary felt his utter inability to answer this question. In trying to frame a reply, he sat gazing abstractedly at the ceiling of the room. The audience who remained knew that this was the great argument of the infidel, and did not for a moment suppose that the boyish preacher could meet it.

Suddenly there appeared before the young missionary's eyes, as if it were suspended in the air, a scroll. On the scroll appeared, in bright golden letters, these words: "In the days of Peleg the earth was divided." (Gen. x., 25). Instantly an explanation of the infidel's problem burst upon his mind.

He calmly and deliberately proceeded to explain that, prior to the days of Peleg, this whole earth was one vast continent, inhabited in its various portions with different kinds of animals; that in the days of Peleg this vast continent was broken up into smaller divisions of land, islands, etc., and that, in this manner, the animals upon its surface accompanied the land in its divisions.

The infidel was confounded, the multitude astonished, and the young, illiterate missionary triumphant. Several remembered the passage of scripture, and none could gainsay the missionary's explanation. The latter, however, had no knowledge of any such a passage in the Bible, as he had read but very little of it, and, had the answer not come to him by revelation he would have been confounded.

The scroll was so plainly visible to him that it seemed as though others could see it, but they did not.—*From "A String of Pearls."*

SLEEP FOR CHILDREN.—There is no danger that children can sleep too much. The old proverb, "he who sleeps eats," is illustrated in those little ones who sleep most. Wakeful children are most always peevish, irritable and lean. If they can be induced to sleep abundantly, they are quite likely to become good-natured and plump. Their sleep should be as much during the hours of darkness as possible, and therefore it is better that they should go to bed before sunset to have their sleep out than to lie long after sunrise in the morning. It is well to let any healthful growing child or young person sleep until he wakes himself, and give him such variety and amount of outdoor exercise as shall make him glad when bed-time returns.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 26, 1881.

THE WRITTEN WORD.

THE system of "tracting" adopted in nearly all parts of the European Mission is one which cannot be too highly commended; and we would urge a still more universal and thorough carrying out of former instructions regarding this efficient mode of spreading the Gospel among the people. Not only should the missionaries be always supplied with the tracts published by this Office, so as to disseminate them in all their travels, but, where not already done, Tract Societies should be organized in the various branches, through which this important labor may be performed by the united and systematic efforts of both the brethren and the sisters. We are in a position to supply, at very low figures, pamphlets of a suitable character for such distribution, including those already known to the Tract Societies, and a new one recently mentioned in these pages, all of which should be put into proper and judicious circulation as quickly as possible in those fields, if any, where such labor has been partially or wholly neglected. On obtaining a supply of tracts, care should be taken for their preservation as far as possible, by enclosing them in a neat paper cover, which to make publicity—a desirable object—still more attainable, should contain the advertisement of place and hours of meeting, with such other information, Scriptural quotations, etc., as may be deemed prudent.

We have before us a colored paper cover, which in a general way illustrates our meaning. On the front page is the name of the Tract Society issuing the pamphlet, then follows a quotation, Matt. xxiv, 14. Next are given the place of worship, and hours when services are held, with the words, "All persons are respectfully invited to attend." And at the bottom the necessary caution, "The reader will please keep this tract clean, which will be called for and exchanged." The back is headed, "What shall we do to be saved?" Next quotations from Proverbs and St. Paul. Then follows:

"FRIEND,—No imperfect system of religion can save you in the Kingdom of God. There is one body (Church) and One Spirit: One Lord, One faith, One baptism, One God and Father of all." (See Eph. iv, 4—6.)

"The Gospel of Christ is the perfect law of salvation; unchangeable and must not be perverted by man. We ask, Do you enjoy the Gospel as taught by the Savior? If not, seek it.

"The Latter-day Saints testify to its restoration by a holy angel in fulfillment of God's word. (Rev. xiv, 6.)

"You are earnestly invited to attend our meetings, where you may learn further concerning all things necessary for your salvation."

Proper system and care should be exercised in the distribution, to secure the pamphlets from loss, by not allowing too much time to elapse between calls, and by a wise appointment of suitable persons to attend to the duties of distribution. When possible, the same persons who leave the tracts should collect them in the respective localities they have visited, as they will be somewhat familiar with the houses and people, and an acquaintance once formed with the inmates of a dwelling may lead to profitable conversation on the principles of the Gospel. We do not consider it wise to make frequent or even repeated calls on such people as manifest a total rejection of the tracts, while on the other hand it is advisable to maintain a proper and zealous effort where they are accepted, and the parties seem anxious to ask questions, or even willing to hear further explanation of our principles. For this reason the members of Tract Associations should at once become familiar with the contents of the pamphlets they distribute, and prepare themselves by studying with prayerful hearts the principles, and as far as may be, the history of the Church. An interesting and profitable conversation may often be commenced by touching on the condition of the Saints in Utah, their labors, persecutions and successful establishment in the mountains. Another thing should always be borne in mind, all opportunities to converse should be closed with an invitation to attend the Branch, District and Conference meetings, where the people can be taught by the Elders from Zion, and partake more or less of the flow of God's Holy Spirit so richly poured out in our gatherings. Above all, those engaged in this useful branch of missionary labor, should be chosen from among the faithful of God's people, in the several Branches where they reside. Men and women who serve God and live their religion faithfully, are the only ones fit to be messengers of salvation in any calling. None who live in any way unbecoming the high calling of a Latter-day Saint, should be found upon the rolls of the well-organized Tract Society. But Conference Presidents and Traveling Elders are requested to see that proper and judicious selections are made in their respective fields for carrying on these important duties. And where cases are found un congenial with these instructions, they should be at once dealt with in kindness, and, unless repentant, be removed from prominence among the people in any capacity. Much of the success of the Work, as regards its spread and acceptance among the people, depends upon the consistent and exemplary course of its advocates; and no true Saint, having the work of God at heart, will continue a course which is in the least degree reprehensible, and which has been condemned by the principles of this Gospel from the beginning. We trust that the Holy Spirit will show to all interested the wisdom and intent of our instructions on this subject, and enable all to be faithful, that they may become intelligent workers in the interest of God's kingdom, and the means of bringing many others to a knowledge of His truth!

NOTICE.—Conference Presidents are not at liberty to use Tithing funds for the purchasing of tracts; means for this purpose must in all cases be obtained by special contribution or otherwise.

PRESIDENT GARFIELD DEAD.—We learn from published despatches that President Garfield passed away at Long Branch, U.S.A., on the 19th instant, at 10.50 p.m., American time.

CORRESPONDENCE.

REPORT FROM LONDON CONFERENCE.

London, Sep. 21, 1881.

President A. Carrington.

Dear Brother,—I take this opportunity of writing a few lines to let you know how we are prospering in this the London Conference, as it is the first report I have been able to make since I came here. I have just returned from the Southampton district which is in very good condition. Brothers Jennings and Stevens are traveling in this district and are doing well. I have also been through the Kent district which is likewise in good condition. Elders Ormsby and Snow are traveling through this district, are feeling well and doing a good work. Elder Moroni F. Brown reports the Essex district in good condition, and considerable enquiry is being made. Elder John Q. Cannon has gone to travel with him. Elders C. F. Wilcox and H. W. Brown are traveling in the Wilks and Berks district and report all things favorable and a good spirit prevailing. Elders Stringfellow and Romney have been traveling in the Brighton district till Brother Romney's removal to the Nottingham Con-

ference, and report the same in good condition. Elder H. W. Apperley is traveling in the Bedford district, and has been prospered in his labors in the same. London is divided into three districts and is traveled by Elders Griggs, Bently and Tucker. They are holding out-door meetings in three different places in London, in connection with the three different branches, and have been quite successful. They have succeeded in baptizing twenty-five in London in the last month, these with twenty-five in the other districts, make a total increase in the conference in the last month, of fifty members. We have also in connection with the London district a traveling local priesthood, consisting of two local elders from each of the London branches, and one traveling elder to preach in the different parts, who have been quite successful. The elders are all enjoying good health and the spirit of their mission, and are desirous of doing good. Hoping you are enjoying good health, the brethren all join with me in kind love to you and all the brethren in the office,

Your brother in the Gospel,

JOHN COOPER.

MINUTES OF A CONFERENCE

HELD IN ALEXANDRA HALL, GROSVENOR STREET, MANCHESTER, SUNDAY, SEPT. 11, 1881.

Present on the Stand: Apostle Albert Carrington, President of the European Mission; Elders Moroni Brown, President of, and B. E. Rich, N. Farr and R. Kewley, Traveling Elders in the Manchester Conference; and D. Cook, Traveling Elder in the Liverpool Conference.

10.30 a.m.

Singing. Prayer by Elder Rich. Singing.

The following Branches were then represented by their respective Presidents: Oldham, Orton Green, Stockport, Bury, Manchester, Puddlebury, Mobblerley, Rochdale, Tyldesley, Bolton, Ashton, Leek and Mellor.

Elders Farr and Rich in turn addressed the Conference, and reported the Districts of Ashton and Leek. They bore powerful testimonies to the work of God.

President Brown then presented the Statistical Report for the half-year ending June 30, 1881, which showed that there were 430 officers and members; 62 had been baptized, and 45 had emigrated. He also read the Financial Report, and both were unanimously accepted by the uplifted hand.

President Brown then addressed the Conference, expressing his satisfaction at finding the Saints endeavoring to live their holy religion. He endorsed the reports which had been given, and enlarged upon the duties devolving upon the Latter-day Saints; referred to the law of Tithing, and concluded by bearing his testimony to the truth of the Gospel and the work of God set up in the last days, calling on the Latter-day Saints to attend to all duties required of them, that they might be blessed.

President Carrington made a few concluding remarks.

Singing. Benediction.

Singing and prayer.

2 p.m.

Sacrament was then administered.

The Authorities of the Church were presented and unanimously sustained.

Elder Cook and President Carrington spoke upon the principles of the Gospel, testifying to its restoration through the Prophet Joseph Smith.

Singing. Benediction.

6.30 p.m.

Singing and prayer.

President Carrington spoke in relation to the human family, the organization of the Church, the proclamation of the Gospel among the nations, the gathering of Israel and the Lord's great latter-day work.

President Brown and Elder Kewley each made a few interesting remarks, and exhorted the Saints to diligence and faithfulness.

Singing. Benediction.

The meetings were well attended, the hall being full in the afternoon and evening, and the best of attention paid.

JNO. McLACHLAN, Clerk.

SIGNS.

The gifts and blessings of the Gospel consist, very largely, of wisdom, knowledge, faith, revelations, visions, dreams, prophecyings, with healings, tongues, interpretations, miracles, etc., all flowing from the Holy Spirit which the obedient receive through its ordinances, the Lord dividing these things among the members of the Church severally as he sees fit. All do not prophesy, all do not work miracles, but all have the promise of remission of sins and the gift of the Holy Ghost if they yield sincere obedience to the first principles of God's plan for man's salvation.

What, then, are these first principles? at once becomes a pertinent inquiry. We answer, faith in God the Father, and in his Son Jesus Christ our Redeemer, repentance towards God, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the resurrection of the dead,

and the eternal judgment. Without faith in these principles it is impossible to please God, for he that cometh to Him must believe that he is, and that he is a rewarder of them that diligently seek him.

Such were the principles of the Gospel in Christ's day, such are they now. Any people who reject or alter any one of these ordinances, gifts, principles or offices, can be esteemed the Church of God no longer. There never was a Church from Adam's day till now, recognized by Heaven as the Church of Christ, unless it possessed these principles and powers.

The truth needs no signs and wonders to bolster it up. If a doctrine be true, what need has it of a sign to prove it? If it be false, it ought not to be believed, though accompanied by ten thousand signs or lying wonders. The gifts of God are not given to men for signs, but for salvation. The Almighty, by his Spirit,

has promised to bear testimony of his truth. This is mightier than every sign. And again, it is promised to all, without a single exception, who are truly obedient to his holy law. We all are heirs to this promise upon conditions, but the conditions must be loyally complied with, or there is no promise. In this some men fail. They partially obey and expect all the blessings. They are baptized with doubting minds or unrepentant hearts—to none such is the promise of the divine Spirit, the testimony of Jesus, given. The faith must be undoubting, the repentance sincere, or the waters of baptism will not prepare the way for the indwelling of that Spirit, which taketh of the things of the Father and the Son and reveals them unto man.

Neither are the gifts of God given for show or experiment. No man has a right, because he is a Saint, to promise to work miracles, to speak in tongues, or such like, to gratify the idle curiosity of the wicked. Indeed,

instruction has long since been given that men should not perform miracles without they are commanded, save it be the healing of the sick. Works of mercy are always in order.

Pride in God's gifts should be a secondary consideration to gratitude to the Great Giver. The peaceable fruits of the Spirit are manifested in humility, patience, long-suffering and love; not in vain pride, exultation, boasting, or fleshly glory. These latter do not bespeak that the Spirit has taken its sweet abode with those who manifest such traits of disposition. Neither are prophesying, tongues, visions, etc., given that we should make exhibition thereof to demonstrate how much more blessed are we than are our fellows; but are for our comfort and faith, and for the upbuilding of the faith and union of our brethren and sisters. Vain displays of any kind are displeasing to God, more especially in things which are sacred to His service and holy to His name. G. R.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XVI.

TAKING LEAVE OF MY OLD HOME—
RETURN TO MAINE—BIRTH OF MY
FIRST CHILD—APPOINTMENT TO THE
APOSTLESHIP AND TO A FOREIGN
MISSION—PREPARATION FOR THE
JOURNEY TO ZION.

Now, as my mission to my native land was accomplished, which I felt impressed to take while upon the islands, I felt it my duty to return there.

Monday, July 2nd, 1838, was the last day and night I spent at my father's home while upon this mission. At the setting of the sun I took the last walk with my sister I ever had with her while in my native State. We walked by the canal and viewed the river and fields, and conversed upon our future destiny.

After evening prayer with the family, my father retired to rest, and I spent a season with my step-mother

who had reared me from my infancy. In conversation we felt sensibly the weight of the power of temptation, out of which the Lord had delivered us.

I also spent a short time with my sister Eunice, the only sister I was ever blessed with in my father's family. I had baptized her into the Church and Kingdom of God, and we mingled our sympathies, prayers and tears together before the throne of grace.

How truly are the bonds of consanguinity and the blood of Christ united in binding the hearts of the Saints of God together, and "how blessings brighten as they take their flight!"

This being the last night I was to spend beneath my father's roof while upon this mission, I felt the weight of it, and my prayer was, "O, Lord, protect my father's house, and bring him to Zion!" (which prayer was granted).

On the morning of July 3rd, I took leave of my relatives and my native land, and started on my return to Maine.

I arrived in Scarboro on the 6th, and on the 14th my first child—a daughter—was born, at Father Carter's house. We named her Sarah Emma.

On the 30th of July I left my wife and child at Father Carter's and started once more to visit Fox Islands.

While holding meeting with the Saints at North Vinal Haven on the 9th of August, I received a letter from Thomas B. Marsh, who was then President of the Twelve Apostles, informing me that Joseph Smith, the Prophet, had received a revelation, naming as persons to be chosen to fill the places of those who had fallen: John E. Page, John Taylor, Wilford Woodruff and Willard Richards.

President Marsh added, in his letter, "Know then, Brother Woodruff, by this, that you are appointed to fill the place of one of the Twelve Apostles, and that it is agreeable to the word of the Lord, given very lately, that you should come speedily to Far West, and on the 26th of April next, take your leave of the Saints here and depart for other climes across the mighty deep."

The substance of this letter had been revealed to me several weeks before, but I had not named it to any person.

The time having now come for me to prepare for leaving the islands, I had a desire to take with me all the Saints I could get to go to Zion. There had already been a line drawn upon the islands between the Saints and those who had rejected the Gospel, and the enemies were very bitter against me and the work of God I had labored to establish. They threatened

my life, but the Saints were willing to stand by me.

I spent four days with the Saints visiting them, holding meetings and encouraging them, while the devil was raging upon every hand.

I had baptized and organized into the Church nearly one hundred persons while upon the islands, and there seemed a prospect of gathering about half of them with me, but the devil raged to such an extent that quite a number were terrified.

The inhabitants of the islands had but little acquaintance with the management of horses or wagons; in fact, most of them knew more about handling a shark than a horse. However, in company with Nathaniel Thomas, who had sold his property and had money, I went to the mainland and purchased ten new wagons, ten sets of harness and twenty horses. When I got everything prepared for the company to start, I left the affairs with Brother Thomas, and went on ahead of the company to Scarboro, to prepare my own family for the journey.

The outfit which I purchased for the company cost about \$2,000.00.

Before leaving brother Thomas, I counselled him in regard to the course to pursue, and charged him not to be later than the 1st of September in starting from the mainland.

I arrived at Father Carter's on the 19th of August, and waited with great anxiety for the arrival of the company from the islands, but instead of reaching there by the 1st of September they did not arrive till the 3rd of October; and when they did arrive the wagon covers were all flying in the breeze. It took a good day's work to nail down the covers, paint the wagons and get prepared for the journey. — *Faith Promoting Series.*

WILL NOBODY HELP US?

We often hear the cry raised, "Will nobody help us?" It is a spiritless, hopeless cry. It is sometimes a cry of revolting meanness, especially when it issues from those who with a little self-denial, sobriety, and thrift, might easily help themselves.

Many people have yet to learn, that virtue, knowledge, freedom, and prosperity must spring from themselves. Legislation can do very little for them: it cannot make them sober, intelligent, and well-doing. The prime miseries of most men have their origin in

causes far removed from Acts of Parliament.

The spendthrift laughs at legislation. The drunkard defies it, and arrogates the right of dispensing with forethought and self-denial, — throwing upon others the blame of his ultimate wretchedness. The mob orators, who draw "the millions" about them, are very wide of the mark, when, instead of seeking to train their crowds of hearers to habits of frugality, temperance, and self-culture, they encourage them to keep up the cry, "Will nobody help us?"

The cry sickens the soul. It shows gross ignorance of the first elements of personal welfare. Help is in men themselves. They were born to help and elevate themselves. They must work out their own salvation. The poorest men have done it; why should not every man do it? The brave, upward spirit, ever conquers.

The number of well-paid workmen in this country has become very large, who might easily save and economize, to the improvement of their moral well-being, of their respectability and independence, and of their status in society as men and citizens. They are improvident and thriftless to an extent which proves not less hurtful to their personal happiness and domestic comfort, than it is injurious to the society of which they form so important a part.

In "prosperous times" they spend their gains recklessly, and when adverse times come, they are at once plunged in misery. Money is not used, but abused; and when wage-earning people should be providing against old age, or for the wants of a growing family, they are, in too many cases, feeding folly, dissipation, and vice. Let no one say that this is an exaggerated picture. It is enough to look round in any neighborhood, and see how much is spent and how little is saved; what a large proportion of earnings goes to the beer-shop, and how little to the savings bank or the benefit society.

"Prosperous times" are very often the least prosperous of all times. In prosperous times, mills are working full time; men, women and children are paid high wages; warehouses are

emptied and filled; goods are manufactured and exported; wherries full of produce pass along the streets; immense luggage trains run along the railways, and heavily-laden ships leave our shores daily for foreign ports, full of the products of our industry. Everybody seems to be becoming richer and more prosperous. But we do not think of whether men and women are becoming wiser, better trained, less self-indulgent, more religiously disposed, or living for any higher purpose than the satisfaction of the animal appetite.

If this apparent prosperity be closely examined, it will be found that expenditure is increasing in all directions. There are demands for higher wages; and the higher wages, when obtained, are spent as soon as earned. Intemperate habits are formed, and, once formed, the habit of intemperance continues. Increased wages, instead of being saved, are for the most part spent in drink.

Thus, when a population is thoughtless and improvident, no kind of material prosperity will benefit them. Unless they exercise forethought and economy, they will alternately be in a state of "hunger and thirst." When trade falls off, as it usually does after exceptional prosperity, they will not be comforted by the thought of what they *might* have saved, had it ever occurred to them that the "prosperous times" might not have proved permanent.

During prosperous times, Saint Monday is regularly observed. The Bank Holiday is repeated weekly. "Where are all the workmen?" said a master to his foreman on going the rounds among his builders, — "this work must be pushed on, and covered in while the fine weather lasts." "Why, sir," said the foreman, "this is Monday; and they have not spent all their money yet." Dean Boyd, preaching at Exeter on behalf of the Devonshire hospitals, expressed his belief that the annual loss to the workpeople engaged in the woollen manufacture, the cotton trade, the bricklaying and building trade, by Idle Monday, amounted to over seven millions sterling.—*From Smiles' on Thrift*.

ROBERT HAMILTON.

While preaching at Newcastle, the present County seat of Craig Co., Virginia, we were challenged by the Rev. Dr. Waltholl, of the Campbellite church, to meet him in discussion.

We accepted the challenge. The large church in Newcastle, belonging to the Campbellites, was offered for the purpose of holding the debate in. The subjects and terms were agreed upon, the moderators chosen, and the time to commence and continue the discussion to, was arranged, all of which the public was duly notified of.

Elder Hamilton was the speaker on our side. He was a fluent and powerful talker, enjoying much of the Spirit of the Lord, and as the great truths of the Gospel flowed from his lips the audience seemed utterly entranced and carried away with the newness, plainness and force of his arguments, "for he taught them as one having authority, and not as the scribes."

The great Campbellite champion, the Rev. Waltholl, who was both preacher and lawyer by profession, was so utterly overwhelmed and filled with confusion and terror from the first, that he never recovered from the shock during the time the debate lasted. So much was this the case with him that he could only occupy a small portion of the time allotted to him, and, on the second day, at his own request, the discussion was brought to a close, although by his own proposition at first, it was to have lasted three days.

The reason he assigned for this was, that he was entirely unprepared to meet Elder Hamilton's arguments and evidence on the subjects under discussion, which were the authenticity of the Book of Mormon, the organization of the Church, with Apostles, Prophets, etc., and the gifts, blessings and power of the Holy Ghost.

Not one of the hundreds that attended that discussion ever pretended that the Campbellites did not meet with a great and decisive defeat on that occasion.

The news of their disaster spread rapidly and widely throughout the land, and came to the ears of another of their great divines, known as

Doctor Scott (Doctor of divinity, not of medicine).

This man flattered himself that he was able to retrieve his cause from the terrible defeat that it had suffered at the hands of Elder Hamilton at Newcastle. He therefore challenged brother Hamilton to debate with him upon the same subjects, and with the same terms as at first, but in another church and at another place.

This challenge was also accepted by brother Hamilton, and the discussion was held, but it proved more disastrous to the Campbellite cause than the first had done.

Dr. Scott failed so completely on every point, and so disgraced himself as well as the cause, that he never afterwards attempted to preach.

While the power, gifts and blessings of the Holy Ghost were being discussed, Elder Hamilton contending for its inspiration, its gifts and blessings as formerly enjoyed by the Saints, and the doctor arguing against these gifts, and denying such inspiration in any manner or form, I occupied a seat in the stand. While watching and listening to the proceedings, I caught the doctor imbibing freely from a bottle of whisky, which he replaced in his saddle-bags when the operation of drinking was over.

I had detected the smell of whisky the day previous, while seated near the doctor, but never suspected it was from his breath. I could never have thought a preacher guilty of so flagrant an outrage. But so it was; I had very him in the very act, and so informed Elder Hamilton.

Such a scathing as that preacher received from brother Hamilton I never witnessed. Said he:

"He denies the inspiration and power of the Holy Ghost; but there is an inspiration that he *does believe in*, and that is the spirit of the whisky bottle, which he now carries in his saddle-bags, and from which he has often sought and obtained *his kind of inspiration* since the beginning of this discussion."

This exposure and his muddled condition rendered Dr. Scott unfit to continue the debate longer.—*Salt Lake Juvenile Instructor.*

He that overcomes his passions, conquers his greatest enemies.

POETRY

WOMAN'S MISSION.

(From Hannah Cornaby's Poems.)

I never wished to be a queen, To wear the robes of state, Or have my name enrolled among The famous or the great.	What need for her of Congress' halls, Or legislative cares? The promptings of her woman's soul Is all the law she hears.
I never cared for "woman's rights," Nor ever had a fear But that if woman sought, she'd find Her own, her proper sphere.	The law of love implanted there, By our great Parent's hand, If not perverted, safely guides Woman in every land.
I know that woman's mission's great, Yet comprehends the small, The tiny, trifling things of life, Important to us all.	I wish I had the power to write, Woman to vindicate, To tell her true nobility, E'en in this fallen state.
In this, true woman finds her sphere, Her happiness complete, In loving, helping, blessing all With whom she chance to meet.	I never wished for wealth or fame, For I have understood How poor and valueless are these, Compared with being good.

INFORMATION WANTED of William C. Kemp, who left Hereford, England, in May, 1870, for Salt Lake City, and who resided for some time in the 19th Ward.—Address: Mary Ann Johnson, Scut-Mill House, Ledbury Road, Hereford, England.—Utah papers please copy.

DIED.

STEVENS.—At Slaterville, Weber County, Utah, Aug. 29, 1881, of apoplexy, Captain Alfred Stevens. He died in full faith of the Gospel.—"Ogden Herald."

BUTLER.—At Nottingham, Sept. 6, 1881, Ellen Butler, infant daughter of John and Hettie Butler, aged 7 weeks.

BUCKLY.—At Oldham, Lancashire, Aug. 30, 1881, Agnes Buckley, aged 74 years. She died a good and faithful Latter-day Saint.—Utah papers please copy.

LIVINGSTONE.—At Almy, Wyoming Territory, July 21, 1881, Andrew Livingstone, aged 31 years, after a lingering illness of six months. Deceased was a native of Scotland, and emigrated to Utah in the year 1871.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 40, Vol. XLIII.

Monday, October 3, 1881.

Price One Penny

JEALOUSY, AND ITS MARTYRS.

BY ELDER CHAS. W. STAYNER.

—O—
"Jealousy is cruel as the grave."—SOLOMON.

Among the most prevalent vices of mankind is that known as jealousy. We do not allude to that sacred jealousy which is an attribute of the Divine nature, and which is expressed in the commandment, "Thou shalt have no other God before me," which was given by a kind Father to preserve his children from the fearful sin of idolatry; but the jealousy intended in this article is that which Satan plants in the heart of man, which blinds him to the interests of others and of the kingdom, and renders him selfish and wicked. It is not limited to any particular class of society, or specially confined to either sex. It revels in the courts of luxury, stalks in the midst of poverty, and finds resting places among the literati, the trades and the professions. It sours the stage, embitters the platform, and creeps with stealthy, cat-like tread into the very pulpit. It is the basis of much wrong-doing in politics; it leads to injustice in art and tyranny in religion. Many a man is made the subject of severe criticism through the efforts of a jealous rival, and some have and do

daily become objects of social persecution because their influence, power or advancement is feared. Labor is jealous of capital, and capital of labor. The trades are jealous of one another. And persons of the same vocation are frequently jealous rivals in the race for popular commendation. Emulation is noble, but jealousy is despicable. Instead of laboring to acquire the perfection to which others attain, men content themselves with jealousy, and frequently strive to depreciate in public estimation that which they fail to equal or surpass. Few great men exist who have not had to run the gauntlet of jealousy, all the way up from childhood. But it does not cease when it reaches the confines of power or wealth. Man is not rid of this serpent in any charmed circle. Jealousy causes many heartaches among those who appear to be above its foul atmosphere. Persons who have risen as it were to a pinnacle of political greatness, are sometimes jealous of the success of those who move in spheres of far less magnitude. Perhaps because they understand the treacherous nature of the moving sand

upon which the greatness of individuals and of nations has been built, and they dread the rivalry of progressive men, even when they are not at all likely to be supplanted by them.

How much is this intensified when the very nature of things forbodes such rapid and universal changes as those which divinity has decreed, and prophecy foretold from the very beginning! Probably in no sphere has jealous rancor so thoroughly poisoned the human mind as in religion, with its consequent influence among the masses. For ages the religious element in man's nature has rendered even a form of divine things a great power in the land. Jealousy, regarding such power prevails whether in heathen or "Christian" countries; among Jews and Gentiles, Greeks and Moslems, it is the same. Jealousy of the rising influence of the ancient Saints, caused the Jews to cry out "they will take away our place and nation!" Jealousy was at the foundation of that terrible massacre of innocent children which took place just after the birth of Christ. Herod was jealous of the "Governor," who the Scriptures had declared should be born in Bethlehem. And he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." But jealousy, like all other vices, brings its own chastisement; the slaughter was soon followed by the terrible death of Herod himself. Jealousy caused the martyrdom of Abel, whose sacrifice was accepted, while Cain's was not. Jealousy roused Ishmael to mock Isaac, and led to the "casting out of the bondwoman and her son" from the Abrahamic household. Jealousy moved upon the Pharisees, who were religious hypocrites, because Christ's disciples baptized so many in Judea, on which account the Savior left those parts to labor in another region.

How strange that not even the high calling of the Gospel is armor sufficient against this insidious enemy of man! We are apt to be jealous lest some one else should save more than ourselves, or do more good to

our fellows than we can. O the short-sightedness of humanity!

How applicable is this to the present generation, and the feeling which exists against the Latter-day Saints and the Elders of the Church! When Joseph Smith, the youth of between 14 and 15 years of age, informed the ministers of the day that he had received a revelation from God, what caused these so-called "shepherds" to repudiate his testimony, vilify his character and denounce him as an impostor? Who cannot see that it was JEALOUSY! They feared he would become more popular, that he would gain the public ear, and that in time his doctrines would supplant the tottering creeds they advocated! They dreaded his influence, young as he was, or why take such pains to destroy it? The idea of present revelation through even this weak instrument would, they feared, disestablish their already waning power among the people. One would think they must themselves have certainly felt the need of such divine interposition for the salvation of men, why then should they reject it? Because their jealousy was aroused, and all its vindictiveness asserted itself in their hearts. As the work of God progressed, this jealous hatred increased, until martyrdom terminated the Prophet's great life, and his "Christian" enemies were glutted with his innocent blood! But did their jealousy then give way? Was this foul monster ever satiated? No, it led them on, it spread among the sects and parties of Christendom, and directed its deadly weapons against the Church he had been the humble instrument of organizing. Through the instigation of jealous persons the Saints were made the objects of bitter and incessant persecution! Lying rumors as to their doctrines and practices were circulated by professors of piety, and self-termed friends of man! Disastrous mobbings were instituted, for which the Saints obtained no redress in the Courts! They were compelled to flee before the face of that fiend—jealousy. Why? Their persecutors feared the rising power of a body of united, industrious, thrifty people! Politically as well as religiously, their

jealousy was aroused from its very depths. Ministers, pale with fear, and politicians burning with jealousy, joined hands reeking with the blood of martyrdom, and made solemn compact that this "obnoxious and irresistible power should be blotted out." No means was considered too diabolical, no course too unseemly to accomplish the overthrow of this hated object of their united jealousy. One man said recently, "it is not only your religious institutions, but your Church and State which we desire abolished." That is the key to our present difficulty. They are jealous of our political unity, and desire that it be dissolved. Because we have been able to reach a degree of union which somewhat approximates the true object of the Gospel, we are a target for jealous archers to shoot at. And no matter what may be the platform or standpoint, a seemingly growing power is ever considered universal game and legitimate prey, by those whose jealousy makes them fearful. Jealousy and cowardice always go together. If the parties who persecuted the Saints were conscious of their own superiority, they would have no need to harass and destroy. They would take by the hand those whom they consider in the wrong, and endeavor to raise them up to the higher standard of their own perfection. When people belong to a vast majority possessed of greater light, they have no necessity for inflicting terrors on a weak minority. But when they find themselves faced by arguments which are invincible, and facts which cannot be longer denied, then they "let loose the dogs of war!" When Simon Peter healed the impotent man at the gate of the Temple, the jealous High Priest and his council were at a loss to deal with the "difficulty." "And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly

threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." (Acts iv, 14-18.)

It is precisely so with the Latter-day Saints; the Church is growing in the mountains, the power of God is manifested; the people thrive in spite of opposition, and the stubborn fact stares the religious world in the face, that every doctrine taught and practiced by the Saints is thoroughly Scriptural, and immoveable by all the learned logic of the age. That a power is growing which already manifests unquestionable vitality, that a people driven from civilization—last seen halting and limping before the bayonets of mob violence, towards the dreary wastes of a savage wilderness—is now standing healed and in the midst of the nation's "great ones," is a notable miracle which none can deny! Therefore these jealous ones say, "that it spread no further among the people let us straitly threaten them, that they speak henceforth to no man in this name." But we answer them like Peter and John of old, "Whether it be right in the sight of God to hearten unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Happily for mankind all are not jealous in one direction. The spheres of jealousy are so diversified, that while all more or less partake of the evil, few are universal objects of its hatred. And even the Saints, though "hated of all nations for the truth's sake," have friends among the high-minded in almost every community. The more they become known the better they are loved and appreciated. And there are many in this country to-day, as well as in America, who admire, respect and properly represent to others the motives and lives of our people. These are not jealous of our progress or our advancement, but being public spirited, noble men and women, they rejoice in the fact that a people who have struggled against such odds, and endured so much hardship, have at last become surrounded with comparative wealth, and are in a fair way to general prosperity.

LEAVES FROM THE TREE OF LIFE.

(From the Salt Lake "Contributor.")

TWELFTH LEAF.

The mission of Christ was to save that which was lost. It was not completed when he hung upon the cross. His dying exclamation, "It is finished!" referred to his sufferings for sin, the ordeals of mortality, his labors in the flesh. As we have seen, he continued his work of salvation when out of the body, by preaching to the dead. After his resurrection he went, on several occasions, with his disciples, and instructed them in the plan of redemption and sent them forth to all nations, that the work he had commenced on earth might be continued. He ministered to other nations, uttered his voice to other sheep which were not of the fold in Palestine, that the lost tribes of Israel and all who could not be reached his Jewish Apostles might hear the glad tidings of salvation. This, though not fully revealed in the Bible, is made clear in the Book of Mormon. After his ascension, to fulfil his own promise, he went to prepare a place for his faithful disciples, that when they left the earth they might be able to abide with him.

But all this was only a small part of the perfect scheme of redemption. That which was lost in Adam is to be regained in Christ. Through the commission of crime, death came into the world. Satan gained dominion. The earth trembled under the curse. Eden bloomed no more upon its face. The tree of life was removed. Thorns and briars and noxious weeds came up in the place of the flowers and fruits of paradise. Deity was hidden from the sight of man. Sorrow and pain and toil and travail became the heritage of mortals. Enmity arose between man and beast. Venom entered the serpent's fangs, and rage the hearts of brute and fowl and aqueous creature. Strife dwelt in the very elements and death brooded over the face of the smitten globe. What, then, was lost? The immortality of man; the blessed tree of life; communion with Jehovah; the companionship of angels; the purity of paradise; man's domi-

nion over inferior creatures; freedom from Satanic influence; exemption from toil and pain; earth's affinity with perfected realms on high.

Until all this has been restored Christ's work must continue. The earth must be cleansed from its corruptions. The elements must melt with fervent heat, and be purified from evil. Satan and his hosts must be banished and bound. Eden must blossom again as at first. The lion and the lamb must lie down together. The fig tree and the myrtle must flourish where the rank weeds grow. The whole race of Adam must be raised from the dead. The vail between earth and heaven must be removed. The knowledge and glory of God must cover the earth as the waters cover the deep, and the spirit of life and peace and light and joy must be poured out upon all flesh, until the whole creation vibrates with pleasure and responds with praise.

The ushering in of the great Millennial day, a glimpse of which has been seen by the holy prophets since the world began, with the sweet rest of earth and its inhabitants, is not, however, the completion of Christ's glorious work. His kingdom must not only be established from pole to pole and from shore to shore, but his saving power must penetrate to every lost soul of our race in the regions of the damned. A just judgment will be meted out to all. They who reject the Gospel must suffer the penalty. Those who are found worthy of many stripes must receive their portion. "The wicked will be turned into hell, with all the nations that forget God." Each condemned person will pay the uttermost farthing for his sins. Justice, tempered, not warped or thwarted, by Mercy, will mete out to all their right deserts, "every man according to his works." The punishment is always existent, therefore it is eternal punishment. But each one who suffers receives only his just portion thereof. Shall the murderer and the Sabbath-breaker, the adulterer and the thief, the drunkard and the profane, all

merit the same doom? Would human courts proclaim such judgment? Shall man have more equity than God? When stern Justice has claimed its own and filled its purpose, shall there be no place for sweet Mercy?

While there is one soul of this race, willing and able to accept and obey the laws of redemption, no matter where or in what condition it may be found, Christ's work will be incomplete until that being is brought up from death and hell, and placed in a position of progress, upward and onward, in such a glory as is possible for its enjoyment and the service of the great God. The punishment inflicted will be adequate to the wrongs performed. In one sense the sinner will always suffer its effects. When the debt is paid and the justice is satisfied; when obedience is learned through the lessons of sad experience; when the grateful and subdued soul comes forth from the everlasting punishment, thoroughly willing to comply with the laws once rejected; there will be an abiding sense of loss. The fulness of celestial glory in the presence and society of God and the Lamb are beyond the reach of that saved but not perfected soul, forever. The power of increase, wherein is dominion and exaltation, and crowns of immeasurable glory, is not for the class of beings who have been thrust down to hell and endured the wrath of God for the period allotted by eternal judgment.

But Jesus the anointed, with his army of Saviors bearing the Priesthood of Melchisedec, will seek and save that which is lost until everything savable is redeemed. Only those beings who have learned the law, received of the light of truth, tasted the sweets of the divine spirit, basked in the sunbeams of the heavenly glory, made covenant to serve the King of Kings and received power to advance to the pinnacle of exaltation, and then have turned away from the right, chosen evil rather than good, driven away the power and promptings of the spirit of light and truth, sought to become a law unto themselves, imbrued their hands in the blood of innocence or, drinking in of the influence of that Evil One, con-

sent to and endorsed the slaying of the world's Redeemer, thus sinning against the Holy Ghost and becoming servants of Satan and Sons of Perdition, will be in their nature and status unredeemable, and therefore will remain "filthy still" and thus be unfit for a kingdom of any degree of glory. These will go away with the Devil and his angels into the outer darkness, beyond the spheres where flows the river of salvation and where blooms the tree of life. For them alone of Adam's race there is no repentance, for them alone is the second death, for them alone is the blackness of darkness forever.

When the work of Christ and his associate Kings and Priests unto God is finished, the Saints of all the ages will be crowned with glory and receive their reward. They will be made rulers over many things. In the order of eternity they will stand in the heavenly family organization, and all theirs. Of their increase there will be no end. They will hold the key to all heights and depths. They will have power over all the elements, spiritual and corporeal. The incorruptible and fadeless riches will be theirs. They will mingle with the highest. They will gaze upon the face of the Eternal God and dwell in the presence of his sinless Son. Pain and sorrow and trial and death will henceforth be only known in memory, to form the contrast needful to make their joy complete. Eternity with all its boundless opportunities and unutterable bliss and intelligence and majesty will be before them without a barrier in the way, secure to them as to the Almighty Father himself. This is the celestial glory.

Those who were not numbered with the Saints of God in the flesh, but who received the Gospel in the spirit; the good and honorable who died without a knowledge of the truth; the class not for the crowning glory of the celestial world nor worthy of the doom of the wicked, will also receive their portion. They will not attain the gifts of increase and dominion and the fulness of the highest, but will enter into their rest, which shall be glorious. And though they reach not to the Father's fulness, they will receive the visits of

the Son and of his associates in the celestial world, and enjoy rich blessings unspeakable in their greatness and perpetuity. They inherit the terrestrial glory.

Those who were cast down to the depths for their sins, who rejected the Gospel of Jesus, who persecuted the Saints, who reveled in iniquity, who committed all manner of transgressions except the unpardonable crime, will also come forth in the Lord's time, through the blood of the Lamb, after they have suffered the wrath of Almighty God, and "paid the uttermost farthing," and will enter into various degrees of glory and power and progress and light, according to their different capacities and adaptabilities. They cannot go up into the society of the Father nor receive of the presence of the Son, but will have the ministrations of messengers from the terrestrial world, and have joy beyond all expectation and the conception of uninspired mortal minds. They will all bow the knee to Christ and serve God the Father, and have an eternity of usefulness and happiness in harmony with the higher powers. They receive the celestial glory.

Thus the inhabitants of Earth with the few exceptions that are beyond the power of redemption will eventually be saved. And the globe on which they passed their probation, having kept the law of its being, will come into remembrance before its Maker.

It will die like its products. But it will be quickened again and resurrected in the celestial glory. It has been born of the water, it will also be born of the Spirit. Purified by fire from all the corruptions that once defiled it, developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light awakened into scintillating action, it will move up into its place among the orbs governed by celestial time, and shining "like a sea of glass mingled with fire," every tint and color of the heavenly bow radiating from its surface, the ransomed of the Lord will dwell upon it; the highest beings of the ancient orbs will visit it; the garden of God will again adorn it; the heavenly government will prevail in every part; Jesus will reign as its King; the river of life will flow out from the regal throne; the tree of life, whose leaves are for the healing of the nations, will flourish upon the banks of the heavenly stream, and its golden fruit will be free for the white-robed throng, that they may eat and live forever. This perfected Earth and its saved inhabitants will then be presented before the Eternal Father as the finished work of Christ, and all things will be subject unto the Great Patriarch, Architect, Creator, Ruler, the Almighty, to whom be obedience and reverence and praise in all the countless worlds that shine as jewels in his universal crown!

C. W. PENROSE.

A FEW MORE MORMONS.

[We clip the following from the New York Telegram, of Sept. 13th.—ED.]:

ARRIVAL FROM EUROPE OF SIX HUNDRED AND FORTY-FIVE CONVERTS.—JOURNEYING TO THE PROMISED LAND.—AN OCTOGENARIAN AND A NEW BORN INFANT IN THE PARTY.—INTERVIEW WITH ELDER FINLAYSON.

When the Guion steamship *Wyoming* left Liverpool last Saturday, she had among her passengers 645 European converts to "Mormonism." When she reached here this morning the

number had been increased by one. Last Sunday night Mrs. Robert Hall gave birth, in the steerage, to a daughter, who will be known hereafter as Wyoming Hall. The Mormon recruits are of various nationalities. England and Wales send 300; Scotland, 20; Switzerland, 16; Germany, 38, and 271 are Scandinavians. There are young men and maidens in the party, who come unaccompanied by relatives, but the majority is composed of families, the males and females being about equal in numbers. There is an English woman, eighty-

two years old, and a Scandinavian whose head has been frosted by seventy-four winters. There are 120 children—not counting Wyoming Hall—in the band. Twenty-four of the converts came as first cabin passengers and several in the second cabin. Twenty-one are missionaries who have been in Europe two years preaching Mormonism. They are elderly men, sturdy in physique, and dress plainly, and have the appearance of well-to-do farmers.

A MORMON FROM HOBOKEN.

Elder James Finlayson has charge of the party. He formerly lived in Hoboken, and twenty-five years ago was employed in the construction of the famous Stevens battery. Mr. Finlayson is nearly sixty years old, over six feet in height, of large frame, wears a full sandy beard, has a pleasant countenance, and is engaging in manner. He talked freely to a *Telegram* reporter, but, with the caution natural to his countrymen—he is of Scotch descent—hinted that the press representatives sometimes made mistakes or wilful misrepresentations when writing about his people. "We go abroad," he said, "and preach the Gospel in every large city in Europe. The Church sends us. We pay our own passage to the Old World, and use our own means for subsistence while there, but the Church makes provision for our return. The missionaries explain the Word, and people become converted to our faith. When the harvest is ripe we announce through our newspapers that upon a certain day a ship will sail from some specified port and carry those who wish to join us here. I did not know a soul in this party, except the missionaries, until I met them on this ship. Here are farmers, mechanics, and men representing all the industries. Some are quite well off. There is one machinist who sold out his shop, tools and property to come with us.

TO SETTLE IN VARIOUS PLACES.

"Most of the families have decided upon a place of settlement. Two will stop at Cheyenne; others go to St. George, Ogden, Evanston, Logan, Nephi and Salt Lake City. Those who have not selected a point of destination will be taken to Salt Lake

City, and if there are any in the number impoverished they will receive shelter and food. No one ever starved to death or suffered for the want of nourishment in Utah. We have a Church organization which sees that such wants are provided for, and there is a Relief Society, composed of ladies, who visit the sick, aged and destitute, and care for them."

"Do your converts subscribe to any obligation before they are accepted?"

"None whatever. There is no formula, there are no pledges. They are free to come and as free to go. While with us they have the right hand of fellowship and a share in our patronage. The people who join us are under no restraint. I wish the whole world understood us and our principles. Very many think polygamy a synonym for infamy. It is a gross injustice to take this view of our peculiar institution. It is founded upon the word of God, and is not the debasing and shameless practice that unbelievers represent it to be.

PRESIDENT GARFIELD'S VIEWS.

"The President is understood to be our enemy. I don't see why he should be. He has been among us and does not have to rely upon newspapers for information. I believe him to be a very good man, but he is influenced by a bad party. I cannot think that he of himself would intentionally do us an injury. We leave the matter in the hands of Him who rules and judges all, and are willing to abide the result."

"When do you start West?"

"To-night—just as soon as the Custom House authorities give us permission to leave. We have an agent in this city who has completed arrangements for our journey by rail. By an emigrant train it will take us seven days to reach Salt Lake City. At certain points food will be in readiness, which the agent has ordered in advance."

"Will more missionaries be sent to Europe?"

"Oh, yes. Some are there now, and the places of those who return with me will be filled by the Church. We never weary in the service of the Lord."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 3, 1881.

TITHING AND MISSION FUND.

THE principle of Tithing which has for many years been laid before the Saints in these lands by the servants of God, and frequently alluded to in the STAR, is one of a most sacred character, and while we commend the diligence hitherto manifested in obeying the same, we desire to exhort a faithful compliance with its requirements in future. Those who are punctual in paying their Tithing, and keeping the other commandments, will in all cases realize the blessing of our Eternal Father, not alone in abundant spiritual graces, promises and rewards, but in their everyday experiences they will see great benefits of a temporal character arising from such obedience. It is a sure maxim that they who pay the Tithing on their income have greater wisdom in disbursing the remainder. And many cases might be cited where, through Divine Providence, an increase has been bestowed which would more than compensate the self-sacrifice made in fulfilling this great law of the Gospel. We know by experience that there is no loss suffered, while much is gained by paying our Tithing. It is a fund established by revelation from God; it is a positive necessity for the support of His work in these lands, as well as at the gathering place of the Church; and we trust that the faithfulness of the scattered Saints in this regard will be continued, and, if possible, increased, so that the work of God may roll on and spread forth, and the rich blessings of Heaven and earth be merited and enjoyed by all.

In connection with the sustenance of the Church abroad, we find it also necessary at this time to call attention to what is known as the MISSION FUND. For some time this useful source of income for Branch and Conference expenses has been in several instances neglected, but we deem it proper that the Saints should have suitable opportunities afforded them, to aid more fully in the substantial furtherance of the work in their midst, by the perpetuation of a fund so well adapted for the purposes of Hall Rents, and missionary and other expenses, which of late have fallen too much on the Tithing. We are confident that the Elders from Zion, and especially Conference Presidents, will see the wisdom and importance of this measure, and will aid us in bringing it prominently before the Saints in their respective fields without delay.

The Mission Fund is designed to be used, as far as may be necessary, for Conference and Branch expenditures,—such as Hall Rents, Conference House, and Elders' expenses; and when found insufficient for the purposes

named, a portion of the Tithing may be used to supply the deficiency. Wisdom should be exercised in all cases, both in the collection and disbursement of the funds, so that no oppression may exist, and all things be carried on in such a consistent manner as to strengthen the work in the Branches, and establish it more firmly on proper financial grounds. These two funds should be kept entirely separate and distinct. The amounts paid in as Tithing should be credited and the names reported to this Office as usual. Those who donate to the Mission Fund should receive credit on the Conference books, and the aggregate amount be reported monthly as other funds, with a general account as to its expenditure. The blanks furnished to Conference Presidents, have a place designated for Mission Fund receipts, and the report need only be made as to the general uses for which they are applied, without the necessity of minute detail. We trust that the Saints will universally respond, as far as they may be able, to this invitation to sustain the Latter-day work, and that they will do all things in faith and with an eye single to the glory of God,—laboring constantly, as they may be prompted by the Holy Spirit, for the advancement of God's kingdom. And we promise them in this consistent and righteous course, that they will enjoy true happiness and eternal reward.

CONDOLENCE.—We desire to express our sincerest sympathy for the bereaved parents and family of Elder David John Taylor, son of President John Taylor, who, we learn from the *News*, departed this life at 7.30 p.m. on the 6th of September last. It appears that he had gone to New York and other Eastern Cities, on business connected with Zion's Co-operative Mercantile Institution, and after ten days' attention to business, was severely attacked with typhoid fever, which baffled all medical skill. Several of the brethren were present at his decease, and the body has been suitably prepared and transmitted to Salt Lake City for burial. Elder Taylor was a faithful, promising young man, and of the most genial disposition. We trust in the Lord to administer that heavenly consolation to his relatives and friends, which the Gospel affords to those who have an anchor behind the veil.

RELEASES.—The following named Elders are released to return home with the October 22nd company: L. R. Martineau, Chief Clerk in the Liverpool Office; J. Bentley, T. C. Griggs and E. H. Le Cheminant, Traveling Elders in the London Conference; R. F. Goold and D. M. Evans, Traveling Elders in the Liverpool Conference; A. G. Barber, President of, and J. W. Vickers, Traveling Elder in the Norwich Conference; A. Halladay, President of the Birmingham Conference; D. West, Traveling Elder in the Nottingham Conference; G. S. Condie, Traveling Elder in the Glasgow Conference; and G. Parry and W. S. Harris, Traveling Elders in the Sheffield Conference. Elder Harris is to continue his missionary labors in the States, chiefly among his relatives, until released by the authorities there, or by the First Presidency of the Church.

APPOINTMENTS.—William Wood, Traveling Elder in the Norwich Conference, is appointed to succeed President A. G. Barber in the Presidency of

that Conference. O. C. Ormsby, Traveling Elder in the London Conference, is appointed to succeed President A. Halladay in the Presidency of the Birmingham Conference. On and after October 10th, W. C. Parkinson is released from being Traveling Elder in the Newcastle Conference, and is appointed Traveling Elder in the Liverpool Conference.

TEMPORAL GROWTH.—Among the substantial evidences of prosperity and advancement among the people of Utah, are the meritorious exhibitions of home productions, which occur from time to time under the auspices of the Agricultural and Manufacturing Society. The citizens manifest a great deal of public spirit in connection with these fairs, by offering liberal inducements to competitors in industry and art, in addition to the regular prizes. These exhibitions include specimens of fine horses and horned cattle, also poultry and swine. Almost every variety of handiwork and home industry may be seen, such as machinery, woollen cloth, leather, furniture, silk goods, painting, penmanship, sculpture, carving, vehicles, and other various useful articles of the farm and the household. Also specimens of grain, fruit and vegetables in great variety. The society offers many excellent premiums, consisting of money, medals and diplomas. Articles of foreign manufacture are also exhibited, but not allowed to compete for the prizes. Each succeeding Exhibition furnishes a fair standard of the improvement made in the useful branches of industry, and further shows that Utah is one of the most prosperous Territories of the United States. One of these exhibitions is announced to take place, commencing Oct. 3, 1881, and judging from the large illustrated catalogue, it bids fair to surpass all its predecessors in the number and variety of competitions and rewards.

CORRESPONDENCE.

FROM THE COMPANY.

S. S. *Wyoming*, Sept. 11, 1881.
President Albert Carrington.

Dear Brother,—Knowing that you as well as all the Saints are desirous of hearing from the companies as they journey by sea and land to our home in the west, and as we expect to reach the port of New York tomorrow (Monday) evening, I take the present opportunity to give you a few items of our voyage.

After bidding you and the brethren from the Office good-bye when you left us as we steamed down the Mersey, and the excitement of parting was over, we then effected an organization, as our clerk reported to you from Queenstown; after which we went to work to arrange our people and assign them to their berths in the part of the ship allotted to us. I am pleased to say that the Elders have

assisted me in trying to make all feel comfortable, as also the officers of the vessel. We have had a pleasant passage across the mighty deep, have had good weather except on Thursday last, and are now sailing with a fair wind at the rate of fifteen miles an hour. We have held a meeting every afternoon since the 7th, after the worse of the sea-sickness was over. To-day (Sunday) we had a large meeting on deck, which a number of our friends on board attended, to whom the Gospel was preached. The Elders are all getting over their sickness, particularly brothers Terry and Reece, who were and have been quite ill, as they were not very well when they came on board; but to-day they feel much better, as do all who have been sea-sick. More anon.

Sept. 13th.

Sister Hall gave birth to a daughter

on Sunday evening, and both mother and child are doing well.

We arrived here at the dock at 8 o'clock this morning; were in quarantine last night at midnight; will leave to-morrow about noon. All is well. In haste, etc.,

Your brother in the Gospel,

JAMES FINLAYSON.

LETTER FROM LONDON CONFERENCE

Dover, Sept. —, 1881.

President Albert Carrington.

Dear Brother, — Having received notice this morning of my removal to labor in another Conference, I deem it wisdom to submit for your consideration a brief history of my labors since entering the missionary field.

On the 24th of May I left Liverpool for London, to labor under the direction of President Samuel Roskelley, who received me very kindly indeed. I spent three days in London, and then was assigned to labor in the Wiltshire and Berkshire District, in company with Elder C. F. Wilcox. I labored in this district three weeks with considerable satisfaction, and with some little success. I found the manner of travel somewhat different to what I had been accustomed to, having much walking to do; yet I had but little difficulty in learning the lesson. We held quite a number of meetings, mostly in-doors, some three in the open-air. It seemed almost impossible to get strangers sufficiently interested to attend our meetings, yet a few would occasionally call in. The Saints of that district are desirous of living their religion, and many of them are well up to their privileges. While there I walked too hundred miles, and we had the pleasure of baptizing six persons—three each. On the 25th of June I was called to labor in the Kent District. I found it quite a large, and in some respects a very pleasant field to labor in. I have endeavored to the utmost of my ability to do good among the people, to exhort all to repentance, and turn to God before it is too late. I have tried to strengthen the Saints, and build them up in their most holy faith—have held a great many meetings

both in-doors and in the open-air. The latter meetings have usually been very well attended; this seems to be the only medium through which to get the ear of non-believers in our doctrine. To my surprise we found a place, a town known by the name of Brenchley, in the south-western part of Kent, where the Gospel had never been preached. I took considerable pleasure in being the first in the hands of God to sound the joyful news, that the Gospel which John saw the angel flying through the midst of heaven to deliver, had been revealed to the children of men. We held our meetings immediately in front of the vicar's house. I had very pleasant interviews with both the curate and vicar of the place. I think if the meetings are continued at this place, that good will result, and there will be some added to the fold of Christ. I find that there is much traveling to be done, also much preaching privately and publicly, yet but little at times to show as a result. Were it not for the fact that we know that this is God's work, and that "His ways are not as man's ways," and that he will amply reward those who diligently seek him and do his will, we doubtless would become a little discouraged at times.

I have taken much pleasure, in my humble way, in extending the knowledge of the Gospel among the people, as also in laboring among the Saints since I have had the privilege of being in the missionary field. God has abundantly blessed me, and given me a stronger testimony of his work, and made me equal to all the trials I have been called upon to pass through. I have been the humble instrument in his hands of baptizing seven persons in this district,—one, a widow lady with two young children, who at once disposed of her property and sailed for Zion on the last vessel. There are many good Saints in this district, while some are not walking in the path of duty nearly so well as they might. I pray that God will bless those who are trying to serve him and keep his commandments.

Please remember me very kindly to the brethren in the Office. May you ever be strengthened by the God

of Israel to perform the many duties that devolve upon you, is my prayer:

Your brother in the Gospel,
O. C. ORMSBY.

REPORT FROM THE LIVERPOOL CONFERENCE.

Rawtenstall, Sept. 29, 1881.

President A. Carrington.

Dear Brother,—Since my last letter to you on the condition of the conference, I have visited around the districts and find things generally in a very favorable condition. The Wigan district, where Elder Jones has been laboring for some time is full of life, and the Saints seem determined to make a greater effort for their deliverance than they have been doing. The elders are teaching the people that "God is willing to help those that help themselves," and they should make an individual effort, before they can expect others to help them. I find the spirit of dependence prevalent in this conference, and we are doing our utmost to implant the spirit of independence in each family, and encourage each one to save a little and place it in the Emigration Fund. The first pound will be the hardest to save, and require the greatest effort, but as the sum grows, the desire to save will also grow, and they will be able to deny themselves of many things such as tobacco, beer, and trips to Blackpool, Southport, or other watering places, and place the amount saved to their account on emigration; which will amount to a considerable sum in some families every year. Besides affecting their deliverance from these lands this course will beget the spirit of perseverance and self-denial, two most requisite qualities in any man or woman when they reach the land of Zion. With these qualities and the Spirit of God in their hearts they will succeed wherever they go. Elder W. R. Jones has labored faithfully among the people and has done a good work in the

district. Elder David M. Evans has been laboring in this district for a few months but owing to the very poor condition of his health he has not been able to enjoy his labors. Since my last report we have baptized five adults, and two others have applied for baptism which will be attended to as soon as convenient. I have been around the Darwen district, and find the Saints feeling well. I have no regular appointed traveling elder in this district, but it is visited in turns by the elders from the other districts, and their labors are much appreciated by the Saints. There have been two baptized in this district. The Runcorn district where Elders Goolld and Cook labor is a very scattered one, with but few places where the elders can be accommodated comfortably, and there has been considerable persecution especially in the town of Runcorn. There are several who have sworn that no elder shall preach there without being molested. Elder Goolld has labored nearly two years in this conference. He is a faithful and energetic missionary and has accomplished a good work and he has the faith and confidence of all who know him. Elder Cook who has traveled with him for some time is a faithful elder and is performing good missionary work. I am well satisfied with the labors of the Elders in this conference. They are willing to labor, traveling from house to house with tracts, or preaching publicly, or conversing privately whenever opportunity offers. We find some few willing to listen to our preaching or even to receive tracts, and although the result is rather discouraging so far as seeing the fruits of our labors, still we are willing to plant the seed and leave the result in the hands of God. With kindest regards to yourself and all at "42," I remain

Your brother in the Gospel.

JOHN DONALDSON.

MUMMIES OF EGYPTIAN KINGS.

[We publish the following as it supplies some additional items, and details beyond those published in a recent number of the STAR.—ED.]

DETAILS OF THE FINDING OF THIRTY VALUABLE PAPYRI ALSO DISCOVERED.

Besides being memorable for the

appearance of the comets, the year 1881 must ever hold a high place in the annals of Egyptological discovery. M. Maspero, the recently appointed Director of the Boulak Museum, is at the present moment in Paris actively engaged in preparing for publication the texts of the pyramids of the fifth and sixth dynasties, which were opened last spring at Sakkara. The forthcoming number of his "Recueil" will contain the entire text of the pyramid of King Ounasi, the last king of the fifth dynasty. But the saying that "it never rains but it pours" may be now fairly applied to archaeological discovery. Long before the savants have had time to peruse, ponder over, or profit by the wonders unearthed at Sakkara, they are now suddenly overwhelmed with a fresh supply of material in the form of the largest papyri yet known, and by the apparition of the mummies, with all their mortuary appendages and inscriptions, of no less than thirty royal personages. This discovery which has just been made, calls for special interest in England, for among the thirty royal mummies are to be found those of King Thutmes III. and of King Ramses II. It was the former that ordered the construction of the obelisk which now stands on the Thames embankment, and it was the latter who, 270 years afterwards, caused his own official titles and honors to be inscribed upon its face, beside those of Thutmes III. These two monarchs now lie side by side in the Boulak Museum, and even the flowers and garlands which were placed in their coffins may to-day be seen encircling the masks which cover the faces of the deceased, just as they were left by the mourners over 3,000 years ago.

Last June Daoud Pasha, Governor of the Province of Kenah, which includes the ancient Theban district, noticed that the Bedaween offered for sale an unusual quantity of antiquities at absurdly low prices. The Pasha soon discovered that the source of their hidden treasure was situated in a gorge of the mountain range which separates Deir-el-Bahari from the Bab-el-Maloch. This gorge is situated about four miles from the Nile to the east of Thebes. Daoud Pasha at once

telegraphed to the Khedive, who forthwith despatched to the spot Herr Emil Brugsch, a younger brother of Dr. Henry Brugsch Pasha, who, during M. Maspero's absence, is in charge of all archaeological excavations in Egypt. Herr Brugsch discovered in the cliffs of the Lybian Mountains near the temple of Deir-el-Bahari, or the "Northern Convent," a pit about thirty-five feet deep cut in the solid rock; a secret opening in this pit led to a gallery nearly 300 feet long, also hewn out of the solid rock. This gallery was filled with relics of the Theban dynasties. Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples, and concealed in this subterranean gallery by the Egyptian priests, to preserve them from being destroyed by some foreign invader. In all probability they were thus concealed at the time of the invasion of Egypt by Cambyzes.

Herr Brugsch at once telegraphed for a steamer, which on Friday last deposited her precious cargo at the Boulak Museum. The full value of this discovery, of course, cannot as yet be determined. The papyri have not been unrolled, nor have the mummies been unwrapped. Conspicuous by its massive gold ornamentation, in which cartouches are set in precious stones, is the coffin containing the mummy of Maut Nedjem, a daughter of Ramses II. Each of the mummies is accompanied by an alabaster canopic urn, containing the heart and entrails of the deceased.

Four papyri were found in the gallery at Deir-el-Bahari, each in a perfect state of preservation. The largest of these papyri—that found in the coffin of Queen Ra-na-ka—is most beautifully illustrated with colored illuminations. It is about sixteen inches wide, and when unrolled will probably measure from 100 to 140 feet in length. The other papyri are somewhat narrower, but are more closely written upon. These papyri will probably prove to be the most valuable portion of the discovery, for in the present state of Egyptology a papyrus may be of more importance than an entire temple, and as the late

Mariette Pasha used to say, "It is certain that if ever one of those discoveries that bring about a revelation in science should be made in Egyptology, the world will be indebted for it to a papyrus."

No less than 3,700 mortuary statues have been found that bear royal cartouches and inscriptions. Nearly 2,000 other objects have been discovered. One of the most remarkable relics is an enormous leather tent,

which bears the cartouche of King Pinotem, of the twenty-first dynasty. This tent is in a truly wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphs most carefully embroidered in red, green, and yellow leather. The colors are quite fresh and bright. In each of the corners is represented the royal vulture and stars.—*Cairo Letter to the London Times.*

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XVII.

START UPON OUR JOURNEY—A HAZARDOUS UNDERTAKING—SICKNESS—SEVERE WEATHER—MY WIFE AND CHILD STRICKEN—A TRYING EXPERIENCE—MY WIFE CONTINUES TO FAIL—HER SPIRIT LEAVES HER BODY—RESTORED BY THE POWER OF GOD—HER SPIRIT'S EXPERIENCE WHILE SEPARATED FROM THE BODY—DEATH OF MY BROTHER—ARRIVAL AT ROCHESTER—REMOVAL TO QUINCY.

On the afternoon of the 9th of October we took leave of Father Carter and family, and started upon our journey of 2,000 miles at this late season of the year, taking my wife with a suckling babe at her breast with me, to lead a company of fifty-three souls from Maine to Illinois, and to spend nearly three months in traveling in wagons, through rain, mud, snow and frost. It was such a trial as I never before had attempted during my experience as a minister of the Gospel.

On our arrival at Georgetown we were joined by Elder Milton Holmes. We traveled each day so far as we could go, and camped wherever night overtook us.

On the 13th of October, while crossing the Green Mountains, I was attacked with something resembling the cholera. I was very sick. I stopped at a house for about two hours, but the Elders administered to me, and I revived.

On the 24th I was again taken sick, and my wife and child were also

stricken down. We also had several others sick in the company, through the exposure of the journey.

On the 31st we had our first snow storm, and the horses dragged our wagons all day through mud, snow and water.

On the 2nd of November Elder Milton Holmes left us, and took steamer for Fairport; and two days afterwards a little boy of Nathaniel Holmes', about six years of age, died, and we had to bury him at Westfield.

The roads finally became so bad and the cold so severe that Nathaniel Thomas and James Townsend concluded to stop for the winter. We parted with them on the 21st of November, near New Portage, Ohio.

On the 23rd of November my wife, Phoebe, was attacked with a severe headache, which terminated in brain fever. She grew more and more distressed daily as we continued our journey. It was a terrible ordeal for a woman to travel in a wagon over rough roads, afflicted as she was. At the same time our child was also very sick.

The 1st of December was a trying day to my soul. My wife continued to fail, and in the afternoon, about 4 o'clock, she appeared to be struck with death. I stopped my team, and it seemed as though she would breathe her last lying in the wagon. Two of the sisters sat beside her, to see if they could do anything for her in her last moments.

I stood upon the ground, in deep affliction, and meditated. I cried unto

the Lord, and prayed that she might live and not be taken from me. I claimed the promises the Lord had made unto me through the prophets and patriarchs, and soon her spirit revived, and I drove a short distance to a tavern, and got her into a room and watched over her and her babe all night, and prayed to the Lord to preserve her life.

In the morning the circumstances were such that I was under the necessity of removing my wife from the inn, as there was so much noise and confusion at the place that she could not endure it. I carried her out to her bed in the wagon and drove two miles, when I alighted at a house and carried my wife and her bed into it, with a determination to tarry there until she either recovered her health or passed away. This was on Sunday morning, December 2nd.

After getting my wife and things into the house and wood provided to keep up a fire, I employed my time in taking care of her. It looked as though she had but a short time to live.

She called me to her bedside in the evening and said she felt as though a few moments more would end her existence in this life. She manifested great confidence in the cause she had embraced, and exhorted me to have confidence in God and to keep his commandments.

To all appearances she was dying. I laid hands upon her and prayed for her, and she soon revived and slept some during the night.

December 3rd found my wife very low. I spent the day in taking care of her, and the following day I returned to Eaton to get some things for her. She seemed to be gradually sinking, and in the evening her spirit apparently left her body, and she was dead.

The sisters gathered around her body, weeping, while I stood looking at her in sorrow. The spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.

I had some oil that was consecrated for my anointing while in Kirtland. I took it and consecrated it again before

the Lord for anointing the sick. I then bowed down before the Lord and prayed for the life of my companion, and I anointed her body with the oil in the name of the Lord. I laid my hands upon her, and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body.

Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in him and keep his commandments.

While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw her body lying upon the bed, and the sisters weeping. She looked at them and at me, and upon her babe, and, while gazing upon this scene, two personages came into the room carrying a coffin, and told her they had come for her body. One of these messengers informed her that she could have her choice; she might go to rest in the spirit world, or, on one condition she could have the privilege of returning to her tabernacle and continuing her labors upon the earth. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulations and afflictions of life which he would be called to pass through for the Gospel's sake unto the end. When she looked at the situation of her husband and child she said: "Yes, I will do it!"

At the moment that decision was made the power of faith rested upon me, and when I administered unto her, her spirit entered her tabernacle, and she saw the messengers carry the coffin out the door.

On the morning of the 6th of Dec., the Spirit said to me: "Arise, and continue thy journey!" and through the mercy of God my wife was enabled to arise and dress herself and walk to the wagon, and we went on our way rejoicing.

On the night of the 11th I stopped for the night at an inn, the weather being very cold. I there learned of the sudden death of my brother, Asahel H. Woodruff, a merchant of Terre Haute, Ind.

I had anticipated a joyful meeting with this brother on the following day. Instead of this, I only had the privilege of visiting his grave, in company with my wife, and examining a little into his business.

I was offered the position of administrator of his affairs, but I was leading a company of Saints to Zion, and could not stop to attend to his temporal business. Strangers settled his affairs and took possession of his property. His relatives obtained nothing from his effects except a few trifling mementos.

I left this place and crossed into Illinois on the 13th of December, and arrived at Rochester on the 19th, and

getting information of the severe persecutions of the Saints in Missouri, and the unsettled state of the Church at that time, we concluded to stop at Rochester and spend the winter.

Thus ended my journey of two months and sixteen days, leading the Fox Island Saints to the west, through all the perils of a journey of nearly two thousand miles, in the midst of sickness and great severity of weather.

I took my family in the spring and removed to Quincy, Illinois, where I could mingle with my brethren, and I felt to praise God for his protecting care over me and my family in all our afflictions.—*Faith Promoting Series.*

POETRY

THE SILVER LINING.

(SELECTED.)

There's never a day so sunny
But a little cloud appears,
There's never a day so happy
But has its time of tears;
Yet the sun shines out brighter
Whenever the tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me-not.

There's never a sun that rises
But we know 'twill set at night;
The tints that gleam in the morning
At evening are just as bright,
And the hour that is the sweetest
Is between the dark and light.

There's never a dream so happy
But the waking makes us sad,
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.

DIED.

BARTON.—At Newcastle-upon-Tyne, of bronchitis, George Benjamin Barton, son of George Benjamin and Ann Barton. Born Sept. 18, 1880; died Sept. 23, 1881.—Utah papers please copy.

TUCKFIELD.—In Salt Lake City, Sept. 5, 1881, Clara M. Tuckfield. Born at Swansea, Wales, Nov. 30, 1863.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 41, Vol. XLIII.

Monday, October 10, 1881.

Price One Penny

MEMOIRS OF FAITHFUL MEN IN THE ANCIENT CHURCH.

ST. STEPHEN.

In addition to the Twelve Apostles whom Jesus chose as special witnesses of his name and ministry, there were many in the Church, such as the seventy and others, who labored in the various duties assigned them, and whose lives were examples of great purity and faithfulness. Some of these became, through their zeal in the cause, quite prominent among the people, and although they were never numbered with the Quorum of the Twelve, still their works are mentioned in both Scripture and history, and it is with a view to compiling in a concise and narrative form, all that has been recorded concerning these holy men, that we propose to pen from time to time such personal sketches as our opportunity and research may permit. We have therefore selected, as the present subject, the servant of God whose name appears at the head of this article.

Stephen the Martyr, is nowhere mentioned in the New Testament until he was chosen as one of "seven men of honest report," and "a man

full of faith and of the Holy Ghost," to minister as a deacon in the Church. He is then suddenly introduced. Not even his country is given in Scripture, and historians when not absolutely silent as to his birth and parentage, state their entire ignorance concerning them. As he was chosen to the lesser priesthood in the ancient Church, and the circumstances attending his call show how such things were done in those days, we will quote the account of it from the Acts vi, 1-6:—"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the

whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them."

It appears that Stephen was a man of great faith, as well as much zeal in the work of God, for we read in the 8th verse of the same chapter: "And Stephen, full of faith and power, did great wonders and miracles among the people." He was also quite an expounder of the truth in argument, as shown by the 9th and 10th verses: "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." But it appears that as with the brethren in our day, his powerful language, his faith, his zeal and his miracles all failed to move the masses of the people to repentance, but only tend to excite them instead to deeds of persecution and wickedness. For we read in verses 11-15: "Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel."

His appeal which occupies from the 2nd to the 58th verses of the seventh chapter of Acts, was a touching reminder to the Jews, of their origin and past history; showing how they had gone into idolatry, and resisted the influence of the Holy Spirit. Its closing sentences were cutting in the extreme, evincing the fearless spirit of the man, who uttered them: "Ye

stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." This so enraged the multitude, that they fairly gnashed on him with their teeth; then followed his glorious vision, in which he saw the heavens opened, and testifies to beholding the Son of Man standing at the right hand of God. It is the first case where the Savior is mentioned as having been seen in this position, thus confirming the doctrine that God the Eternal Father and Jesus the Redeemer are two separate and distinct personages of the Godhead; we quote the words of the Scripture: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts vii, 54-56.)

It is evident that even this most powerful testimony failed to melt the hardened hearts of that age. When men are corrupt and blinded by their own conceits, "they will not believe though a man declare it unto them." And as the mobs fell upon the Prophets and Apostles of our time, so these wicked and unrepentant Jews rushed upon this defenceless advocate of Christ's doctrine. "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts vii, 57-60.)

Thus we find that no matter how

pure the life, or what evidences are brought to bear, or how unanswerable the arguments or powerful the testimony of God's servants, the wicked and the unbelieving still reject the Gospel to their own condemnation, and by their own acts bring the blood

of martyrdom upon their heads. And they will welter under the curse of Almighty God for slaying his appointed ones, while the martyrs who yielded up their lives for the truth shall rejoice in endless happiness and glory in the world which is to come.

THE LORD'S DAY.

(From the Salt Lake Contributor.)

—o—
 "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.—FOURTH COMMANDMENT.

It is an undecided question among uninspired commentators on Sacred Scriptures, if the above commandment was a new law, or only the confirmation and reiteration of an old one, which was already understood and observed by the children of Israel. Certainly the antecedent Scriptures are not definite on the point, though the popular opinion appears to be, from incidental references made therein to periods of seven days, that the Sabbath originated with and typified the Lord's rest at the conclusion of the work of creating and organizing this world, which idea the concluding sentence of the above commandment certainly strengthens.

The Sabbath, as a day of rest, is very widely acknowledged as necessary to man's moral and physical health. Further, it is argued even by those who do not believe in the universality of the application of the Sinaitic law to all peoples, that being according to the law of man's nature, it is competent for human legislation to enact that it be observed as a day of rest, and it then becomes a duty to obey it as a law of the land, seeing that it is not contrary to the will of God. Acting on this assumption, many nations have framed laws regulating the observance of the Lord's day, compliance with which has always been found salutary to the community among whom it has been enforced.

The teachers of Christendom, hav-

ing lost sight of the great fact that the Gospel was preached to the Israelites in the wilderness, but because of their lack of faith the law of carnal commandments was added as a school-master to bring them to Christ, for this cause infer that the Ten Commandments belong to the law of Moses, though it is evident they were revealed before the ceremonial law was instituted. Undoubtedly the Sabbath with all its superadded vexatious exactions and restrictions, was afterwards observed by Israel as a part of the Mosaic law, as it was by the Nephites on this continent, though the latter do not appear to have circumscribed it with the foolish and irksome restrictions with which the Jewish Rabbis of later years encumbered its observance. Again it is certain that the Sinaitic law was not abrogated by the Savior in his ministry on earth, and that his disciples met for worship one day in seven; though they appear to have chosen the first day of the week instead of the Jewish Sabbath for their meetings for worship, as commemorative of the day on which the Lord was resurrected. But it is somewhat remarkable that we find in the New Testament no direct command proceeding either from Jesus or his Apostles, directing the Saints of that dispensation to keep holy the Sabbath day, or any other one particular day. We have no doubt such instructions were given, but they have failed to come down to us. At

any rate it is evident that the early church did observe a special day for prayer and worship, and that since that era the binding force of the Fourth Commandment has been recognized by the great bodies of the Christian world, but most rigidly by the leading sects of modern Protestantism.

On what, then, do the Latter-day Saints base their observance of the Lord's day? They certainly acknowledge the divine origin of the Ten Commandments, and recognize their claim for acceptance by all the followers of Jehovah or Jesus, and believe that the command to keep holy the Sabbath day is as obligatory upon them as is the other mandate, "Thou shalt not kill," or "Thou shalt not bear false witness against thy neighbor." But they have more than this ancient law to govern them in this matter; the Lord has directly spoken to His people in this dispensation, and commanded that "The inhabitants of Zion shall also observe the Sabbath day to keep it holy*" And that they might not be in doubt as to how it was to be kept holy, He thus instructs them:†

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer; or in other words, rejoicing and prayer."

It will be observed from the above extracts from modern revelation, that the Lord claims this as his day, and commands that it be kept holy; that

it is the day appointed by him for men to rest from their usual labors; that it is the day specially designated for public worship, and for Saints to pay their devotions unto the Most High, and offer their oblations and sacraments; that permission is given us to do none other thing on this day only to prepare our necessary food, and this labor must be performed with singleness of heart.

This is the word of the Lord to the Latter-day Saints, and we know of no command or revelation in which these instructions are changed, abrogated, or annulled, or in which we receive permission to observe the Sabbath in any other manner.

The present age is one whose tendencies are to relax in all matters relating to outward religious observances. The eternal verity that man must worship God in spirit and in truth has been so misapplied and misconstrued by the blind leaders of the blind, that many have concluded that all ordinances and observances are vain and offensive to the Great Creator. We cannot but consider this sentiment as the other extreme of folly from that into which the denegate Jews fell. They hedged up the observance of the Sabbath with insufferable trivialities, while these modern extremists remove all consistent restrictions and make every man a judge of the limitations to be observed of the Lord's day. Such a one, virtually claims to be the framer of the law, the judge of the law and its executor, so far as regards himself and his dependents, and considers whatever his whims and fancies incline him to do on the Sabbath-day and he does it, is right, because it suits him and his notions, and not because it is God's holy law.

In these revelations, however, we have the word of the Lord in plain, unmistakable language. Let every man and woman claiming to be his servants adjust their conduct thereby. Each one knows how near to, or how far from the spirit of the word he keeps this day holy. There is no ambiguity in the commandment, the obscurity, if any, is in the minds of those who are not anxious to see, or who seeing, wish to attain to God's favor without

* Doctrine and Covenants, Sec. 68, v. 29.

† Doctrine and Covenants, Sec. 59, v. 9-14.

observing God's law; an incompatibility which only the purblind fail to perceive. He who observes God's law is saved by that law, but he who neglects it is ever in danger of condemnation. RAY.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XVIII.

A PECULIAR REVELATION—DETERMINATION OF ENEMIES TO PREVENT ITS FULFILMENT—START TO FAR WEST TO FULFILL THE REVELATION—OUR ARRIVAL THERE—HOLD A COUNCIL—FULFILL THE REVELATION—CORNER STONE OF THE TEMPLE LAID—ORDAINED TO THE APOSTLESHIP—LEAVE FAR WEST—MEET THE PROPHET JOSEPH—A CONFERENCE HELD—SETTLE OUR FAMILIES IN NAUVOO.

Joseph Smith, the Prophet, asked the Lord what his will was concerning the Twelve, and the Lord answered in a revelation, given July 8, 1838, in which he says: "Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord. Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment."

It will be observed that this differs from nearly all other revelations in this respect, a fixed day and stated place were given for the commencement of the mission. When the revelation was given, all was peace and quietude in Far West, Missouri, the city where most of the Latter-day Saints dwelt; but before the time came for its fulfillment, the Saints of God had been driven out of the State of Missouri into the State of Illinois, under the edict of Governor Boggs; and the Missourians had sworn that if all the other revelations of Joseph Smith were fulfilled, that should not be. It stated the day and the place where the Twelve Apostles should take leave of the Saints, to go on their

mission across the great waters, and the mobocrats of Missouri had declared that they would see that it should not be fulfilled.

It seemed as though the Lord, having a foreknowledge of what would take place, had given the revelation in this manner to see whether the Apostles would obey it at the risk of their lives.

When the time drew near for the fulfillment of this commandment of the Lord, Brigham Young was the President of the Twelve Apostles; Thos. B. Marsh, who was the senior Apostle, had fallen. Brother Brigham called together those of the Twelve who were then at Quincy, Illinois, to see what their minds would be about going to Far West, to fulfill the revelation. The Prophet Joseph and his brother Hyrum, Sidney Rigdon, Lyman Wight and Parley P. Pratt were in prison in Missouri, at that time; but Father Joseph Smith, the Patriarch, was at Quincy, Illinois. He and others who were present did not think it wisdom for us to attempt the journey, as our lives would be in great jeopardy. They thought the Lord would take the will for the deed. But when President Young asked the Twelve what our feelings were upon the subject, we all of us, as the voice of one man, said the Lord God had spoken, and it was for us to obey. It was the Lord's business to take care of his servants, and we would fulfill the commandment, or die trying.

To fully understand the risk the Twelve Apostles ran in making this journey my readers should remember, that Lilburn W. Boggs, governor of the State of Missouri, had issued a proclamation, in which all the Latter-day Saints were required to leave that State or be exterminated. Far West had been captured by the militia, who were really only an organized mob;

the citizens had been compelled to give up their arms; all the leading men who could be got hold of had been taken prisoners; the rest of the Saints—men, women and children—had to flee as best they could out of the State to save their lives, leaving all their houses, lands and other property which they could not carry with them, to be taken by the mob. In fact, they shot down the cattle and hogs of the Saints wherever they could find them, and robbed them of nearly everything they could lay their hands upon. Latter-day Saints were treated with merciless cruelty and had to endure the most outrageous abuses. It was with the greatest difficulty that many of them got out of the State, especially the prominent men; for there were many men of that State at that time, who acted as though they thought it no more harm to shoot a "Mormon" than a mad dog. From this brief explanation you will be able to understand why some of the brethren thought we were not required to go back to Far West to start from there upon our mission across the ocean to Europe.

Having determined to carry out the requirement of the revelation, on the 18th of April, 1839, I took into my wagon Brigham Young and Orson Pratt; and Father Cutler took into his wagon John Taylor and George A. Smith, and we started for Far West.

On the way we met John E. Page, who was going with his family, to Quincy, Illinois. His wagon had turned over, and when we met him he was trying to gather up a barrel of soft soap with his hands. We helped him get up his wagon. He drove down into the valley below, left his wagon, and accompanied us on our way.

On the night of the 25th of April we arrived at Far West, and spent the night at the home of Morris Phelps, who was not there, however, himself; he, having been taken prisoner by the mob, was still in prison.

On the morning of the 26th of April, 1839, notwithstanding the threats of our enemies that the revelation which was to be fulfilled this day should not be, and notwithstanding that ten thousand of the Saints had been driven out of the State by the edict of the governor, and though the Prophet

Joseph and his brother, Hyram Smith, with other leading men were in the hands of our enemies, in chains and in prison, we moved on to the temple ground in the city of Far West, and held a council, and fulfilled the revelation and commandment given unto us, and we performed many other things at this council.

We excommunicated from the Church thirty-one persons, who had apostatized and become its enemies.

The "Mission of the Twelve" was sung, and we then repaired to the south-east corner of the temple ground, and, with the assistance of Elder Alpheus Cutler, the master workman of the building committee, laid the south-east chief corner stone of the temple, according to revelation.

There were present of the Twelve Apostles: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith, to the apostleship, and as members of the quorum of the Twelve, in the places of those who had fallen, as they had been called by revelation.

Darwin Chase and Norman Shearer, who had just been liberated from Richmond prison, were also ordained to the office of Seventies. The Twelve then offered up vocal prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A. Smith, after which we sang "Adam-ondi-Ahman."

The Twelve then took their leave of, and gave the parting hand to, the following Saints, agreeable to revelation: A. Butler, Elias Smith, Norman Shearer, Wm. Burton, Stephen Markham, Shadrach Roundy, Wm. O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Granger, Martha Peck, Sarah Granger, Theodore Turley, Hiram Clark, and Daniel Shearer.

Bidding good-by to the small remnant of Saints who remained on the temple ground to see us fulfill the revelation and commandments of God, we turned our back on Far West and Missouri, and returned to Illinois. We had accomplished the mission without a dog moving his tongue at us, or any man saying, "Why do you so?"

We crossed the Mississippi River on the steam ferry, entered Quincy on the 2nd of May, and all had the joy of reaching our families once more in peace and safety.

There was an incident connected with our journey that is worthy of record. While we were on our way to fulfill the revelation, Joseph, the Prophet, and his companions in chains had been liberated, through the blessing of God, from their enemies and prison, and they passed us. We were not far distant from each other, but neither party knew it. They were making their way to their families in Illinois, while we were traveling to Far West into the midst of our enemies. So they came home to their families and friends before our return.

May 3rd was a very interesting day to me, as well as to others. In company with five others of the quorum of the Twelve, I rode four miles out of town to Mr. Cleveland's, to visit brother Joseph Smith and his family.

Once more I had the happy privilege of taking brother Joseph by the hand. Two years had rolled away since I had seen his face. He greeted us with great joy, as did Hyrum Smith and Lyman Wight, all of whom had escaped from their imprisonment together. They had been confined in prison six months, and had been under sentence of death three times; yet their lives were in the hands of God, and he had delivered them, and they were now mingling with their wives, children and friends, and out of the reach of the mob. Joseph was frank, open and familiar as usual, and our rejoicing was great.

No man can understand the joyful sensations created by such a meeting, except those who have been in tribulation for the Gospel's sake.

After spending the day together, we returned to our families at night.

On the day following, May 4th, we met in conference at Quincy, the Prophet Joseph presiding, which caused great joy and rejoicing to all the Saints.

On Sunday, May 5th, Joseph Smith addressed the assembly, followed by Sidney Rigdon and the Twelve Apostles. The Spirit of the Lord was poured out upon us, and we had a glorious day.

On May 6th, I met with the Seventies, and we ordained sixty men into the quorum of Elders and Seventies. Brother Joseph met with the Twelve, Bishops and Elders, at Bishop Partridge's house; and there were a number with us who were wounded at Haun's Mill. Among them was Isaac Laney, who had been in company with about twenty others at the mill, when a large armed mob fired among them with rifles and other weapons, and shot down seventeen of the brethren, and wounded more. Brother Laney fled from the scene, but they poured a shower of lead after him, which pierced his body through and through. He showed me eleven bullet holes in his body. There were twenty-seven in his shirt, seven in his pantaloons, and his coat was literally cut to pieces. One ball entered one arm-pit and came out at the other.

Another entered his back and came out at the breast. A ball passed through each hip, each leg and each arm. All these shots were received while he was running for life, and, strange as it may appear, though he had also one of his ribs broken, he was able to outrun his enemies, and his life was saved. We can only acknowledge this deliverance to be by the power and mercy of God.

President Joseph Young was also among the number. He also fled, and although the balls flew around him like hail, he was not wounded. How mysterious are the ways of the Lord!

Before starting on our mission to England, we were under the necessity of settling our families. A place called Commerce, afterwards named Nauvoo, was selected as the place at which our people should settle.

I left Quincy, in company with brother Brigham Young and our families on the 15th of May, and arrived in Commerce at the 18th. After an interview with Joseph we crossed the river at Montrose, Iowa. President Brigham Young and myself, with our families, occupied one room about fourteen feet square. Finally brother Young obtained another room and moved into it by himself. Then brother Orson Pratt and family moved into the same room with myself and family.—*Faith Promoting Series.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 10, 1881.

THE JEWS, AND THEIR RETURN TO PALESTINE.

THE following paragraph is clipped from the *Liverpool Echo* of September 30th :—

"If the information to hand is reliable—and it seems so—the German Government is already lamenting its foolish declaration of making Germany "too hot for the Jews." The ancient people emigrated in thousands to the East of Europe, carrying with them their intelligence, industry and savings, so that one of the greatest elements of commercial prosperity has disappeared from Bismarck's country. Jerusalem itself has become the headquarters of the Jewish emigration, and a German commission reigns sovereign in the city. The sanitary arrangements are under the inspection of a German physician. The ruined houses are being restored. An English company has undertaken to build a series of immense Peabody constructions, intended to serve in the upper part as lodgings for the people, and the basement as *caravanserais* for the accommodation of the pilgrims at Christmas and Easter. The streets are lighted with gas, and the aqueduct of Solomon's Pool is being restored and made to bring water to the city as of old. Strange to say, the effect of this movement already has become evident in the East-end of London. Along the narrow streets leading out of Whitechapel and the Mile-end-road, the quarter belonging to the Jews of three generations, may be seen whole rows of shops closed or only half open, and upon the shutters the inscription, "Gone to Palestine!"

This and other similar movements among the Jewish people, while they excite a degree of surprise among the outside world, and are looked upon more or less in a business light by "Christian" commentators, are matters of no wonderment to the Latter-day Saints. They have for many years been publicly laying before the people the most pointed predictions concerning the gathering of Israel and Judah in the last days. Furthermore, the Saints believe the Scriptures, and no one who accepts the Divine Word, can possibly doubt that the Israelitish race will be again brought together just prior to the Millennium, as it was a favorite theme of all the ancient Prophets. It is one of the great events predicted to take place before the Second Advent of the Messiah. The rebuilding of Jerusalem must be accomplished before the Savior returns to defend his Jewish people from their enemies, for we read in the Scriptures that a part of the city shall fall during the siege of Jerusalem by the Gentile foes of the Jewish people; and that it will be to protect the Jews from destruction that Jesus will appear, and place his feet again on the

Mount of Olives, while woe seizes upon the apparently victorious enemies of this chosen race.

The items contained in the above paragraph are of interest to the Saints, in that they are evidences of the continuous fulfillment of ancient and modern prophecy. It is also pleasing to note that the persecutions to which the Jews have lately been subjected, while they were instituted with a very different motive, are aiding in bringing to pass Jehovah's promises concerning that people. They might in their prosperity have been comparatively at ease in those European countries, if it had not been for the hatred and jealousy which sprang up against them; and in the midst of wealth their hearts would not perhaps have yearned for the land of their fathers. But God has decreed that they shall "rebuild the waste places," and his word must be fulfilled. So the natural agencies are at work, permitted by a benign Providence to further the final redemption of that people as the Prophets have declared. Persecution raises its fiery hand, and Judah flees before it to the "headquarters" of the race. "The ruined houses are being restored." The English company who have undertaken to build those large edifices "as lodgings for the people," perhaps realize as little as anybody how much they are aiding the fulfillment of prophecy. Modern improvements are being introduced, and ancient institutions are to be renewed and utilized. Solomon's Pool is supplying "water for the city as in days of old," and the children of those who were scourged and scattered after the crucifixion, are looking toward the old homestead of former times with joyful anticipations. The old fire is kindling in their bosoms, which warmed the hearts of ancient Israel; and even the quarters which have been their abiding place so long in the great city of London, are becoming vacated through the modern exodus towards the Promised Land. And in view of the near approach of the closing scenes of this generation, we can safely predict that not only the "great city," nor the Empire of Germany, nor any other single locality will yield up its Jewish population, but that "from all lands whithersoever they have been driven" by the decrees of the Almighty, will the seed of Judah be gathered "by Him who scattered them;" and not long hence, on many thousands of "closed shutters" throughout all the nations of the earth, will be read the ominous inscription, "GONE TO PALESTINE"

VISITING CONFERENCES.—President Carrington left Liverpool on Saturday the 1st inst., to attend the Nottingham Conference on the 2nd, and the London Conference on the 9th. During the intervening week he purposed attending meetings at various places in the first named field.

RELEASES.—Lorenzo Farr, Traveling Elder in the Leeds Conference, and D. J. Evans, Traveling Elder in the Welsh Conference, are released to return home with the October 22nd company.

LEEDS CONFERENCE.—A Conference will be held in the Latter-day Saints' Meeting Room, No. 15, Hunslet Road, Leeds, on the 30th of October, 1881. Services will commence at 10.30 a.m., and at 2 and 6.30 p.m. President Carrington is expected to be present.

ARRIVALS.—On Wednesday last, the 5th inst. by S.S. *Arizona* of the Guion Line, Elders P. F. Goss and Isaac Waltzer arrived in Liverpool, having left Salt Lake City on the 20th day of September. The passage across the ocean was accomplished in seven days, 7 hours and 45 minutes. Both brethren were appointed missionaries to Switzerland, and, on their arrival, at once proceeded to their destination. They were in excellent health and spirits.

DEPARTURE.—On Saturday last, the 8th inst., at 10 a.m., Elder Thomas C. Griggs, Traveling Elder in the London Conference, left for Utah on the S.S. *Wyoming* of the Guion Line. Elder Griggs returns ahead of the Company, owing to a receipt of a cablegram that his mother is very ill in Salt Lake City. He arrived in England on April 29, 1880, and since that time has labored in the London Conference. We wish him a pleasant journey both by sea and land, and a safe arrival at his home in Zion.

APOSTLE ORSON PRATT CONVALESCENT.—We learn with pleasure from the *News* that Apostle Orson Pratt was present at the Tabernacle meeting in Salt Lake City, on the 18th of September, and that the congregation were blessed by hearing his welcome voice while he delivered to them a short and pleasing address. Brother Pratt is now 70 years of age, and while we tender him our sincere congratulations on his recovery from a very severe and dangerous illness, we pray for his complete restoration to perfect health. And we wish him long life, that the desires of his heart may be satisfied, in seeing the fulfillment of those great predictions he so loves to dwell upon, and which are interwoven with the history of the Latter-day Saints, with whom for over fifty-one years he has been associated.

ABSTRACT OF CORRESPONDENCE.

By private letter from Elder John Q. Cannon, Traveling Elder in the London Conference, to Elder C. W. Stayner of this Office, we learn that he is enjoying his labors, and pleased with the very hearty and hospitable reception he has met with in his field—the Essex District. Elder Cannon is in good health and excellent spirits.

CORRESPONDENCE.

REPORT FROM NEWCASTLE CONFERENCE.

Newcastle-on-Tyne, Sept. 30, 1881.
President Albert Carrington.

Dear Brother,—With feelings of much pleasure I report to you the labors of the Elders and the progress of the work of God in the Newcastle and Durham Conference, and in doing

so I am pleased to state that since my letter to the STAR in July last, there has been quite an addition to the Church by baptism, and the prospects are very good for further additions in the near future. Your visit to this Conference in August last was very much appreciated by the Saints, and the meetings that you held at Stockton, Hartlepool, South Shields and

Newcastle, enabled the Saints throughout the Conference, not only to hear the good instructions you imparted to them, but also to see and shake hands with one of the chosen Twelve Apostles of the Church of Jesus Christ, which has been re-organized upon the earth in these last days, and which was a great privilege to them.

I am pleased to state that the health and spirits of the Elders in this Conference were never better, and they are laboring with a will and a zeal to spread the truth and warn the people, not with their voices only, but by the distribution of tracts—thousands of which are given to the people in this Conference, trusting that the seed thus sown will at some future time be as "bread cast upon the waters, to be seen after many days." And now, as anciently, Paul plants and Apollos waters, but God must give the increase.

We have deviated a little from the old and oft-beaten track, and have taken the Gospel to new localities where, if it has ever been before, it is a very long time ago. But I have yet failed to find in any town or village hardly a person who has not heard of the Latter-day Saints, better known by the world as "Mormons," although they are ignorant of the doctrines as taught by them. When we go through the towns and villages, and see two or three or more men and women standing together, we go to them and introduce ourselves as missionaries preaching the Gospel of Christ without purse or scrip, as the Apostles of old. We talk to them on the Gospel, bear our testimony, give them a tract with our address upon it, so that if they want to make any further inquiry, they know where to find us, and we are also very careful to see that the ministers get our tracts.

Richard Weaver, the converted collier and great revival preacher, has appeared in public again, and has been holding revival meetings in this part of the country, and when he came to Newcastle I thought I would go and hear him. I attended two meetings, and found him a little more liberal than most of the revival preachers. In speaking of men and women getting saved, he said there were some who thought that it was necessary for

them to come to the penitent bench; but he said, "there is no need for any such thing, you can be saved just as well sitting on your seats, only let me know by holding up your hand, and I will pray for you." Seeing and hearing this brought to my mind the warning that the Apostle Paul gave in his Epistle to the Galatians, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Did the Apostle Peter tell these people on the day of Pentecost, who made an inquiry of him what they should do to be saved, that they could be saved while sitting upon their seats, or by coming to the penitent form, or by holding up their hands so they might be prayed for? Let the baptism of 3000 answer! Did Paul tell the Philippian jailor he could be saved in any such a way? Why then did the jailor and his household go and get baptized straightway? Did Philip tell the Samaritans so? Did he tell the eunuch he could be saved by sitting in the chariot when he asked for baptism? Did Jesus tell Nicodemus he could be saved without the ordinances of the Gospel? I think not. Jesus and his Apostles told the people when they inquired of them what they were to do, to believe and repent, and then be baptized for the remission of sins, and promised them the gift of the Holy Ghost, and without the birth "of the water and of the spirit," Jesus said "you can in no wise enter into the kingdom of God." The people might believe and feel to repent while sitting upon their seats, but they would have to take further steps before the Divine acceptance was manifested by the outpouring of the gifts of the Gospel. I think the time has arrived which the Apostle Paul spoke about in his Epistle to Timothy; he said the time would come when they would "not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." After the meeting was over I stood upon the hall steps and gave a great many of our tracts to the peo-

ple as they came out. I also gave Mr. Weaver a copy of each of our tracts.

Since Conference we have held a great many meetings out-of-doors, as well as in-doors, and have sometimes addressed large congregations. When, with but few exceptions, great attention was given to what we said. Elder J. L. Holbrook and myself held two meetings last week in a large school-house in a colliery village in Northumberland, which was well filled. The best of order was observed until the meeting was over, then some questions were asked, which we answered, I think, satisfactorily. There was a preacher among the number, and he got up to oppose baptism. He said men could be justified and saved by faith alone without baptism, and he undertook to quote Scripture in support of his argument, but the Scripture he selected got him into such a corner that he could not get out, and every fresh attempt placed him in a worse quandary. The Scripture he quoted was the latter part of the last chapter of St. Mark, where Jesus commissioned his disciples to go out and preach the Gospel, and said, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He called the people's attention to this verse; but when he got to where it says "he that believeth and"—then he made a full stop, until I told him to go on and quote the remaining portion of the verse, which he did to the great amusement of all present. Then he said, "I want you to understand that I do not believe in infant sprinkling, but I know that I am saved, and have been for a great many years, but I intend going to Newcastle next week to get baptized," which amused the people still more than ever.

Five persons have made application to brother Jack, the President of the South Shields Branch of the Church, for baptism. They wanted to find the Elder who traveled the district to administer the ordinance to them. Sister Jack went three miles and found Elder G. H. Butler, who went and performed that ordinance in the sea, according to their desire. One of the men had been sick for some

time, who with difficulty got to the water—his neck and limbs were quite stiff. He said he had heard the Elders preach five months ago, and it had impressed him very much. He went into the water and was baptized by authority in the name of Jesus Christ for the remission of sins, and when he came out of the water his sickness had left him. He wished to be confirmed at the water's edge, which was done in all of the cases; after which the man who was healed arose and testified to the people who had witnessed the ceremony, to the power of God being made manifest in his behalf through obeying the ordinances of the Gospel. He said, "Now, thank God, I can walk back as well as any of you."

I am pleased with the prospect before us in this Conference; the local Priesthood are united with us, and we all feel well in the work, and the good news which we get from our families, that all is well with them, and that peace and prosperity reign in Zion, all go to cheer the heart of a missionary sent to preach the fullness of the everlasting Gospel revealed in the latter days.

Praying God to bless your labors, together with the labors of those in the Office, and the Elders throughout the Mission, I am, with kind love,

Your brother in the Gospel,

W. R. WEBB.

REPORT FROM WALES.

Merthyr Tydfil, Oct 5, 1881.

President Albert Carrington.

Dear Brother,—I have thought that I would write a few lines to acquaint you with the affairs and our labors in this Conference. I can say, as far as I know, that we are all well, with the exception of brother David J. Evans, and we all feel to go ahead and do the best we can, although there is not much baptizing being done just at present: but we have the satisfaction of doing our duty, and when we have done that we feel measurably satisfied with ourselves, at least I think that we should be. We have, however, baptized two new members this month, and re-baptized two. Some have emigrated, and there are from

five to ten going away with the next vessel. I can say that I find the Saints in all my travels feeling well, and we are having very good meetings.

At Merthyr, on Sunday last, four of the brethren spoke in tongues, and two of the same number interpreted. The interpretation of the tongues was to confirm the only plan of salvation established by Jesus Christ, and taught by the Latter-day Saints. When the afternoon meeting closed, we held an out-door meeting by the Bell Inn, brother M. J. Thomas preaching in English, and brother J. M. Bowen in Welsh; there was also nice singing by the choir. But the world seem to be very blind and deaf to the glorious message that the Lord has sent to them, notwithstanding the awful consequences of rejecting it. And it matters not how plain we lay down the principles of the Gospel to them, they seem to think too much of their temporal interests and their good name in the world, to obey it. But there is a time for all things, and it may be that it is more of a seed-time now, and after a while we shall

water the crops, and hence we have been quite busy this month sowing the seeds of righteousness, and are waiting for God to give the increase.

Myself and brother Thomas have traveled some two hundred miles on foot this month in the Monmouthshire District, and we are going to Breconshire, and as far as Hereford and Newport. We held twenty out-door, and ten in-door meetings, and we preached twice in Brecon in the most prominent places in the town, and also in Monmouth, Abergavenny, and in Pontypool and vicinity. We had an average congregation of from a hundred to two hundred people, who paid good attention, and we spoke with much freedom, and bore our testimony to the restoration of the Gospel and the judgments of God to follow, as also to the Divine mission of Joseph Smith.

We feel well in our labors, and the Lord is with us.

With kind love to yourself and all at the Office, I remain, as ever,

Your brother in the Gospel,

JOHN EVANS.

IMPROVIDENCE.

"In all conditions and circumstances, well-being is in the power of those who have power over themselves."—J. J. GURNEY.

England is one of the richest countries in the world. Our merchants are enterprising, our manufacturers are industrious, our laborers are hard-working. There is an accumulation of wealth in the country to which past times can offer no parallel. The Bank is gorged with gold. There never was more food in the empire; there never was more money. There is no end to our manufacturing productions, for the steam engine never tires. And yet, notwithstanding all this wealth, there is an enormous mass of poverty. Close alongside the Wealth of Nations, there gloomily stalks the Misery of Nations,—luxurious ease resting upon a dark back-ground of wretchedness.

Parliamentary reports have again and again revealed to us the miseries endured by certain portions of our

working population. They have described the people employed in factories, workshops, mines, and brick-fields, as well as in the pursuits of country life. We have tried to grapple with the evils of their condition by legislation, but it seems to mock us. Those who sink into poverty are fed, but they remain paupers. Those who feed them, feel no compassion; and those who are fed, return no gratitude. There is no bond of sympathy between the givers and the receivers. Thus the Haves and the Have-nots, the opulent and the indigent, stand at the two extremes of the social scale, and a wide gulf is fixed between them.

Among rude and savage people, the condition of poverty is uniform. Provided the bare appetites are satisfied, suffering is scarcely felt. Where slavery exists, indigence is little

known ; for it is the master's interest to keep the slave in a condition fit for labor, and the employer generally takes care to supply the animal wants of the employed. It is only when society becomes civilized and free, and man enters into competition with his fellows, that he becomes exposed to indigence, and experiences social misery. Where civilization, as in this country, has reached its highest point, and where large accumulations of wealth have been made, the misery of the indigent classes is only rendered more acute by the comfort and luxury with which it is placed in immediate contrast.

Much of the existing misery is caused by selfishness—by the greed to accumulate wealth on the one hand, and by improvidence on the other. Accumulation of money has become the great desire and passion of the age. The wealth of nations, and not the happiness of nations, is the principal aim. We study political economy, and let social economy shift for itself. Regard for "Number One" is the prevailing maxim. High profits are regarded, as the *summum bonum*,—no matter how obtained, or at what sacrifice. Money is our god : "Devil take the hindmost" our motto. The spirits of darkness rule supreme—

Mammon has lead them on,
Mammon, the least erect of all the spirits
That fell from Heaven."

With respect to the poorer classes,—what has become of them in the midst of our so-called civilization ? An immense proportion of them remain entirely uncivilized. Though living in a Christian country, Christianity has never reached them. They are uncivilized and unchristianized as the Trinobantes were at the landing of Julius Cæsar, about nineteen hundred years ago. Yet these uncivilized people live in our midst. St. James's and St. Giles's lie close together. In the Parks of London, you may see how gold is worshipped ; in the East End of London, you may see to what depths human misery may fall.

They work, eat, drink, and sleep : that constitutes their life. They think nothing of providing for to-morrow, or for next week, or for next

year. They abandon themselves to their sensual appetites ; and make no provision whatever for the future. The thought of adversity, or of coming sorrow, or of the helplessness that comes with years and sickness, never crosses their minds. In these respects they resemble the savage tribes, who know no better, and do no worse. Like the North American Indians, they debase themselves by the vices which accompany civilization, but make no use whatever of its benefits and advantages.

Captain Parry found the Esquimaux near the North Pole as uncivilized as the miserable creatures who inhabit the dens of our great cities. They were, of course, improvident ; for like savages generally, they never save. They were always either feasting or famished. When they found a quantity of whale's blubber, they would eat as much of it as they could, and hide the rest. Yet their improvidence gave them no concern. Even when they had been without food or fuel for days together, they would be as gay and good-humored as usual. They never thought of how they should be provided for to-morrow. Saving for the future forms no part of the savage economy.

Amongst civilized peoples, cold is said to be the parent of frugality. Thus the northern nations of Europe owe a portion of their prosperity to the rigors of their climate. Cold makes them save during summer, to provide food, coal, and clothing during winter. It encourages house-building and housekeeping. Hence Germany is more industrious than Sicily ; Holland and Belgium than Andalusia ; North America and Canada than Mexico.

When the late Edward Denison, M.P. for Newark, with unexampled self-denial, gave up a large portion of his time and labor to reclaim the comparatively uncivilized population of the East End of London, the first thing he did was to erect an iron church of two stories, the lower part of which was used as a school and lecture room, and also as a club where men and boys might read, play games, and do anything else that might keep them out of the drinking-houses. "What is so bad in this quarter," said

Mr. Denison, "is the habitual condition of this mass of humanity—its uniform mean level, the absence of anything more civilizing than a grinding organ to raise the ideas beyond the daily bread and beer, the utter want of education the complete indifference to religion, with the fruits of all this—improvidence, dirt, and their secondaries, crime and disease. There is no one to give a push to struggling energy, to guide aspiring intelligence, or to break the fall of unavoidable misfortune. The Mission Clergyman," he goes on to say, "is a sensible, energetic man, in whose hands the work of *civilizing the people* is making as much progress as can be expected. But most of his energy is taken up in serving tables, nor can any great advance be made while every nerve has to be strained to keep the people from absolute starvation. And this is what happens every winter. What a monstrous thing it is that in the richest country in the world, large masses of the population should be condemned annually, by a natural operation of nature, to starvation and death. It is all very well to say, how can it be helped? Why, it was not so in our grandfather's time.

Behind us they were in many ways, but they were not met every winter with the spectacle of starving thousands. The fact is, we have accepted the marvelous prosperity which has in the last twenty years been granted us, without reflecting on the conditions attached to it, and without nerving ourselves to the exertion and the sacrifices which their fulfillment demands."

And yet Mr. Denison clearly saw that if the people were sufficiently educated, and taught to practice the virtue of Thrift, much of this misery might be prevented. "The people," he elsewhere says, "*create* their destitution and their disease. Probably there are hardly any of the most needy who, if they had been only moderately frugal and provident, could not have placed themselves in a position to tide over the occasional months of want of work, or of sickness, which there always must be. I do not underrate the difficulty of laying by out of weekly earnings, but I say it can be done. A dock-laborer, while a young, strong, unmarried man, could lay by half his weekly wages, and such men are almost sure of constant employment."—*From Smiles on Thrift.*

The noblest quality wherewith nature has endowed woman for the good of the world is maternal love—that love which seeks no return.

Kind politeness is the late fruit of advanced reflection; it is a sort of humanity applied to small actions and daily speech; it bids man soften himself towards others and forget himself for others; it constrains pure nature, which is selfish, coarse, and often unfeeling.

The artist and poet who pander to the popular taste, who would rather see their productions sell largely than know them to be elevating influences, are both untruthful in their work. So is every one in fact who allows immediate personal reward of his labor to blind him to its intrinsic quality.

Life is a battle that has for its object the bringing the higher nature of man into ascendancy, and the putting down into subjection every lower element in him, and the confronting of all those parts of experience which spring from the animal man, overcoming them, regulating them, and disciplining them, so that every part of the soul shall be subject to its highest part.

EXCELLENCE.—There is something that every man should demand of himself and feel defrauded if he attain it not, and that is excellence. If his work be not good and true of its kind, whether it be the paving of a street or the administration of a government, nothing can possibly atone for the harm and injustice committed. He has cheated the community and refused to pay his just debts to it; and he has been more seriously cheated himself, for he has forfeited his character for truth and honesty, his self-respect, his pride in his work, his power for excellence, his value as a man and a citizen.

POETRY

—O—

COMMENT ON ACTS, 3rd CHAP. 6th VERSE.

(From Hannah Cornaby's Poems.)

"Then Peter said, silver and gold have I none: but such as I have give I thee."

A Pontiff of Rome, by his full coffers stood,
And gazed on the treasure with which they o'erflowed,
His holiness said a priest at his side,
"That the church now is rich cannot be denied,
"Twas not thus in the days of Peter and John,
"Then, those Christians, of silver and gold had none."
The priest replied, "If wealth is measured by gold,
"The church is richer than 'twas in days of old,
"But though of our greatness and riches we talk,
"We cannot as then, bid the lame man to walk,
"And unless her wealth can this lost gift restore,
"The church, with all her silver and gold is poor."

DIED.

BARLOW.—In Richfield, Sevier County, Utah, September 2, 1881, from a lingering illness since she was two months old, the daughter of John and Lunea Barlow, born Oct. 8, 1880.—"News."

REEVE.—In Salt Lake City, September 3rd and 5th, 1881, of cholera infantum, Ernest Albert and Hyrum Alfred, twin sons of Hyrum A. and Ann Maria Reeve. Born Feb. 18, 1881.—"News."

MCCLURE.—At Glasgow, on the 5th of September, 1881, of congestion of the brain, William McClure in the eighth year of his age.

BROWN.—At Cowdenhill, Scotland, on the 14th and 27th September, respectively, James L. Brown in his sixth, and Janet Brown in her ninth year, both of scarlet fever.

CHAMBERS.—At Workop, Nottinghamshire, Sep. 30, 1881, after a lingering illness of eighteen weeks, Herbert Chambers, aged fifteen years. He was a faithful young Latter-day Saint.—Utah papers please copy.

INFORMATION WANTED.—Respecting James Steel formerly of Thompson's Lane, Glasgow; by trade a heckel maker, who sailed from the Clyde over twenty years ago. Anything concerning him would be thankfully received by a relative.—Address, Robert Tweddy, 9, South Street, Spennymoor, Durham County, England.—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 42, Vol. XLIII.

Monday, October 17, 1881.

Price One Penny.

MONOTONIES OF LIFE.

BY BISHOP O. F. WHITNEY.

There is nothing so difficult to endure as monotony. Whether it be monotony of sound or monotony of silence; whether it be manifest to the sight, the hearing, smelling, tasting, feeling, or to all the five senses together, it makes but little difference. There is nothing more true than that variety is the spice, which seasons life's feast and renders it palatable, and nothing more wise and beneficent than that law which causes the continual and manifold changes in the midst of life and nature. Everything is made appreciable to the human sense by contrast, and were it not for experiencing opposites, man could never properly distinguish from evil, joy from sorrow, or even light from darkness. I might now close this writing with the consciousness of having said about all I have to say upon this topic, but it suits my mind to go a little further, even at the risk of furnishing the reader with an appropriate illustration of my subject, and enlarge upon some of the axiomatic statements given above. Monotony is caused by too much of one thing at a time. To exemplify all its various forms and

manifestations, would require more space than the editor could allow, more time than the reader could give, and more ability than the writer possesses. A few examples, such as may present themselves as we proceed, must therefore suffice the present purpose.

Considered as an entirety, life can scarcely be said to have such a thing as monotony. Nature is one grand, harmonious system of variety from beginning to end, and though in some or all of her departments, considered severally, she may, at times, present appearances of sameness, it is because the beholder has ceased to contemplate the magnificent compass and economy as the whole, and confined his vision to the boundaries and workings of a single section or domain. One can only justly complain of life's monotony who is compelled to survey one face of the many-sided problem, or be subjected for too long a period to any one of its multifarious operations. This, however is often the case, or man thinks it is, which amounts to much the same thing.

Looking around upon animata or

inanimate nature, we cannot but perceive how wisely and carefully the great Creator has guarded against monotony in all his works. Where will we find two faces or two forms exactly the same? Where may two sticks or stones be picked up that will present no difference of aspect? Nature has not formed them. Even the cunning hand of Art, if employed to fashion a number of objects in similarity, though it establish a sort of resemblance between them, will fall short of producing identity of appearance. The edict, "Thus far but no farther," is in force, and as surely as Nature has ordained that everything of every kind shall bear some distinguishing features by which it may be known from all others, so surely is it impossible for man to set aside or violate the decree. The counterfeit may be made to resemble its original, to resemble it closely, even to an extent that will deceive the finite senses, but after all a difference will remain, which will be found just as impossible to remove, as it would be to cause two particles of matter to occupy the same space simultaneously. It is well that this is so. Suppose all men or all women were alike. A world of beauty or of ugliness, as the case might be. How unutterably "stale, flat and unprofitable" such a world would be. Everybody mistaking everybody else for himself, and himself for everybody else. The only good thing I can imagine would result from such a condition, is that each one could, without half trying, love his neighbor as himself, and see himself as others see him. But seriously. How stupid and intolerable existence would be if we could not meet, associate, and exchange ideas with persons who looked, acted, and thought differently from ourselves. The disgust with which we contemplate the efforts of any one who strives to appear like another, is a slight evidence of how a person would feel under such circumstances.

We instinctively dislike sameness, especially if attempted by imitation. Common sense, reason demands that every intelligent soul shall be an individual, manifesting his individuality by being himself and consequently

different from everybody else. In domestic life is found ample evidence of mankind's inherent taste for variety. Married people as a rule, are not only dissimilar in appearance but in disposition. * * *

As in social, so in natural or artistic life. The most pleasing of nature's aspects are those in which appear a variety of her phenomena. How beautiful the sunshine after a shower! How delightful the shower after a protracted season of sunshine. It is the change that makes it so. The sun shines just as brilliantly before the shower; the shower is no less beautiful in itself when it pours down three days in succession. But the contrast gives an added charm, without which it would be esteemed a very ordinary and tiresome sort of thing indeed. The most fascinating of art's productions, painting, music or poetry, are those which contain a judicious mixture of the elements with which it is her ministry to operate. A painting of clouds, sunbeams, mountains, a river, lake, forest and meadow, artistically arranged, is far more attractive and refreshing than one which presents but one of these features. The artist who made a dense daub of black and called it a correct picture of London in a fog, no doubt succeeded admirably in portraying his subject, but he failed to convince his critics that it was a very pleasing sight to gaze upon. Of course such things as solitary beauties may, and do exist, but they exist with reference to their surroundings, the variety of which furnishes the contrast that renders the lone charms attractive.

Who would care to listen long to a piece of music which was one prolonged strain of solemnity and grandeur, or an extended concatenation of brilliant runs, shakes or quivers! Even a smooth and delightful melody too long continued, becomes tedious, and hence in the most masterly of musical productions we find a great variety of movements, combinations and inflections. Even harsh and discordant passages, horrible if unduly prolonged, are frequently introduced to break the monotony of harmony, and by placing the fine and coarse effects in immediate contrast, each is

rendered the more effective and enjoyable. It is the sunshine and shower principle over again.

The poet who would please his readers must not crowd his verse with metaphor and flights of fancy, nor allow it to be entirely barren of the flowers of imagination; he must neither confine himself to abstruse phraseology nor deal entirely in common place terms; he must not seek to put all the words of his language into one poem, nor wed himself to a few words and phrases allow them to continually recur in his writings. Should he fall into either of these errors he will create monotony and excite weariness and contempt. How annoying it is to read an article in a magazine or a newspaper, or listen to a speech wherein these favoritisms continually occur. A foolish fondness for sound will often induce speakers as well as writers to repeat and repeat pet words or sentences, which they have selected in past time and laid carefully away in their memories for future use, until the reader or hearer upon turning a page, or hearing a new topic commenced instinctively dodges, mentally, for fear of having the verbal missile thrown at him again. And well he may; for every time the author wishes to round off a sentence with a flourish, or display what he intends shall pass for erudition with the sound-worshipping multitude, outjumps the pet, reminding one of the clown in the pantomime with his silly laugh and "Here we are again," as he bounds with a grimace before the expectant audience. A truly great mind will despise this empty frippery. Words are the signs of things, and should always mean something. Dean Swift's model for a good literary style was "proper words in proper places." The motto is worth cherishing. If every word uttered meant something, this world would be much more quiet than it is now; business matters would be greatly facilitated, true eloquence would be more abundant, and reading or listening would become a pleasure where it is often a task, and a benefit where it is frequently a positive waste of time and attention.

The good to be derived from variety in the visible world, is well evidenced

in the case of the traveler. All travelers are not intelligent enough to appreciate the value of their peregrinations. Many move about simply because it is fashionable, and because they have the money to enable them to do so, but as to the benefit they derive, unless it be from change of air or diet, the experience of the locomotives and cars of our continental railroads is about as profitable, and we might add that in their forward and backward trips between the two oceans, the latter are nearly as well qualified to acquire information as some of the tourist moving in various parts of the world. Others, however, are of a different class altogether. They not only have means to travel but they also have minds to use while traveling, and to such a one the benefits of sight-seeing and experience in other lands and among other peoples, are scarcely to be overestimated. Men who always stay at home, never moving out of a certain sphere and routine, are very apt to be narrow and selfish in their views. They do not see enough of the world to properly appreciate either themselves or their fellow men, and like a school urchin who, while his teacher was endeavoring to explain to him the existence of other towns and cities, piped out: "Air any more cities in the world besides this?" They think the place they live in is the hub, if not the whole, of the universe, and their associates and relations the very cream of society, the *summum bonum* of the whole human race. But travel enlightens the mind, enlarges the heart and expands the comprehension of an intelligent being. Set a conceited man to traveling, let him see other cities, nations and races, mingle with them, study their literature and observe their customs, and if he be not an absolute ninny, he will soon learn what a little thing he is in the world, and how infinitesimal are his learning and influence to the vast amount that remains to be acquired. And when he has learned this simple and important truth, he will have mastered the first lesson in the grand art of becoming wise. — *From the Salt Lake Contributor.*

A DOCTOR, AND THE LATTER-DAY SAINTS.

In a recent conversation with an intelligent physician of Liverpool, we were forcibly struck by the deep-rooted prejudices which exist even in minds of the most intellectual character, owing to various causes which seem to almost imperceptibly ensnare liberal-minded people, as well as others, in regard to the great work of God revealed in our day. Being introduced to the gentleman in question, the conversation at once turned on the Saints in Utah, and the Doctor announced himself as being somewhat acquainted with our institutions, entirely impartial and unbiased, and desirous of hearing more about our people. We proceeded to show him the true condition of the Saints, the principles believed and practiced, and the difficulties under which the people of Utah had labored in establishing homes, industrial institutions, schools, etc. Referring to the misrepresentations which we had to meet everywhere, and the prejudices arising therefrom, we stated that it appeared to us that most of the "investigating" by such prejudiced people was done through the reading of newspaper reports, and books published *against* the Saints, instead of the works issued by the Church as descriptive of our faith. We noticed, however, in conversation, that notwithstanding his expressions of impartiality, when the Doctor spoke of certain *stories* which were of the very class alluded to, he referred to them as **FACTS**. He was really under the most incorrect impressions as regards the origin of the Book of Mormon, the history of the Prophet Joseph Smith, the administration of President Brigham Young, the true character of the Saints at their gathering place in the mountains, and, in fact, all points on which he had heard anything concerning the Church from its incipency to the present. We found that he was almost a perfect example of the class to which we had referred. He was, apparently, although unbeknown to himself, greatly prejudiced, and had been badly influenced by the

sensational rumors which float around concerning the Saints and their leading men. But he had thought himself *well informed* on "Mormonism." He had read what the *newspapers said about us*, and had conversed with a gentleman who had been to Utah, and who admitted that his observation led him to admire the people for "making the desert blossom as the rose."

But notwithstanding the favorable impression made by this gentleman of his acquaintance, respecting the condition of the people in Utah, he had suffered himself to be prejudiced by other means. He related as affairs which had really transpired, tales which we knew to be the most palpable and glaring specimens of mendacity found in the scurrilous newspapers of the West, and sometimes told to verdant tourists for the delectation of bystanders. And when informed by us that papers were published by parties in Utah, which teemed daily with the most wicked and malicious falsehoods against us as a people, and against individuals in our community, he expressed surprise, as he had understood that we "assassinated" all who differed from us in an outspoken manner. He appeared to believe this nonsensical rumor, and also referred to such things as "facts" and "great revelations," which had been told by female lecturers and other impostors on public credulity, claiming to have "escaped from Utah." He was surprised to hear that quite an extensive population resided there who were not in the Church; that our principal courts were conducted by Federal Judges appointed by the United States Government; that our Governor was an outsider, as also other officers in whose hands cases would come for investigation. He had not before supposed that life and property were as safe in Salt Lake City as in any city in America. The very impossibility of such a condition of things as he had imagined never struck him before. He had, like many others, believed what he heard

against the people, without reasoning for a moment as to the reliability of the statements. In his mind he had blamed the entire "Mormon" Church for everything that any of its rebellious or apostate members had ever committed. But when the inconsistency of this was shown him, by alluding to other churches among whose members a black sheep, and perhaps several of them, were sometimes found, he saw that he had been victimized by senseless rumor, deceived by unsupportable statements, and led to believe a condition of things which could not possibly exist anywhere.

We refer to this case as it is doubtless only one out of many who entertain the same ideas, and this prejudice stands as a barrier in the way of a proper and thorough search into the principles of the Gospel, which should ever be examined on their merits, aside from influences exercised by malicious or ignorant persons, who are like the enemies of early Christianity, that persuaded the guards to swear that "the disciples stole the body of Christ while they were asleep." Doubtless

many were mellow enough to believe this story, not discerning that if the *guards were asleep*, they would be but sorry witnesses as to what the disciples or any one else had done with the body. Just such tales as this one—concocted by the wily politician, the cunning apostate, and the vindictive hater of the Church and people of God—find their way into the newspapers and mendacious literature published against an innocent people. And if intelligent men and women do not use the brains with which they are endowed, is it any wonder they should be deceived by the cunning of the adversary, whose whole aim is to overthrow God's work and lead captive his children? We would urge all to consider these things with sincerity of purpose, and laying aside the evil impressions which have been made by all questionable causes, seek diligently for a testimony from God's Holy Spirit, as to the truth of those heavenly principles which we boldly testify were revealed by the Lord of Hosts to his great Prophet—JOSEPH SMITH!

THE LORD'S SUPPER.

In order to partake of this sacred ordinance aright, acceptably to God and with benefit to ourselves, it is, beyond all doubt, necessary that we should have a proper understanding of its real nature and use.

We may consider it both emblematical and commemorative. The bread and wine of which we partake, are emblems of the Redeemer's crucified body and spilt blood, and the ordinance is commemorative of his mission, sufferings and death. For when, just previous to his betrayal by his apostate and traitor apostle, Judas, he instituted this sacrament, it is recorded that, "As they did eat, Jesus took bread and blessed it, and brake, and gave to them, and said, Take it and eat. Behold this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you. And he took the cup, and when he had given

thanks, he gave it to them; and they all drank of it. And he said unto them, This is in remembrance of my blood which is shed for many, and the new testament which I give unto you: for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you, and drank with you of this cup, even the last time in my ministry. Verily I say unto you, Of this ye shall bear record; for I will no more drink of the fruit of the vine with you, until that day that I drink it new with you in the kingdom of God."

At these sad words, bearing record of the arrival of the hour of their parting, the disciples were "grieved, and wept over him." And never since that memorable evening has the Church, when on earth, ceased to observe this commandment of her Lord. Ever since that day has this holy sacrament

been a memorial of the death of the Only Begotten Son of God, and the spirits of the Saints have been strengthened and refreshed by the recollection of the work done for them on Calvary, as the body is refreshed and strengthened by the bread and wine.

In this age of faithlessness and skepticism, when it is fashionable to believe only in that which can be proven like a problem in Euclid, the glorious results, to us and the whole world, of the mighty work done by our Savior in his advent among men and his torturing death upon the cross, are often, far too often, under-valued, too often not understood; not only indeed by those on whom the greater light of modern revelation has not shone, but also among the youth of God's own people, who should be walking in the light, and in the truth, and in the way pointed out and made manifest to us by God's own sacred word.

None, so well as us, should be able to appreciate, or so highly value the matchless sacrifice of the Lamb slain before the foundation of the world, without whose atonement we all should have been for ever subject to the bonds of sin, and in servitude to Satan, shut out from the presence of our Heavenly Father, and remaining the wretched creatures on whom the first and second deaths would both have power. But through the death of Jesus we become heirs to eternal life, and by obedience, inheritors of the kingdom of heaven.

In what frame of mind, then, should we partake of these sacred emblems? In careless indifference, in thoughtless formalism, in wayward levity?

Should our minds be wandering all over creation, resting for a moment here and there, 'on things worthy and unworthy, as a bird flits from flower to flower?

Should our eyes be wide open, to watch every movement of those assembled with us, or to take mental inventory of their habiliments?

Should our tongues be laden with whispered small talk of walks, or rides, or visits; of hopes or fears; or expectations of business or pleasure?

No, most assuredly no. These have

no concern, no relevance here, when we are commemorating the death of him, without whose aid we should have been forever outcasts from God; at whose death, indeed, all nature mourned and was convulsed. But by that body and blood whose emblems lie before us, we are redeemed and resurrected; and, if we will be, sanctified, purified and exalted.

Hence a calm, holy order should manifest itself in our actions. Quietude should reign in our thoughts, and stillness on our tongues; expect it be that, as we partake, we unitedly raise the song of praise to give expression to our joy, or words to our gratitude.

The solemnities of the occasion should be upon us, and all our faculties should be centered in the consideration of that which we perform, and—mark it—of the covenant that we renew. For, be it remembered, by this act, this God-given ordinance, we witness unto him that we remember the death of his Son, that we are willing to take upon us his name and keep his commandments, that we may have his Spirit to be with us to the end.

Such a covenant should not be made without care, without reflection, without faith.

If it so be that we have no such intentions, we mock God, we partake unworthily, we eat and drink condemnation to our own souls.

The oneness of the Saints is the delight of their God. When two or three in united faith and righteousness call upon his name, he has promised to answer in blessings on their heads. Hence division is abhorrent to him. And those who partake of this sacrament with feelings of wrath, of unkindness, of contention towards their brethren and sisters, are not acceptable to the Lord. He will not receive their sacrifice. It is not offered with clean hands and a contrite heart. It is rejected, as was Cain's, because it is offered neither in the spirit nor letter of God's law.

Therefore, such as partake unworthily—when hatred, animosity or unforgiveness rankle in the heart, eat and drink not to the forgiveness of their sins and the renewal of their spiritual life; not to their eternal

growth, development and increase ; but to their condemnation and destruction, if they repent not.

It is a solemn thing, thus Sabbath after Sabbath to come before the Lord, and covenant with the mighty Maker of the heavens and the earth to do His will. The responsibility is great, but the promise of aid is most abundant. Nevertheless it is a command from heaven that we should observe it, and he who does not, neglects God's word, and lays himself open to a greater condemnation. He may rightly fear that his spiritual health will decline, that his spiritual strength will depart ; for he neglects the means provided by the Son of God to renew the life of the Spirit within him.

Let us then briefly review.

The Lord's supper is a sacrament of the Church, ordained by Christ him-

self, as an emblem of his body and blood, and commemorative of his death.

In partaking of it, if we partake aright, we renew our covenant with God to serve him, and he his covenant to save us.

If we partake unworthily we eat and drink condemnation to our own souls ; but if worthily, we receive spiritual life and vigor.

When we partake, we should do so with our hearts and minds intent on the Author of our salvation, and on the work he performed for us. All frivolity of mind and unrest of body should be curbed and conquered, that we may the more perfectly and acceptably witness unto God and each other, the integrity of our devotion and the fullness of our love.—*From article by Elder Geo. Reynolds in the Salt Lake Juvenile Instructor.*

Those who are rushing forward in the eager pursuit of material riches regardless of their own welfare or character or trespassing on the just rights of others, are really putting it out of their power to attain wealth in its truth and wholeness. They are sacrificing the whole to secure the part ; and, even if they succeed in gaining the part they crave, it will be a transitory possession, for riches without character will certainly make themselves wings, and the true riches which are eternal, are only obtained by righteousness of life.

COMFORT AND MUDDLE.—Comfort is the daughter of order, and is descended in a direct line from wisdom ; she is closely allied to carefulness, thrift, honesty, and religion ; she has been educated by good sense, benevolence, observation, and experience ; and she is the mother of cleanliness, economy, provident forethought, virtue, propriety, and domestic happiness. Muddle is descended from the ancient but dishonorable family of chaos : she is the child of indifference and want of principle, educated alternately by dawdling, hurry, stupidity, obstinacy, meanness, and extravagance, secretly united at an early age to self-conceit, and parent of procrastination, falsehood, dirt, waste, disorder, destruction, and desolation.

MELANCHOLY.—With some persons melancholy is apparently constitutional, with others it is a periodical affection ; while others, again, are rarely troubled with it. There are those who say that no class of persons exist of whom Mark Tapley may be considered the representative—a man who was always jolly and who never had “the blues.” There is no doubt that melancholy, or, as one form of it is called, “the blues,” is in a great measure to be traced to physical causes. It is not altogether a trouble of the mind, for inclement weather and a disordered stomach induce it. The summer season is pre-eminently an unfavorable one for “the blues.” It is confinement in-doors, heavy meals, and conditions of life which reach the acme of artificiality, that produce melancholy. There is nothing that tends so much to the health of the mind—for, after all, “blues” are but a symptom of mental ill-health—as an abundance of work of a congenial nature. Those who get that, with occasional recreation, and try to cultivate contentment with their lot, need not suffer much mentally.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 17, 1881.

OPINIONS AND PREJUDICES.

AN old proverb says, "As many men as many opinions." That a great diversity of opinion exists in society on almost every topic, none can deny. And that each person deems his opinion the correct one is also apparent, regardless of the grounds upon which that opinion is based. It is also generally sufficient that a man has formed an opinion, without considering the reasons for having done so, to make him cling with tenacity to it. It is not always the most wisely-formed opinion which obtains the firmest hold upon a person's mind. In short, it is frequently the case that those who have arrived at the most rash conclusions, are the most persistent in refusing to yield to the views advanced by common sense. This, perhaps, is owing to the fact that men of good sense rarely jump at conclusions, but usually weigh and consider a matter before deciding upon its merits and demerits. Solomon says, "he that judgeth a matter before he heareth it is not wise." But this does not disestablish the very evident fact, that many people form opinions without having sufficiently investigated the subject upon which their opinions are formed. They hear a story half told, or grossly exaggerated, and instead of waiting to be better informed, they hastily adopt an opinion, leap in the dark to a conclusion, and, having, perhaps, committed themselves by an expression concerning the subject, are often too proud to retract, even when their own minds become inwardly convinced that they have been guilty of an error in judgment. Others again can never be moved from their first impressions, no matter how obtained, or what proofs may be adduced as to their incorrectness. Another class become prejudiced against a person, a class or an institution, through various causes, and in that condition of mind nothing of a favorable character concerning the doomed victim of their prejudice can be received by them, while their ears are ever open to reports of an evil nature about the object of their dislike. Such was the prejudice existing against the Nazarenes in the days of Jesus, that the people would not accept Him, and they said to one another, "Can any good thing come out of Nazareth?" Perhaps this prejudice lay in some trivial matter too contemptible to mention, or may have been founded on a misrepresentation or exaggeration of circumstances connected with the inhabitants of that place. However, this may have been, their opinion was formed, and its terrible results we of to-day know, and lament, for their sakes who suffered the penalty of an erroneous conclusion.

An incorrect opinion based on too narrow an investigation, if on any at all, is frequently formed on the character of the Latter-day Saints, and the doctrines preached and practiced by them. Many thousands of people have an unfavorable opinion to-day concerning us and the system which they call "Mormonism," but if asked why they had formed it, they would not be able to give a sufficient reason. They have as a general thing gleaned their impressions from rumors, whose veracity has never been tested by them. Perhaps once in a while some newspaper item has fallen under their notice, and without question, as it was *against* the "Mormons," they believed the statement and based their opinion upon it. Now, if an Elder—a representative of the Saints should call on them, he finds a prejudice existing which is hard to remove. If any one offers them a tract explanatory of our belief, it is received with great reluctance. A disposition is felt to not listen to the other side, because an opinion has already been formed, and although with scarcely any foundation it is considered by its holder as the correct one. "How very unjust this is—not only to the people called Latter-day Saints—but to the parties themselves who take such a course! Certainly, correct information is always valuable, especially on matters of religion; and we should always be willing to choose the most direct and reliable means to obtain it. Can anyone reach a just conclusion concerning the doctrines we believe, unless they read or hear what we ourselves have to say in their defence. Do we go to Catholic expounders to ascertain the views of Protestantism, or do we learn most correctly from Protestants the doctrines of Catholicism? Would the Wesleyans be the best oracles on Church of England doctrines, or would we consider a work written against any creed to be the most reliable source of correct information concerning it? Would not our sense of propriety and fairness to ourselves, as well as justice to those whose faith we investigated, indicate that we should at least hear what they have to say for themselves? Still we find this to be the exception rather than the rule. And thus some very erroneous ideas exist in the public mind against us, which perhaps a conversation with some member of the Church would remove, if the parties were willing to listen to facts and reason.

If this article should come to the notice of any thinking person, if you have hitherto entertained views unfavorable to the Latter-day Saints, we implore you to reconsider the subject. Think whether you have done like the wise man—*heard both sides*—or have your opinions been based on what has come to your ears upon the wings of rumor? Have you read what is said by the Saints, or merely what is said *about* them? Perhaps you may form a different and more favorable opinion, when you hear their answers to the accusations you have read, and the statements made about their doctrines and practices. We have in our experience heard the most absurd things imputed to the Latter-day Saints, and what is still more peculiar, actually believed by many as facts. But these follies were dispelled like an enchantment, when touched by the wand of truth. A mere statement of facts has in many instances to our knowledge, withdrawn the dark veil of prejudice to a great extent, and proved the truth of the oft-repeated statement that, "the more the Saints are known the better they are loved and appreciated." We court investigation of our doctrines, our past history and our present condition. Our elders are

pleased to have an opportunity to explain, to preach, to supply the written word, and to supplant incorrect views with a simple, unvarnished statement of the truth. All we ask, is give them a hearing. An unprejudiced, prayerful hearing, if possible. But hear them anyhow, for perhaps by this means your prejudices, if you have any, may be removed, and an incorrect opinion give place to one founded on fact. And we pray God to bless all men who seek the truth as it is in Christ Jesus, that they may find it and be satisfied, as God has satisfied those who have already become Latter-day Saints.

RELEASES.—The following named Elders are released to return home with the October 22nd company: Joseph Orton, Traveling Elder in the Birmingham Conference; Alexander Burt, Traveling Elder in the Glasgow Conference; and Edward Stevens, Traveling Elder in the London Conference.

THE SEPTEMBER COMPANY ARRIVED.—We clip the following item from the *News* of Sept. 22nd:—

"THE IMMIGRANTS.—The company of immigrating Saints, in charge of Elder James Finlayson, reached here last evening, and were met at the depot by their friends with vehicles, and conveyed to their various destinations. Those who had no acquaintances were cared for at the Emigrant House, where refreshments had been provided for their benefit. The company had a prosperous voyage. A birth occurred on the ocean, and a death, that of Sarah Rockhall, aged 68, which took place at Granger, on Tuesday night. With these exceptions, and the leaving of a few of its members in New York, the company arrived about the same as it left Liverpool. The trip was a very quick one, leaving Liverpool at 3 p.m. on Sept. 3rd, the company reaching Ogden at 12.30 on the 21st, making a little less than eighteen days. The child born two days before reaching New York, was named Wyoming, and the mother and babe were brought through in safety. Elder Z. P. Terry remained in New York for a short time. Elder Thomas D. Reese, who was released on account of sickness, arrived very much improved. Elder Finlayson, who has shown great prudence in his care of the company, which numbered 645 on reaching Ogden, says the trip was a splendid one. He leaves for Payson to-morrow."

CORRESPONDENCE.

LABORS IN THE LIVERPOOL CONFERENCE.

Stalybridge, Oct 7, 1881.

President Albert Carrington.

Dear Brother,—Noticing my release in the STAR, I feel a desire to pen a few items relative to my labors in the ministry since my appointment on a mission to England. I left home on Oct. 4th., in company with twenty-three others, to perform a mission in

Europe. After a most pleasant journey by land and sea, we arrived in Liverpool Nov. 7th, per S.S. *Wyoming*. I visited a brother at Stalybridge for a few days, and then received my appointment from President Budge to labor in the Liverpool Conference, under the direction of Elder J. L. Bunting. I shall ever remember the feelings that pervaded my bosom when I, in response to the Priesthood's call, assumed the sacred

responsibility of an ambassador of Christ, a herald of salvation to the children of men; all my imperfections and apparent inability to engage in such an important and sacred labor, presented themselves before me like a huge mountain, and caused me to humble myself like a little child, to realize most sensibly my dependence upon the Lord, and to call upon him in mighty prayer, that I might be aided by his Holy Spirit, which prayer has been abundantly answered; and I can also bear testimony that the blessings sealed upon my head by Apostle F. D. Richards, in setting me apart for the ministry, have been literally fulfilled.

I was first introduced in the Liverpool Conference by Elder L. R. Martineau, with whom I labored most agreeably for a short time—his genial spirit and kindness I shall ever remember. After he was appointed to labor in the Liverpool Office, Elder J. W. Vickars was appointed to labor with me, who also proved to be a genial companion and a most worthy young man, and has the respect of all who made his acquaintance. We labored in the Wigan District, distributing tracts, preaching in-doors and in the open-air extensively, and sowing the good seed where and when an opportunity presented itself. Many

baptisms took place, and a Branch was raised up in the Wigan District, and a great many people were warned.

I also labored in the Runcorn District, with Elders Vickers and David Cook, (another zealous, energetic missionary,) with whom I have labored agreeably for several months. In this district also a small Branch of the Church has been raised up, some of the members of which have already emigrated to Zion. To God be the glory, to whom it rightfully belongs!

I have labored under the following Presidents: J. L. Bunting, George Crane and John Donaldson, to all of whom I am thankful for the confidence they have reposed in me, and the many kind counsels given. I also feel thankful to the Saints for their many acts of kindness, as well as to many others who have not yet obeyed the Gospel; and I hereby thank and feel to bless all who have in any way assisted me in my labors in the ministry. I am also thankful to yourself, as also President Budge, for the kind counsel received while engaged in the field. My testimony to all the world is, that the Gospel has been restored, and that Joseph Smith was a true Prophet.

Your brother in the Gospel,

R. F. GOOLD.

MINUTES OF A CONFERENCE

HELD IN THE ST. ANN'S CHAPEL, ST. ANN'S STREET, NOTTINGHAM, SUNDAY, OCT. 2, 1861.

Present from Utah: Apostle Albert Carrington, President of the European Mission; Elder George Stringfellow, President of, and William H. King, David West, Franklin B. Woolley, Charles H. Greenwell, John R. Howard, Heber J. Romney, Joseph L. Robinson, Traveling Elders in the Nottingham Conference; William Cooper, President of, and W. S. Harris and G. Parry, Traveling Elders in the Sheffield Conference; Abraham Halladay, President of the Birmingham Conference; and Lorenzo Farr, Traveling Elder in the Leeds Conference.

10 a.m.

Singing. Prayer by Elder West. Singing.

President Stringfellow made a few introductory remarks, and the Branch Presidents were then called upon to report their respective Branches, which they did.

Elder Wm. H. King reported the Hucknall District, and stated that the Branches in this district were in a very good condition. For eleven months he had been engaged in that district in conjunction with Elders Giles, Woolley and West, and all had labored assiduously for the promulga-

tion of the Gospel of Christ, and a few of the seeds which had been sown had fallen into good soil, and twenty-eight souls had been added to the Church during the last six months. Many new fields had been opened up during the summer, and by the means of tracting and out-door preaching, a spirit of inquiry was aroused in many parts.

Elder West, traveling in the same district, said he was always pleased to meet with the Saints, especially at the present time. He corroborated brother King's remarks, and said the Saints felt well as a general rule. He had greatly enjoyed his labors, and at the expiration of one year as a missionary, was about to return to Zion. He exhorted the Saints to seek the kingdom of God and its righteousness.

Elder Woolley, also of the same district, expressed himself pleased at meeting at a Conference, and bore his testimony to the truth of the Gospel of Jesus Christ. Closed by exhorting the Saints to diligence, and to covet earnestly the best gifts.

Elder Greenwell, of the Leicester District, could not report the Branches as he would like to, for some of the Saints were rather dilatory; but, in the main the Saints were living their religion, and those who did so were obtaining the blessings of Heaven. Stated that a number had been added to the Church by baptism during the last six months, and the prospects were favorable for greater additions in the near future.

Elder Howard, also of the Leicester District, corroborated the statements of Elder Greenwell; felt pleased in being privileged to bear the glad tidings of great joy to the inhabitants of the earth, but found few prepared for the reception of the Gospel, because of the fetters of corruption and licentiousness by which they were bound.

Elder Romney, of the same district, stated he had lately been appointed to labor in this Conference, therefore could give but a very meagre report.

Elder Robinson reported the Lincolnshire District; said it was a very extensive one, but there were but few

Saints in it; was not able to report many additions to the Church, but hoped that ere long, through the many fields which had been opened, many would be added to the Church; closed by bearing his testimony to the work of God, and invoking his Holy Spirit to guide and direct the faithful.

President G. Stringfellow then read the Statistical and Financial Reports for the last nine months, which were unanimously accepted; also made a few remarks in relation to the condition of the Conference; said that, upon the whole, there was a marked improvement and advancement in the financial and numerical condition of the Conference. He exhorted the Saints and the brethren of the Priesthood to be alive to their duties, and labor diligently for the dissemination of God's truth and the building up of his kingdom.

Singing. Benediction by Elder Romney.

2 p.m.

Singing. Prayer by Elder King

Singing. Sacrament was administered by Elders C. H. Greenwell and J. L. Robinson.

Elders Harris and Parry made a few remarks; spoke in relation to the first principles of the Gospel which were taught by Christ, and stated that they were applicable to mankind in all dispensations; invited all who had not received a testimony of the divinity of the great latter-day work, to come forward and yield obedience unto it, and they should have a knowledge whether it was of God or man; bore their testimony to the restoration of the Gospel, and the divine calling of the Prophet Joseph Smith.

President Stringfellow then presented the Authorities of the Church in Zion, which were sustained by the unanimous vote of all present. Apostle Albert Carrington was unanimously sustained as President of the European Mission; also Elder Geo. Stringfellow as President of, and Wm. H. King, David West, Franklin B. Woolley, Charles H. Greenwell, John R. Howard, Heber J. Romney and Joseph L. Robinson, as Traveling El-

ders in the Nottingham Conference. The Saints also voted unanimously to sustain each other by their faith, prayers and good works.

President Wm. Cooper, of the Sheffield Conference, stated that we should be thankful for the blessings which we as Latter-day Saints enjoy, for we have become members of the Church of God, by obeying the initiatory ordinances of the Gospel of Jesus Christ, and having become worthy to be admitted as citizens of his kingdom, there were certain duties devolving upon us. The Saints should try to retain the Spirit of God, which is the spirit of unity. Exhorted the Saints to live their religion and discharge faithfully the duties which are required at their hands, and by so doing God would bless them, and their faithfulness would prove to be the nearest road to Zion.

President Carrington expressed his pleasure at meeting with the Saints, and was pleased and satisfied with the reports which had been given. He then delivered an excellent discourse upon "What true happiness consists of," showing that outside of the Gospel of Jesus Christ there is no true happiness.

Singing. Benediction by Elder Farr.

6 p.m.

Singing. Prayer by Elder Howard. Singing.

President Stringfellow spoke at length upon the first principles of the Gospel, showing what was required in the days of Christ in order to become a citizen of the kingdom of God. In referring to Nicodemus, he said it was as essential now that we should be born of water and of the spirit, to enter into the kingdom of God, as it was in the Apostolic dispensation. He desired that all mankind should investigate the Gospel and come into the fold of Christ, and be recipients of the blessings which God had in store for those who would love and obey him.

President Carrington occupied the remainder of the evening in delivering an interesting discourse on the Kingdom of God,—its establishment, its constitution, and its ultimate magnitude and power.

Singing. Benediction by Elder West.

The meetings were well represented by the Saints, who came in from various branches; there were also many strangers present during the day, and all seemed interested and expressed themselves pleased with the proceedings.

ARTHUR WINTER, Clerk.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XIX.

A DAY OF GOD'S POWER WITH THE PROPHET JOSEPH SMITH—A GREAT NUMBER OF SICK PERSONS HEALED—THE MOB BECOMES ALARMED—THEY TRY TO INTERFERE WITH THE HEALING OF THE SICK—THE MOB SENT OUT OF THE HOUSE—TWIN CHILDREN HEALED.

While I was living in this cabin in the old barracks, we experienced a day of God's power with the Prophet Joseph. It was a very sickly time and Joseph had given up his home in Commerce to the sick, and had a tent pitched in his door-yard and was

living in that himself. The large number of Saints who had been driven out of Missouri, were flocking into Commerce; but had no homes to go into, and were living in wagons, in tents, and on the ground. Many, therefore, were sick through the exposure they were subjected to. Brother Joseph had waited on the sick, until he was worn out and nearly sick himself.

On the morning of the 22nd of July, 1839, he arose reflecting upon the situation of the Saints of God in their persecutions and afflictions, and he called upon the Lord in prayer, and the power of God rested upon him mightily, and as Jesus healed the sick

around him in his day, so Joseph, the Prophet of God, healed all around on this occasion. He healed all in his house and door-yard; then, in company with Sidney Rigdon and several of the Twelve, he went through among the sick lying on the bank of the river, and he commanded them in a loud voice, in the name of Jesus Christ, to come up and be made whole, and they were all healed. When he had healed all that were sick on the east side of the river, they crossed the Mississippi River in a ferry boat to the west side, to Montrose, where we were. The first house they went into was President Brigham Young's. He was sick on his bed at the time. The Prophet went into his house and healed him, and they all came out together. As they were passing by my door, brother Joseph said; "Brother Woodruff, follow me." These were the only words spoken by any of the company from the time they left brother Brigham's house till we crossed the public square, and entered brother Fordham's house. Brother Fordham had been dying for an hour, and we expected each minute would be his last.

I felt the power of God that was overwhelming his Prophet.

When we entered the house, brother Joseph walked up to brother Fordham, and took him by the right hand; in his left hand he held his hat.

He saw that brother Fordham's eyes were glazed, and that he was speechless and unconscious.

After taking hold of his hand, he looked down into the dying man's face and said: "Brother Fordham, do you not know me?" At first he made no reply; but we could all see the effect of the Spirit of God resting upon him.

He again said: "Elijah, do you not know me?"

With a low whisper, brother Fordham answered, "yes!"

The Prophet then said, "Have you not faith to be healed?"

The answer, which was a little plainer then before, was: "I am afraid it is too late. If you had come sooner, I think it might have been."

He had the appearance of a man awaking from sleep. It was the sleep of death.

Joseph then said: "Do you not believe that Jesus is the Christ?"

"I do, brother Joseph," was the response.

Then the Prophet of God spoke with a loud voice, as in the majesty of the Godhead: "Elijah, I command you, in the name of Jesus of Nazareth, to arise and be made whole!"

The words of the Prophet were not like the words of man, but like the voice of God. It seemed to me that the house shook from its foundation.

Elijah Fordham leaped from his bed like a man raised from the dead. A healthy color came to his face, and life was manifested in every act.

His feet were done up in Indian meal poultices. He kicked them off his feet, scattering the contents, and then called for his clothes and put them on. He asked for a bowl of bread and milk, and ate it; then put on his hat and followed us into the street, to visit others who were sick.

The unbeliever may ask: "Was there not deception in this?"

If there is any deception in the mind of the unbeliever, there was certainly none with Elijah Fordham, the dying man, nor with those who were present with him, for in a few minutes more he would have been in the spirit world, had he not been rescued. Through the blessing of God, he lived up till 1880, in which year he died in Utah, while all who were with him on that occasion, with the exception of two, are in the spirit world.

Among the number were Joseph and Hyrum Smith, Sidney Rigdon, Brigham Young, Heber C. Kimball, George A. Smith and Parley P. Pratt. Orson Pratt and Wilford Woodruff are the only two living who were present at the time, and we shall soon mingle with those that have gone.

As soon as we left brother Fordham's house, we went into the house of Joseph B. Noble, who was very low and dangerously sick.

When we entered the house, brother Joseph took him by the hand, and commanded him, in the name of Jesus Christ, to arise and be made whole. He did arise and was immediately healed.

While this was going on, the wicked

mob in the place, led by one Kilburn, had become alarmed, and followed us into brother Noble's house.

Before they arrived there, brother Joseph had called upon brother Fordham to offer prayer.

While he was praying, the mob entered, with all the evil spirits accompanying them.

As soon as they entered, brother Fordham, who was praying, fainted and sank to the floor.

When Joseph saw the mob in the house, he arose and had the room cleared of both that class of men and their attendant devils. Then brother Fordham immediately revived and finished his prayer.

This shows what power evil spirits have upon the tabernacles of men. The Saints are only saved from the power of the devil by the power of God.

This case of brother Noble's was the last one of healing upon that day. It was the greatest day for the manifestation of the power of God through the gift of healing since the organization of the Church.

When we left brother Noble, the Prophet Joseph went, with those who accompanied him from the other side,

to the banks of the river, to return home.

While waiting for the ferry-boat, a man of the world, knowing of the miracles which had been performed, came to him and asked him if he would not go and heal two twin children of his, about five months old, who were both lying sick nigh unto death.

They were some two miles from Montrose.

The Prophet said he could not go; but, after pausing some time, he said he would send some one to heal them; and he turned to me and said: "You go with the man and heal his children."

He took a red silk handkerchief out of his pocket and gave it to me, and told me to wipe their faces with the handkerchief when I administered to them, and they should be healed. He also said unto me: "As long as you will keep that handkerchief, it shall remain a league between you and me."

I went with the man, and did as the Prophet commanded me, and the children were healed.

I have possession of the handkerchief unto this day.—*Faith Promoting Series.*

WATER OF THE DEAD SEA.—A recent analysis by Herr Fleck of the salts dissolved in the water of the Dead Sea gave the following proportions in a litre—Chloride of potassium 16.9 grains, chloride of sodium 74.051 grains, bromide of sodium 5.024 grains, chloride of magnesium 128.105 grains, chloride of calcium 35.355 grains, and sulphate of lime 1.211 grains; altogether, 360.646 grains of salt. The nature and amount of the dissolved constituents of Dead Sea water, says Herr Fleck, leave hardly a doubt that this lake, which is traversed by the Jordan and chiefly fed by it, owes its salt to the rock-salt bed, and naturally in the first instance to the upper layers containing magnesium salts.

A LIFE-SAVING LESSON IN PHYSICS.—It is a well-known fact that any person of average structure and lung capacity will float securely in water if care is taken to keep the hands and arms submerged and the lungs full of air. Yet in most cases people who are not swimmers immediately raise their hands above their head and scream the moment they find themselves in deep water. The folly of such action can be impressively illustrated by means of a half-empty bottle and a couple of nails fastened round the neck with an india-rubber band so as to represent the arms; and the experiment should be repeated in every household until all the members—particularly the women and children—realize that the only chance for safety in deep water lies in keeping the hands under and the mouth shut. Any short-necked square-shouldered bottle will answer. First ballast the bottle with sand, so that it will just float with the nails pointing downward; then, by turning the nails upward, the bottle will be either forced under water at once or will be tipped over so that the water will pour into the open mouth and down it will go. The experiment is an impressive one, and the moral of it easily understood.

POETRY

OUR KINGS.

"The kingliest kings are crowned with thorns."—GERALD MASSEY.

"To him that evercometh will I give to eat of the tree of life."—REVELATIONS.

Who feels like war, who seeks to turn
The tide of thought which swells to-day?
Who feels the flame of purpose burn
'Gainst vested right, or tyrant's sway?
'Tis well they count the certain cost,
Before they raise the sweeping storm;
And understand if wrecked or tossed,
"Earth's kingliest kings are crowned
with thorn."

"This every age hath given to those
Whose godhead burst the narrow bound,
By custom set by books, or laws
To circumscribe, or truth to bound.
No dungeon dark enough for them;
No death too fierce or too forlorn;
Justice and mercy died—and then—
"The kingliest kings were crowned with
thorn."

For every science martyrs bled,
On every path of thought they fell,
But ages learn from heroes dead,
That truth will rule, who may rebel!
And garnished sepulchres are raised
To men despised and roughly torn,
While fools repeat the name none praised,
"The kingliest kings once crowned with
thorn."

Who asks a mission man to bless?
Who pants for right, unselfish, brave?
Let history tell that no career
So certain as a martyr's grave!
Yet if such feel inspired of God
With that high trust of kinship born,
The wrath of man may seem no rod,
"To kingliest kings when crowned with
thorn."

Whate'er the conquest we may seek,
Whate'er we wish to curb or break,
Error with hoary head, or weak
As childhood in its wilful wake;
Be sure, if victory must be won,
If once resolved in tears to groan;
So truth be with us it empowers,
"Though kingliest kings are crowned
with thorn."

And days shall come, I hail them now,
When work which makes a man divine,
Shall have the inspiring care and eye
Of rulers sent as Gods to shine!
Roll on, ye glorious times ahead,
Bring blessings for the crowds unborn,
And resurrect our deathless dead,
"Our kingliest kings once crowned with
thorn."

H. W. NAISBITT.

DIED.

SPENCER.—In the 19th Ward, Salt Lake City, Sept. 19th, 1881, of bilious fever, Mrs. Mary Pollard Spencer; born May 11, 1820, in Lancashire, England. Deceased was baptized in the year 1840, and emigrated to Utah in 1871—"News."

RICHAN.—At her residence in the 20th Ward, Salt Lake City, Aug. 28, 1881, Mary Ann Bain, wife of William Richan, late of Birmingham, England, aged 32 years—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 43, Vol. XLIII.

Monday, October 24, 1881.

Price One Penny.

UTAH AND ITS PEOPLE.

BY HON. GEO. Q. CANNON.

The popular idea respecting the Mormon people is well illustrated by the remark of a public man of superior intelligence and extensive reading who, when told that there were two sides to the Mormon question, asked, in apparent surprise, "What can *they* possibly say in defense of themselves and their system?" In making this reply he but gave expression to the feeling of a very large class of people upon this question. He supposed he was familiar with all the evidence necessary to its proper understanding; he had formed his judgment upon it, and had not thought there was a side to the case he had heard but little or nothing about. There is probably no subject which has been agitated so much as this, and concerning which less is really known. It is seldom that even among the intelligent and well read one can be found who can give a correct statement of the doctrines of the Latter-Day Saints, or "Mormons," as they are called; or who can explain the true character of their system. The ideas which are current respecting their religion, their organization, and their domestic lives

are not derived from themselves, but from the writings and utterances of those who oppose them. When people who pride themselves upon the extent and variety of their information, express surprise upon learning that the Mormon people believe in and revere the Old and New Testament as the word of God, look for salvation through Jesus Christ, as the Redeemer of the world, and hold chastity in man as a virtue that should be maintained as rigidly as in woman, and that should be valued and cherished in both sexes as more precious than life itself, what must be the ignorance concerning them in other quarters? A public man, well acquainted with the people of Utah, recently remarked that he had found himself almost looked upon with doubt, in circles where his veracity would not be questioned, because he had ventured to say that they were not licentious; that while they believed in plural marriage as practiced by the patriarchs, they were so strict in their ideas respecting all intercourse between the sexes, outside of marriage, that if they dared they would punish

it with death. The misconceptions which prevail in the country concerning the people of Utah, their belief, and their attitude toward the Government, are principally due to the reports which have come from Utah itself. There are parties in that Territory who have labored incessantly to make the Mormon people odious to mankind. They have described them as offensive to all decency, as outraging all morals, as defying all law, as enemies to all established institutions. By cutting them off in this way from sympathy, they hoped to have them deprived of their political rights. In the paper entitled "The Political Attitude of the Mormons," in the March number of the NORTH AMERICAN REVIEW, this is avowed as the necessary measure. The author of that paper is the editor of an anti-Mormon newspaper at Salt Lake City, who has recently been employed to fill that position, and whose residence in the Territory does not extend beyond a few months. As I never met him, I cannot, even if I were so disposed, describe his characteristics and domestic relations with the same minuteness that he has mine. The description which he gives of the political attitude of the people of Utah has not for its basis either familiarity with them and their doctrines, or a personal acquaintance with those whom he is pleased to call leaders. Aside from the report of an interview, said to have taken place between a traveling correspondent of a newspaper and a bishop, — of the value of which as evidence I need say nothing, — the paper is full of unsustained assertions, and its foundation is the gossip of the persons for whom he writes. It is his boast, I am informed, that he has never read the books of the people whose belief and teachings he attempts to explain.

As he has evidently depended upon hearsay and the writings of others as prejudiced as himself for his ideas of the character of the system, so he has also for the characters of Joseph Smith and Brigham Young. He calumniates them without stint.

The distinguished author of "Positive Philosophy" says: "Universal experience and the thorough study of human nature incontestably prove

that a truly superior man never is able to perform any great work among his fellow-creatures without being himself first profoundly convinced."

Joseph Smith had deadly enemies. He had also devoted friends, who knew and loved him so well that they would have died for him. It was the grandeur of his character which made him so beloved. He had the courage of his convictions, and did all that mortal man could to prove to the world that he knew his teachings to be true — he died for them. That Brigham Young did not have a similar fate was not for the want of disposition on the part of the clique Utah represented by this writer, but for the want of power. The man who had the courage and genius to lead an expatriated people through a wilderness, the statesmanship to found a great commonwealth, and the truthfulness and probity to make his word among business men have the value of a bond, cannot be injured by malicious envy. This writer ranges himself in the ranks of persecutors of the Mormon people; and what persecutors ever painted the portraits of their victims in heavenly colors, or ever held up those whom they crowned with martyrdom as saints?

A romancing account is given of the working out of the details of the new church by Sidney Rigdon. At the time Joseph Smith organized the church in New York, Sidney Rigdon was the esteemed colleague of Alexander Campbell in the church known as Campbellite or Christian. Seven months after, missionaries sent out by Joseph Smith met him in Ohio; he became convinced of the truth of their doctrines, and was baptized.

The object of the alarming talk about the political influence which is to be wielded by the Mormon people over an extensive region, unless severe measures of repression are speedily adopted, is very clear. Such a feeling has already been aroused at Washington that no person professing the faith of the majority of the people of Utah has been permitted for years to hold a federal office of any value. Congress has been pressed session after session to enact special legislation that would exclude them from

all the local offices. The Territory and all its interests, the handling of its finances, and the management of its municipal, county, and territorial affairs are to be wrested from the control of the majority of the people. That they have retained the right to elect the delegate to Congress has been the cause of a large amount of unconcealed anger, and of no end of slander. Congress has been accused of setting a bad moral example, because the delegate has not been unseated; and to bring home to it the necessity of thus vindicating itself, the story was fabricated that by his election Brigham Young had said he would thrust polygamy down its throat. As Brigham Young had been governor of the territory for eight years, and a delegate who had been charged with having more than one wife had already sat in Congress for ten years, it is difficult to perceive what necessity there was for him to do this, and much less for him, if he entertained any such design, to say he would do it. Whatever credit or discredit there may be connected with the nomination of the delegate referred to is due entirely to Hon. W. H. Hooper, whose own domestic relations have been always monogamic.

The statement that the way the Mormon people of Idaho are to vote is dictated to them from Salt Lake City is without the least foundation in truth. The propriety of selecting the best men for office and the value of union at the polls has been the extent to which advice has been given. Stress is laid upon the assertion that they are swiftly peopling the agricultural valleys of the Territories. Deep-laid and treasonable designs are attributed to this movement. This is the very climax of envious jealousy; for there are but few spots in their possession in Utah, or outside of it, that any other persons would have located upon prior to the improvements which they have put upon them. Outside of the Mormon people themselves, and those who have been of their faith, there are not twenty men in all of Utah who follow agricultural pursuits for a living. Hon. J. G. Campbell, who was delegate from Arizona in the last Congress, informs me that he has

for years been familiar with the spots in that territory on which the people from Utah have settled, and he never thought that white men could live there. He asserts emphatically that no other white people would ever have attempted the cultivation of such lands, and their occupancy is viewed as an advantage by the surrounding inhabitants. As he informs me that they sustained his competitor, he has no political reasons for speaking in this way. In Idaho, the points where they live were supposed, when settled, to be within the limits of Utah, and taxes were collected and paid under that government. The establishment of the line between the two Territories demonstrated that they were outside of Utah. Past experience has taught that it would be imprudent for them to seek for rich and attractive lands upon which to settle; they have therefore kept in the poorer portions of the country, where they could live with less danger of exciting envy and bringing attacks upon them. Because of this they have been reproached with crowding into the recesses of the Rocky Mountains, to be exclusive and to keep aloof from the rest of mankind and the light of civilization.

No reports, probably, have obtained more general circulation concerning these people than that they are disloyal and foreign. One object in the continued circulation of these reports is to create the impression that unless some speedy remedy is applied, republican institutions will be overthrown in a territory of the United States. The article on "The Political Attitude of the Mormons" sets forth the foreign character of the system in these words: "Almost all the leaders are of foreign birth. The Mormon Church is a foreign kingdom, hostile in all its features to a republican form of government; it is guided and controlled by foreigners, and depends upon foreigners and the children of foreigners for future expansion and power." This statement is broad and sweeping, and one should be sure of its truth before making it. Let us examine it. In the church which is thus described there is a presiding council known as the First Presidency, consisting of three persons. These

and the eleven apostles,—there being a vacancy of one,—and the two counselors of the late president of the church, number sixteen. Of these, twelve were either born in New England or are the children of New England parents; two are of Virginia parentage, and two only were born out of the United States, and one of these has been in the country about fifty years and the other about forty years. One of the most important bodies of Elders in the church is the Seventies. There are seven who preside over them. They are all Americans by birth, and all, excepting one, of old New England families.

The valleys where the Mormons live are divided into what are known as stakes,—what some denominations would call conferences. Over each of these there is a president, who, in all spiritual matters, takes the lead and direction of affairs. He presides over bishops and every other local officer. They number twenty-two in all. Of these eighteen are Americans, whose parents were Americans; four were born out of the United States, but two of them came to this country in their childhood. The presiding Bishop of the Church has two counselors; they also are Americans. If the term "leaders" can be applied to persons in that Church, it can be to those I have enumerated.

The recent census develops another fact which may be interesting in this connection: that of the several Territories and States which have a larger proportion of foreign-born citizens than Utah, two of the States in which the writer of this statement last resided have a much larger percentage of foreign-born people than Utah. Not only are the leading men mostly of American birth and parentage, but in their families there are but few foreign-born women. The women of Utah who trace their descent from the early settlers of the continent and are proud of their ancestry are quite numerous. Probably in no part of the United States, outside of New England, can there be found so many descendants of New England ancestry in proportion to the whole population. There is a reason for this. The Church was organized in New York; and, for

a number of years afterward, and while it was passing through some of the most severe ordeals of persecution, its converts were mostly from New England and the Middle States, there not having been so many converts from the Southern States at that time. In "The Political Attitude of the Mormons," we are told that it was "oneness, slavish obedience to masters, and entire prostitution of free and popular government," which caused the expulsion of the Mormons from the places where they first settled. The truth is that the "frenzy" of which it speaks was aroused in Western Missouri, where they early settled, by designing men circulating the charge that they were "Yankees and Abolitionists."

The foreign-born people in Utah are of the liberty-loving races of Europe, and are generally conscientious, God-fearing people, having the courage to follow their convictions; not always possessed of book-culture beyond a knowledge of their Bibles; but industrious, honest, and virtuous; good citizens themselves, and the element to produce a race of faithful, loyal freemen. The teachings from the platform and in the schools have been that the men who framed the Declaration of Independence and the Constitution, and who took part in the councils and battles of the Revolution, were especially inspired and sustained by the Almighty: and that those instruments are the foundations upon which stable government for all time, upon this continent, must rest. Joseph Smith, whom they look upon as a prophet, taught this; and since his day, others have constantly repeated the teaching. Persecution never weakened their attachment to the principles of free government and, when they fled as religious exiles to the Rocky Mountains they did not forget they were American citizens. They hoisted the Stars and Stripes, and announced their determination to live under the Constitution of their fathers. But they claimed for the Constitution powers which others did not think it possessed. When expelled from a State under an exterminating order of its governor, they held that the Federal Government, by virtue of the Con-

stitution, had the power to protect and re-instate its citizens in their rights. Martin Van Buren, when appealed to as the chief executive, thought differently. The State was sovereign, and could not be reached; and he replied: "Your case is just; but we can do nothing for you." The people claimed then, as now, for the Constitution, that it was designed to protect the humblest citizen in every right of liberty and of worship that did not disturb good order or interfere with the peace and happiness of others. There have been officials in Utah who have acted as though the exhibition of enmity toward the people was the chief qualification for office there, and the manifestation of friendship or kindness was a disqualification. And the results have too frequently justified this view. No charge against an official there has been so effective in procuring his dismissal as that of being kindly disposed to the Mormon people. No plea has been more effective in staving off charges than for the official to allege that he was disliked and feared because of his active hostility against the Mormon people and their system. The recent "high treason" of the governor of the Territory in "strangling the sovereign power and stifling its voice," is a case in point. It is this disregard of the rights and will of the people that has weakened confidence in officials. Governors and judges have been retained in office because they were hostile to the people; and others have been dismissed because they were friendly to them. "He who seeks equity must do equity." The people could not entertain respect for those who would treat them as though they were a foreign and subjugated race; and this, and no more, has been the extent of the disloyalty of which they were accused. They have been averse to prospecting for and opening mines; for they knew the train of evils that would follow their development. Every person was at liberty to do as he pleased about prospecting for or opening mines; and it was not because the people desired to be poor and ignorant that they did not wish such a change as mining would bring.

For many years after the settlement

of Utah, not a liquor or a gambling saloon existed in the Territory. An unprotected woman could walk every road in city or country, by night or day, without hearing a word of insult or witnessing a gesture of disrespect. That unhappy being whom Lecky calls "the eternal priestess of humanity, blasted for the sins of the people, who appears in monogamic lands as the perpetual symbol of the degradation and sinfulness of man," did not exist in the valleys of Utah, for prostitution was unknown.

The average duration of school days in all the States and Territories per year is 126.8, while in Utah it is 146; it stands eleventh in this respect in the list. Of a school population, nearly two years ago, of 34,929, there were 66 per cent. enrolled. At that time there were 373 public schools, and an average daily attendance of 47 per cent. The text-books are principally those used in the other parts of the republic. Schools there have received no aid from the parent government. Standard journals and magazines are welcomed in every household. The character of their own journals is ridiculed because one of them recommended more earnest prayer and more faithful observance of commandments as a means of deliverance from diphtheria; but, as the medical profession itself fails to check the ravages of this disease, it is not easy to perceive why they should be sneered at for recommending this when, in the presence of sickness and calamity, governors of States set apart days to fast and pray. It is not very fashionable in these days to have faith in prayers; but the Mormon people share the views of John Wesley (Sermon xciv.), where he, speaking of the primitive church, says:

"This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church, because the Christians were turned heathens again, and had only a dead form left."

From the time when travel across the continent to California commenced, it has been a constant custom in Utah to invite ministers of repute, of every denomination, who were passing through, to preach in the various

places of worship. There is scarcely a Sunday during the summer season that one or more visitors do not address, by invitation, some one of the numerous Sunday-schools. Besides where the Old and New Testaments and other works are taught, there are "mutual improvement associations" for the young people of both sexes in every village in the territory. In the interest of these schools and associations, magazines are published. These are not the evidences of a disposition to neglect education, to shrink from the light of intellectual day, or to avoid any encounter that will bring out truth in stronger relief.

Nearly twenty-four years ago a company of emigrants was attacked and killed at Mountain Meadows by Indians, assisted—at least a part of the time—by whites. This dreadful massacre occurred at some distance beyond the frontier settlement in the Territory, yet there has been an unceasing effort on the part of some to hold all the people accountable for its perpetration. John D. Lee, one of the principal actors in this tragedy, was tried by a Mormon jury. On the testimony of Mormon witnesses, they brought in their verdict of murder in the first degree. At that trial, the then United States district-attorney said:

"He had been engaged constantly during the past three months in sifting facts and everything related to or connected with the massacre, and that he had come there for the purpose of trying John D. Lee, because the evidence pointed to him as the main instigator and leader, and he had given the jury unanswerable documentary evidence proving that the authorities of the Mormon Church knew nothing of the butchery till after it was committed; and that Lee, in his letter to Brigham Young, a few weeks after, had knowingly misrepresented the actual facts relative to the massacre, seeking to keep him still in the dark and in ignorance. He had all the assistance any United States official could ask on the earth in any case; nothing had been kept back, and he was determined to clear the calendar, but he did not intend to prosecute any one lured to the Meadows at the time, some of whom were only boys, and knew nothing of the vile plan which Lee originated and carried out for the destruction of the emigrants."

Notwithstanding this testimony, and every denial of the people, this mas-

sacre has been constantly cited as an incontrovertible proof that in Utah the people are ready to commit any crime upon persons not of their faith; and even the stage has been prostituted to give wider currency to the atrocious slander. Yet members of Government surveying parties, and numerous others who have traveled through that Territory, bear ample testimony to the remarkable security of life and property there, and the universal kindness and hospitality of the people. In no other Territory or State is human life held more sacred than it is there.

The whole foundation of the charge about "blood-atonement" is that the people believe in the Biblical doctrine that men who commit murder, adultery, and other gross crimes should be executed; and, as they do not believe in hanging, one of their early laws gives the criminal convicted of murder the privilege of electing the mode of execution.

Chief Justice White, of Utah, who stood in the front rank of his profession in his own State, in a charge to a grand jury, whose attention he drew to polygamy, expressed the results of observations there. He said:

"I have not, nor do I propose, to enter upon a discussion of the morality or immorality of polygamy, practiced by a people who in other respects are law-abiding, moral, and upright. With the ethics of the subject neither you, as grand jurors, nor I as a Court, have anything to do. I do not utter the language of prejudice, nor treat lightly and derisively the Mormon people or their faith. No matter how much I differ from them in belief, nor how widely they differ from the American people in matters of religion, yet, testing them and it by a standard which the world recognizes as just—that is, what they have practiced and what they have accomplished—and they deserve higher consideration than ever has been accorded to them. Industry, frugality, temperance, honesty, and, in every respect but one, obedience to law, are with them the common practices of life. This land they have redeemed from sterility, and occupied its once barren solitudes with cities, villages, cultivated fields, and farm-houses, and made it the habitation of a numerous people, where a beggar is never seen, and almshouses are never needed nor known. These are facts and accomplishments which any candid observer recognizes and every fair mind admits."

The book which contains the doc-

trines of the church, and which is esteemed as the word of God, and binding upon them by its members, is of itself a complete refutation of the assertions that the religion of the people prompts them to commit crime, to cling to ignorance, to disregard authority, to set up the laws of the church against the laws of the State, or to yield to priestly domination.

The following are few extracts :

"Behold, the laws which ye have received from my hand are the laws of my Church, and in this light shall ye hold them forth."

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me."

"Seek ye out of the best books words of wisdom ; seek learning even by study and also by faith."

"And study and learn and become acquainted with all good books, and with languages, tongues, and people."

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection ; and if a person gains more knowledge and intelligence in this

life through his diligence and obedience than another, he will have so much the advantage in the world to come."

"Thou shalt not kill ; and he that kills shall not have forgiveness in this world nor in the world to come."

"Thou shalt not lie ; for he that lieth and will not repent shall be cast out."

"No power or influence shall of ought to be maintained by virtue of the priesthood only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned."

Respecting government, this book says :

"We believe that governments were instituted of God for the benefit of man and that he holds men accountable for their acts in relation to them."

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments."

"We believe that every man should be honored in his station ; rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty ; and that to the laws all men owe respect and deference."

[TO BE CONTINUED.]

There is but one shortest way from one point to another—i. e., in a straight line ; but there are countless longer ways, each differing from the other, the tortuous windings of which cannot be guessed. So in right conduct there are unity and definiteness, while in wrong-doing there are many deviations and disastrous consequences.

There are times enough for speech—times when silence is false, cowardly, treacherous. To know when to be silent, and how to be silent, neither defiantly nor artfully, but gently, truly, and strongly, a silence of the mouth uncontradicted by look of the face or thought of the heart—this is one of the finest of the fine arts, one of the most beautiful of the beauties of holiness.

There is no more hopeful enterprise than that which takes little ones out of the atmosphere of degradation and crime, and places them under good and wholesome influences. It is true that there are still inherited tendencies to encounter ; but if these are dealt with wisely and kindly, a moral impulse will be given to the rising generation that will lift many of them from the dark possibilities of vice and crime into the bright certainty of becoming valued and respected members of society.

A SMILE.—Nothing on earth can smile but the race of man. Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and mirth-flash ? Flowers cannot smile. This is a charm which even they cannot claim. Birds cannot smile ; nor can any living thing. It is the prerogative of man. It is the colour which love wears, and cheerfulness and joy—these three. It is the light in the window of the face, by which the heart signifies to father, husband, and friend that it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, and sobriety is night ; and a smile is the twilight that hovers gently between both, and is more bewitching than either.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 24, 1881.

PERSECUTION COMES FROM THE WICKED.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."—ISAIAH lvii, 20.

ALL history goes to show that persecution has ever come from the iniquitous unbelievers in the divinity of true religion, against the struggling, believing servants of God, who were striving to obey him according to his commandments. The Apostle says, "whosoever will live godly in Christ Jesus shall suffer persecution." But did any one ever hear of the righteous persecuting other people? Bigotry, narrow-mindedness and oppressive measures are no part of Christ's Gospel. And whoso aims to coerce men's souls, to compel obedience to his ideas of religion by harsh and oppressive treatment, is himself "in the gall of bitterness and the bond of iniquity."

As the Prophet says, "the wicked are like the troubled sea." They are restless and uneasy themselves, and cannot bear to see others enjoy peace. They are always "casting up mire and dirt," with which to besmear the character of the righteous, and to stain the honorable name of the godly in Christ Jesus. Did the "wicked ever cease from troubling" the ancient Saints, till that holy people were blotted out? Did they not lie about the Savior till he was crucified? Did they not misrepresent his disciples and bring them into bonds and imprisonment, till finally cruel martyrdom released the glowing spirit from the harassed and tortured body of nearly every disciple? Who did all this wickedness? Who brought sorrow upon the Savior's life, and made him acquainted with grief? Who betrayed him with a kiss? Who spat in his face, and smote him, and said prophecy unto us? Who put the crown of thorns upon his head? Who clamored for his blood, when Pilate would have released him? Who reviled him when he hung on the cross as a propitiation for the sin of the world? The answer to all these inquiries is easily given, it was **THE WICKED**. Were the righteous engaged in it? Doubtless many who thought themselves examples of purity, who "fasted twice a week," and "paid tithe of mint and anise and cummin," joined in these bloody scenes, and thought by these cruel acts of persecution they were "doing God service."

But how do we look upon them from the standpoint of our present ideas? We know these self-righteous hypocrites were corrupt at heart. "They loved darkness rather than light, because their deeds were evil." They were

really the unbelieving and the profane ! They accused Jesus of blasphemy, while they themselves profaned the name of God's Only Begotten Son. They became possessed of an idea which is not uncommon in our day, that the earth belongs to the majority, or at least to those of their own party, and none but they have any rights which should be respected. If a person or a people entertain somewhat different views, and endeavor to spread them by argument among the people, they are looked upon as seditious, and the cursed hand of persecution is at once raised against them. Not by lovers of truth and reason, not by the benefactors of the race, but by the illiberal, the crafty, the men of "one idea" who are firmly convinced that no good thing can emanate except from "their side of the house." When the Prophet Joseph Smith declared that he had seen angels and conversed with them, and had received certain truths and principles for the salvation of man, these self-righteous know-alls repudiated it, called him an impostor and a villain, and after hounding him from place to place, mobbing and abusing him, finally slew God's chosen Seer, as their predecessors had the ancient prophets. They doubtless thought if God had desired to reveal anything to man, he would have selected some of them, on account of their self-appreciation. But it appears that God does not choose the corrupt or the proud, no matter how dignified their titles or how exalted their standing in the social world. In fact, sacred history shows that His greatest favors have fallen on persons in the humbler walks of life, on the young, or the weak, or the poor, or the illiterate, and generally on those whom the world despised, and not upon the great and mighty. Perhaps this was because those who are blessed with wealth and fame and position, are more likely to be lifted up in the pride of their hearts, while it requires the strictest humility and the most intrinsic virtue to qualify a man to receive the revelations of the Most High. The wicked and the proud feel angry and vindictive when they are warned by an humble servant of God, and their ferocity is aroused at the thought that so lowly a person should presume to testify of such great things. And yet they think they are consistent, notwithstanding all the history of the dealing of God with his children which is before them, as recorded in the Scriptures, which many of them profess to believe and to follow as their unerring guide to salvation. Supposing the Ninevites had refused to listen to Jonah because the word of the Lord had not come to some great man of their own city ! What would have been the result if they had persecuted him ? They would have been destroyed in forty days ! But instead of this they humbled themselves, and sought the Lord in mighty prayer, trusting in his goodness, and he forgave them and they were preserved. O what a shining example was in that repentance in sackcloth ! How quickly the Lord's anger ceased against that people ! And will the great cities in our day come short of such repentance and blessing ? O, let the proud humble themselves ere it is too late, and hearken to God's servants ! Let them seek the Lord while he may be found ! Let the wicked repent and cease from their evil ways of persecution and wickedness and turn unto God and live ! Those who do this shall enjoy true peace and eternal happiness, while they who remain in their wickedness shall "wax worse and worse," and continue "like the troubled sea when it cannot rest," till they are wasted away and their place is no more found on the earth,

for "there is no peace, saith my God, to the wicked." Let none taint themselves by joining with the wicked in the crime of persecution, but let all faithfully defend the weak and oppressed among men, and protect all people in their rights, which have been wisely defined as "life, liberty, and the pursuit of happiness." And when urged to deeds of persecution against the Latter-day Saints, let them say like Gamaliel of old, "if this work be of man it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God!"

RELEASE.—Elder P. E. B. Hammer, Traveling Elder in the Scandinavian Mission, is released to return home with the October 22nd company.

DEPARTURE OF THE LAST COMPANY.—On Saturday last at 5 p.m., the S.S. *Wisconsin* of the Guion Line took from our shores the last company of Saints for this season, in charge of Elder Lynian R. Martineau. Besides 20 returning Elders and 3 visitors, the company consisted of 329 English, Scotch and Welsh; 32 Scandinavians; 5 Swiss and Germans, and 7 from the Netherlands; total including Elders and visitors—396.

The following returning Elders were with the Company: L. R. Martineau, Jos. C. Bentley, A. G. Barber, R. F. Goold, J. W. Vickers, Jos. Orton, Lorenzo Farr, Gronway Parry, Edward Stevens, Alexander Burt, E. H. Le Cheminant, G. S. Condie, David West, D. M. Evans, A. Halladay, D. J. Evans, Hans Madsen, Jas. C. Olsen, P. E. B. Hammer; also W. S. Harris (to complete his mission in the United States.)

Both Elders and Saints left in the best of spirits; and with every prospect of a fair and agreeable passage across the sea. We wish this closing company of the season the prosperity both by sea and land, with which the other Saints have been so richly blessed on their journey the present season.

CORRESPONDENCE.

LETTER FROM SWITZERLAND.

Bern, October 18, 1881.

President A. Carrington,

Dear Brother,—With pleasure I give you a report of the condition of this mission at present, also of the fields of labor in which the brethren from Utah are engaged. During the last three months ninety-seven persons have been baptized in the different parts of this mission, and only three have been excommunicated, showing that the work in these lands is gradually increasing. Most of these baptisms occurred in Germany.

The elders from Zion are filled with the spirit of their calling, and work with great diligence in their several positions. I feel thankful for the support afforded me by the brethren, and I know the Lord is assisting them in the performance of their duties.

You are no doubt aware that brother Wulser was sent to this mission to act as its chief clerk, it being desired that brother A. H. Cannon be

released from office duties to labor in the active ministry. I have therefore appointed brother Cannon to travel in the North German Conference, consisting of Nurnberg, Berlin, Halberstadt and the surrounding country, where I think he will be able to do much good and labor to the best advantage.

Brother Schneitter, who for some time has been laboring in the Bern Conference, will now proceed to South Germany, where he will continue his labors in company with brother Schramm. These brethren will doubtless be able to gradually extend their labors, as the enquiries after truth are becoming more numerous in these parts. Even in Ludwigshafen, where, for a time, everything seemed to be at a standstill, matters are brightening up, and baptisms are not unfrequent.

Brother Goss will have the Saints of the Bern Conference under his watchcare, and will I hope and think, not only be able to keep those who now belong to the Church united, but

also bring some honest souls to a knowledge of the truth.

Brothers Graehl and Beus are laboring with zeal and earnestness in the French part of Switzerland, but their labors seem to avail but little, as the people in that region do not appear to realize the necessity of preparing for a future existence. There are however, prospects for the opening of another branch near Lausanne, in the Jura Conference, which, if successful, will give these brethren a more extended field.

We are indebted to the energetic labors of brothers Stauffer and Hasler for the addition of some members to the Church during the last three months. These brethren are busily engaged in the East Swiss Conference, and, as the latter brother has many relatives and acquaintances who are favorable to "Mormonism" in those parts, we may expect a still greater

increase of our numbers in future. There are parts of this Conference where it seems impossible to make any impression on the people by preaching the Gospel; they having already heard our principles proclaimed for many years, and the honest are, apparently, all gathered out.

I feel thankful to the Lord for the blessings he has bestowed upon me and my co-laborers in this Mission, and although we would like to have baptized more, we still have the satisfaction of knowing that we have done the best we know how to do. We can sow the good seed of the Gospel, but it remains with the Lord to give the harvest.

The brethren join with me in kindest regards to yourself and your fellow-laborers in the office, I remain

Your brother in the Gospel,

JOHN ALDER.

MINUTES OF A CONFERENCE

HELD IN ORSON'S ACADEMY, 23, NEW ROAD, WHITECHAPEL, LONDON,
SUNDAY, OCTOBER 9, 1881.

There were present from Utah—Apostle Albert Carrington, President of the European Mission; Elders John Cooper, President of, and J. C. Bentley, E. Stevens, S. Tucker, E. H. LeCheminant, C. F. Wilcox, R. H. Stringfellow, F. H. Snow, M. F. Brown and J. Q. Cannon, Traveling Elders in the London Conference; also L. Farr, Traveling Elder in the Leeds Conference, and David M. Evans, Traveling Elder in the Liverpool Conference.

10.30 a.m.

The Branch Presidents reported their respective Branches as follows: North London, Thos. Cornell; Whitechapel, H. Garuer; Lambeth, G. Cross; Brighton, J. Mitchell; Grays, W. Simons; Green Street Green, J. Siney. Part of the Traveling Elders reported their several Districts, all of which were in a favorable and encouraging condition, showing in several instances a large addition to the Church by baptism; and in others,

some Branches had ceased to exist, through the emigration of all the members.

President Cooper read the statistical and financial reports for the three months ending September 30th, and the financial was unanimously accepted.

2.30 p.m.

The Sacrament was administered by Elders Cross and Cornell.

The Traveling Elders finished their reports.

President Cooper presented the Authorities of the Church as sustained at the last General Conference of the Church in Zion: Apostle Albert Carrington was unanimously sustained as President of the European Mission, also Elder John Cooper, as President of the London Conference, with the Traveling Elders, the Branch Presidents, and the local Priesthood as at present organized.

President Carrington spoke upon

Tithing, and bore a clear and earnest testimony to the truth and efficacy of all the principles of the Gospel to bless and elevate mankind.

6 p.m.

President Carrington occupied the evening in speaking upon the plain and perfect plan of salvation.

The hall was full in the afternoon and evening, the very best of attention was paid, and there were many

warm expressions of much interest and gratification with all of the meetings, each of which was opened and closed as usual.

EPHRAIM ADAMS, Clerk.

Wednesday evening, 12th, a concert was held in the same hall, under the leadership of Elder Joseph Adams, leader of the London Conference Choir.

MINUTES OF A DISTRICT MEETING,

HELD IN THE LATTER-DAY SAINTS' CHURCH, CHAPEL STREET, LOWESTOFT,
OCTOBER 9, 1881.

—o—

Present on the Stand—Elders A. G. Barber, President of, and William Wood, John H. White and William H. Hunter, Traveling Elders in the Norwich Conference.

10.30 a.m.

The Traveling Elders reported their respective fields of labor as follows:

Elder Wood, of the Lowestoft District, reported the Saints, with but few exceptions, striving to keep the commandments of God; had held fifty-three out-door meetings, and baptized fifteen persons; had met with some persecution, but had the satisfaction of seeing the honest-in-heart receive the Gospel.

Elder White, of the Cambridge District, reported the Saints in his District in good standing, and striving to learn more of their duty toward God and man; had held thirty-six open-air meetings, and been instrumental in removing much prejudice, and had awakened an interest in the minds of several whom he thought would soon desire baptism.

Elder Hunter endorsed the statements of Elders Wood and White; he had first traveled with Elder Wood, and then with Elder White, and prayed he might always be found assisting in rolling on the work of the Lord.

Elder Thompson, President of the Norwich Branch, reported the Saints in his Branch in good standing, with one or two exceptions, and prayed he

might always be found worthy to be known as a Latter-day Saint.

President Barber expressed satisfaction with the reports of the brethren, and could endorse them; instructed the Saints in their duties, and prayed God to bless all who sought to do His will. He deemed it wisdom to organize a Relief Society in this Branch, to assist in spreading the principles of light and truth among the Saints and the honest-in-heart who are seeking the righteousness of God. The suggestion met with favor, and a Relief Society was organized.

2.30 p.m.

Sacrament administered.

The congregation was addressed by Elders White and Wood, who warned the people of the judgments of God to follow the testimony of the Elders; invited all to humble themselves before our heavenly Father; bore testimony to the truth of the everlasting Gospel now being preached by the Elders of the Church of Jesus Christ of Latter-day Saints for a witness, that the end may come.

6.30 p.m.

President Barber spoke upon the necessity for obeying the ordinances of the Gospel; bore testimony to the divine mission of the Prophet Joseph Smith, and appealed to all to seek the Lord when he may be found, for

the time is near at hand when he will laugh at the calamities of the wicked, and mock when their fear cometh; but whoever hearkeneth unto his message shall dwell safely, and shall

be quiet from fear of evil.

The meetings were opened and closed as usual, were well attended by strangers, and good attention given.

WILLIAM COLBEY, Clerk.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XX.

PREPARING FOR OUR JOURNEY AND MISSION—THE BLESSINGS OF THE PROPHET JOSEPH UPON OUR HEADS, AND HIS PROMISES UNTO US—THE POWER OF THE DEVIL MANIFESTED TO HINDER US IN THE PERFORMANCE OF OUR JOURNEY.

On the first of July, 1839, Joseph Smith and his counselors, Sidney Rigdon and Hyrum Smith, crossed the river to Montrose to spend the day with the Twelve, and set them apart and bless them, before they started upon their missions. There were twelve of us who met there, and we all dined in my house.

After dinner, we assembled at brother Brigham Young's house for our meeting.

Brother Hyrum Smith opened by prayer; after which the Presidency laid their hands upon our heads and gave each of us a blessing.

President Rigdon was mouth in blessing me, and also blessed sisters Young, Taylor and Woodruff.

The Prophet Joseph promised us if we would be faithful, we should be blessed upon our mission, have many souls as seals of our ministry, and return again in peace and safety to our families and friends; all of which was fulfilled.

Brother Hyrum advised me to preach the first principles of the Gospel; he thought that was about as much as this generation could endure.

Then Joseph arose and preached some precious things of the kingdom of God unto us, in the power of the Holy Ghost; some of which I here copy from my journal:

"Ever keep in exercise the principle of mercy, and be ready to forgive our brethren on the first intimation

of their repentance and desire for forgiveness, for our heavenly Father will be equally as merciful unto us. We also ought to be willing to repent of and confess our sins, and keep nothing back. Let the Twelve be humble and not be exalted, and beware of pride, and not seek to excel one another, but act for each other's good, and honorably make mention of each other's names in prayer before the Lord and before our fellow men. Do not backbite or devour a brother. The Elders of Israel should seek to learn by precept and example in this late age of the world, and not be obliged to learn everything we know by sad experience. I trust the remainder of the Twelve will learn wisdom, and not follow the example of those who have fallen. When the Twelve, or any other witnesses of Jesus Christ, stand before the congregations of the earth, and they preach in the power and demonstration of the Holy Ghost, and the people are astonished and confounded at the doctrine, and say, 'That man has preached a powerful sermon,' then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the glory to God and the Lamb: for it is by the power of the Holy Priesthood and the Holy Ghost that they have power thus to speak.

"Who art thou, O man, but dust! and from whom dost thou receive thy power and blessings, but from God?"

"Then let the Twelve Apostles and Elders of Israel observe this key, and be wise: *Ye are not sent out to be taught, but to teach.*

"Let every man be sober, be vigilant, and let all his words be seasoned with grace, and keep in mind it is a

day of warning, and not of many words.

"Act honestly before God and man; beware of sophistry, such as bowing and scraping unto men in whom you have no confidence. Be honest, open, and frank in all your intercourse with mankind.

"I wish to say to the Twelve and all the Saints, to profit by this important key, that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and deaths, see to it that you do not betray Jesus Christ, that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any of the words of God.

"Yea, in all your troubles, see that you do not this thing, lest innocent blood be found upon your skirts, and ye go down to hell.

"We may ever know by this sign that there is danger of our being led to a fall and apostasy when we give way to the devil, so as to neglect the first known duty; but whatever you do, do not betray your friend."

The foregoing are some of the instructions given to the Twelve by the Prophet Joseph, before they started upon their missions.

Inasmuch as the devil had been in a measure thwarted by the Twelve going to Far West, and returning without harm, it seemed as though the destroyer was determined to make some other attempt upon us to hinder us from performing our mission; for

it seemed that as soon as any one of the Apostles began to prepare for starting, he was smitten with chills and fever or sickness of some kind.

Nearly all of the Quorum of the Twelve or their families began to be sick, so it still required the exercise of a good deal of faith and perseverance to start off on a mission.

On the 25th of July, for the first time in my life, I was attacked with chills and fever; and this I had every other day, and, whenever attacked, I was laid prostrate.

My wife, Phoebe, was also soon taken down with chills and fever, as were quite a number of the Twelve.

I passed thirteen days in Montrose with my family, after I was taken sick, before I started on my mission.

The 7th of August was the last day I spent at home in Montrose, and although sick with the chills and fever the most of the day, I made what preparations I could to start on the morrow on a mission of four thousand miles, to preach the Gospel to the nations of the earth, and this, too, without purse or scrip, with disease resting upon me, and a stroke of fever and ague once every two days.

Yet I did this freely for Christ's sake, trusting in him for the recompense or reward. My prayer was: "May the Lord give me grace according to my day and souls for my hire, and a safe return to my family and friends, which favor I ask in the name of Jesus Christ. Amen."—*Faith Promoting Series.*

ECONOMISTS AND SPENDTHRIFTS.

The difference in thriftiness between the English workpeople and the inhabitants of Guernsey is thus referred to by Mr. Denison: "The difference between poverty and pauperism is brought home to us very strongly by what I see here. In England, we have people faring sumptuously while they are getting good wages, and coming on the parish paupers the moment those wages are suspended. Here, people are never dependent on any support but their own; but they live, of their own free

will, in a style of frugality which a landlord would be hooted at for suggesting to his cottagers. We pity Hodge, reduced to bacon and greens, and to meat only once a week. The principal meal of a Guernsey farmer consists of *soupe a la graisse*, which is, being interpreted, cabbage and peas stewed with a little dripping. This is the daily dinner of men who own perhaps three or four cows, a pig or two, and poultry. But the produce and the flesh of these creatures they sell in the market, invest-

ing their gains in extension of land, or stock, or in "quarters," that is, rent-charges on land, certificates of which are readily bought and sold in the market."

Mr. Denison died before he could accomplish much. He was only able to make a beginning. The misery, arising from improvidence, which he so deeply deplored, still exists, and is even more widely spread. It is not merely the artisan who spends all that he earns, but the classes above him, who cannot plead the same ignorance. Many of what are called the "upper" classes are no more excusable than the "lower." They waste their means on keeping up appearances, and in feeding folly, dissipation and vice.

No one can reproach the English workman with want of industry. He works harder and more skilfully than the workman of any other country; and he might be more comfortable and independent in his circumstances, were he as prudent as he is laborious. But improvidence is unhappily the defect of the class. Even the best paid English workmen, though earning more money than the average of professional men, still for the most part belong to the poorer classes because of their thoughtlessness. In prosperous times they are not accustomed to make provision for adverse times; and when a period of social pressure occurs, they are rarely found more than a few weeks ahead of positive want.

Hence, the skilled workman, unless trained in good habits, may exhibit no higher a life than that of the mere animal; and the earning of increased wages will only furnish him with increased means for indulging in the gratification of his grosser appetites. Mr. Chadwick says, that during the Cotton Famine, "families trooped into the relief rooms in the most abject condition, whose previous aggregate wages exceeded the income of many curates,—as had the wages of many of the individual workmen." In a time of prosperity, working-people feast, and in a time of adversity they "clem." Their earnings, to use their own phrase, "come in at the spigot and go out at the bung-hole." When

prosperity comes to an end, and they are paid off, they rely upon chance and providence—the providence of the Improvident!

Though trade has invariably its cycles of good and bad years, like the lean and fat kine in Pharaoh's dream—its bursts of prosperity, followed by glut, panic and distress—the thoughtless and spendthrift take no heed of experience, and make no better provision for the future. Improvidence seems to be one of the most incorrigible of faults. "There are whole neighborhoods in the manufacturing districts," says Mr. Baker in a recent report, "where not only are there no savings worth mentioning, but where, within a fortnight of being out of work, the workers themselves are starving for want of the merest necessities." Not a strike takes place, but immediately the workmen are plunged in destitution; their furniture and watches are sent to the pawnshop, whilst deplorable appeals are made to the charitable, and numerous families are cast upon the poor-rates.

This habitual improvidence—though of course there are many admirable exceptions—is the real cause of the social degradation of the artisan. This, too, is the prolific source of social misery. But the misery is entirely the result of human ignorance and self-indulgence. For though the Creator has ordained poverty, the poor are not necessarily, nor as a matter of fact, the miserable. Misery is the result of moral causes,—most commonly of individual vice and improvidence.

The Rev. Mr. Norris, in speaking of the habits of the highly paid miners and iron-workers of South Staffordshire, says, "Improvidence is too tame a word for it—it is recklessness; here young and old, married and unmarried, are uniformly and almost avowedly self-indulgent spendthrifts. One sees this reckless character marring and vitiating the nobler traits of their nature. Their gallantry in the face of danger is akin to foulhardiness; their power of intense labor is seldom exerted except to compensate for time lost in idleness and revelry; their readiness to make 'gatherings

for their sick and married comrades seems only to obviate the necessity of previous saving; their very creed—and, after their sort, they are a curiously devotional people, holding frequent prayer-meetings in the pits—often degenerates into fanatical fatalism. But it is seen far more painfully and unmistakably in the alternate plethora and destitution between which, from year's end to year's end, the whole population seems to oscillate. The prodigal revelry of the *reckoning night*, the drunkenness of Sunday, the refusal to work on Monday and perhaps Tuesday, and then the untidiness of their homes towards

the latter part of the two or three weeks which intervene before the next pay-day; their children kept from school, their wives and daughters on the pit-bank, their furniture in the pawnshop; the crowded and miry lanes in which they live, their houses often cracked from top to bottom by the 'crowning in' of the ground, without drainage, or ventilation, or due supply of water;—such a state of things as this, co-existing with earnings which might ensure comfort and even prosperity, seems to prove that no legislation can cure the evil."—*From "Smiles on Thrift."*

POETRY

AUTUMN.

(From Hannah Cornaby's Poems.)

A master hand has been at work,
With rare artistic skill,
And wrought a change on nature's face,
O'er valley, plain and hill.

Where late adown the mountain sides,
Naught met the eye but green,
Now, beautiful as the rainbow hues
The autumn tints are seen.

The orchard, bright with ripening fruit,
That 'mid the branches gleam,
Show that no grudging hand hath dealt
The gifts with which they teem.

We ask, what wondrous magic art,
What great magician's wand,
So quickly, silently hath brought
This change on every hand?

Nature, munificent and grand,
Thine is the mighty power,
And, seeing through it, nature's God,
We worship and adore.

And wonder at the lavish wealth,
In such profusion spread,
To gratify the eye and taste,
Besides "our daily bread."

And of thy gifts, kind Parent, this
Is not among the least,
That through these valleys, Thou hast
giv'n
Enough for man and beast.

The smiling plenty all around
Is theme for joy and praise,
And cheerfully the grateful heart
Its willing tribute pays.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET . .
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON,
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 44, Vol. XLIII.

Monday, October 31, 1881.

Price One Penny

UTAH AND ITS PEOPLE.

BY HON. GEO. Q. CANNON.

[CONCLUDED FROM PAGE 679.]

As to the statement that non-Mormon people would be driven out of Utah by oppressive acts if it were admitted as a State, the experience of the merchants and others who went there in early days and made fortunes, contradicts it. To give color to this allegation, however, the statement is made that it was attempted to tax the gross product of mines twenty per cent., and that a bill to that effect was only prevented from becoming a law by the veto of the governor. This is emphatically denied to me by one who is familiar with all the revenue bills which have been introduced into the Assembly or passed; but a bill was vetoed in which land claims and mining claims were made taxable as well as other real property. This was not an unusual provision, for in most of the States and Territories which contain mines such property is taxed as realty, and mining products are taxed much higher than in Utah. The impression is very prevalent that the legislative assembly of Utah has the whole power

of enacting the local legislation of the Territory. Yet the truth is that Utah is the only place in the republic where the governor can absolutely veto all legislation which does not suit him; and, in addition, Congress can revise or repeal any law. So, too, it is alleged that the Government is unable to convict persons in Utah who are charged with the crime of bigamy. This is urged as a good cause for depriving the people of the right of sitting upon juries. The court records of the Territory, I am credibly informed, show that convictions have been had in every case tried there for that crime; and certainly, under the peculiar system of impaneling juries, there need be no difficulty in obtaining indictments. In the public mind, the system of plural marriage in Utah is often confounded with bigamy. But that crime, as usually committed, inflicts grave wrong upon innocent parties. A man marries a woman; he afterward deserts her and marries another. From the first he conceals his intention to marry again. From

the second he conceals the fact that he already has a wife. Both are wronged and deceived, and society is outraged. But this is not the patriarchal marriage of the Latter-day Saints.

Strange as it may sound to many people, the same high sense of duty animated the Mormon people to accept the doctrine of plural marriage, and to practice it, which prompts men and women to perform extraordinary acts of religious devotion in other directions. Had they believed celibacy to be the will of heaven, both sexes would have adopted it, in many instances at least, with more willingness than they did plural marriage. They had all the prevalent traditions respecting a man in these days having more than one wife, or more than one woman being married to one man. How, then, it may be asked, came they to surrender to this doctrine and practice? Because they became convinced that it was a revelation and a commandment from the Lord, and that the redemption of the race from the evils which abound in modern society required them to accept it. The expression of one leading man respecting his own feelings upon the subject will illustrate those of many others. After learning from Joseph Smith that such a doctrine had been revealed, he more than once wished, he said, when he saw the hearse go by to the cemetery, that he was its occupant, for he could see the avalanche of opprobrium that would descend upon himself and the entire people when it became known that they believed in such a doctrine. To have gone to the stake for his religion would have been more easily and freely performed.

In Utah, plural marriages were contracted for many years when there was no law prohibiting them. For years after the law was passed making it a crime, the opinion was not uncommon among lawyers that the law was violative of the first amendment to the Constitution. These marriages exist, and under them children have been born. But it is demanded that they shall be broken up; and men are denounced in ferocious style because they do not comply with this demand. How shall this be done? This is a

practical question, and must be met in a practical way. These contracts were made with the solemn sanction of religious ordinances and the understanding that the union was for time and all eternity. Shall the husbands throw off the wives and children obtained under such circumstances and leave them to bear alone all the consequences which the opinion of the world would inflict? The men of Utah are not such scoundrels and poltroons as to commit such a crime against heaven and humanity as this!

There can be no greater mistake than to suppose that sensualism is at the foundation of this system of marriage. For, were that the motive, the responsibility, trouble, and expense of marriage and its fruits need not be incurred. Its gratification can be reached in ways cheaper and very much more popular. The idea in Utah is that every woman should have the privilege of marrying, if she wishes to be a wife and mother, and there should be no unmarried element for lust to prey upon. As the late census shows that the male sex predominates, if all men would marry, of course there could be no plural wives, and the same end would be achieved.

It is the religious aspect of this system of marriage which makes it hateful to many well-meaning persons. They can tolerate defects in morals better than defects in doctrine. Two hundred years ago, John Locke commented upon the fact that there was a class of people naturally more eager against error than against vice. Comte mentions the preference of dogmas by the same class to moral truths, and Kant also alludes to the same peculiarity. In these days, a man can escape much censure for being pliant in his morals if he is inflexible in his orthodoxy. Reformers have often learned this to their cost. Still, charges of immorality were used as effectively against them as against the primitive Christians. It was not those who, in popular estimation, were virtuous and saint-like who were crucified, decapitated, and burned.

The complaint is made that the Mormon people are a solid phalanx. If so, the outside pressure has contributed to make them such. It has

had the effect to hoop them up, to force upon them the necessity of clinging to their co-religionists, by whom alone their virtues have been acknowledged. There have been those who, representing them as like Chinese would treat them as Chinese. More than once they have had printed forms of petition sent to churches everywhere, for the signatures of congregations, — many of whom knew less about the real condition of Utah than they did about the antipodes, — asking Congress for legislation that would disfranchise the people there and deprive them of every function of citizenship, except that of paying taxes for others to expend, if not to squander. If the Mormons hold themselves aloof from the Gentiles and are exclusive, as has been charged, the fault is not with them. A clique, composed of a few men, frame the canons to govern Gentile society in Salt Lake City. One of the most stringent of these is that there must be no social intercourse with Mormons generally. Those who violate this are tabooed, and if they persist, they are called "Jack-Mormons." A person may break the entire decalogue with lighter consequences than attend the affixing of this name. It is held over visitors, also as a punishment for treating Mormons with the courtesy due to citizens. The highest civil and military officers of the Government have not escaped the name, the only offense of the army dignitary being that he said the Mormons had some rights, and were not underserving of credit for their patient toil. A man reaches the condition of "Jack-Mormon" when he ventures to express such sentiments.

For one, I am content to have this policy of proscription applied in Utah so far as its effect upon the rising generation is concerned. When a line of demarcation is so sharply drawn as it has been for years between those who profess a certain faith and those who do not, and young people are forced to elect to which class they will belong, those who have pluck and the higher qualities well developed will cast their lots with their persecuted friends, and endure all the consequences which such a decision brings, while the cowardly and the selfish may

gravitate to the side which promises them ease and popularity.

History attests that no people who are willing to die for their principles need fear the effect of violence and unjust treatment upon them. If their convictions are profound, persecution solidifies them and evokes sympathy for their cause from those not of their faith. Their constancy excites admiration, creates an interest in their doctrines, and adds converts to their ranks. This has always been the effect of persecution where it stopped short of extermination. The liberty which followed the edict of Nantes did more to check Protestantism in France than the previous denial of rights and even persecuting war itself. Catholic and Protestant writers alike testify that Protestants diminished during those peaceful times (*"diminuoient en nombre et un credit pendant la paix"*). Henry III. hated them so much that he excluded them from all positions in the government. Henry IV. took a more liberal view. He decided that violence or the withholding of rights was not a legitimate means of correcting schisms in religion. He chose men for office for their abilities without regard to their religion. This drew the attention of some Protestants from their own sect to the government. They felt gratitude toward, and took interest in, that authority which employed them. I do not say that such a policy on the part of our Government toward the people of Utah would result similarly. But it has not been tried. Inflammatory appeals are made to the country to prevent it or any other kind of policy being tried. The administration is urged to adopt a treatment which would be more in violation of the Constitution and all republican principles of government than the acts themselves against which the law is invoked. Free-born men are to be deprived of all rights as citizens, and to be governed as Indians, insane, and minors; and yet it is admitted that they are "in their daily lives peaceable, industrious, frugal, and courteous"; and that their system has in a decade "waived some of its atrocities." Can prejudiced, unreasoning bigotry be more stupid than this? Free and

popular government is to be maintained by methods which would disgrace an autocracy. Church and state, which are falsely said to be united, are to be divorced by the transfer of the people, their improvements and varied industries, the treasury and sources of revenue, to a commission, whose members would hold office till they should be accused of being "Jack-Mormons."

As to plural marriage, the people of Utah took no broader views than many of the early fathers—Theodore, St. Ambrose, St. Chrysostom, and others. St. Augustine said (Lib. xxii., *contra Faustum*, cap. 47): "It is objected against Jacob that he had four wives"; to which he answered, "which, when a custom, was not a crime." And the learned Grotius, speaking of such marriages (B. I., c. ii., sec. 17), said that "when God permits a thing in certain cases, and to certain persons, or in regard to certain nations, it may be inferred that the thing permitted is not evil in its own nature." Until the Supreme Court held otherwise, they entertained the opinion that, under the Constitution, Jacob—the names of whose twelve sons are to be on the gates of the New Jerusalem, which all who are written in the Lamb's Book of Life are to enter—could, if he were here, have lived in a Territory and not been thought guilty of "animalism," or unfit to exercise civil rights. Surely before thunder-bolts of wrath are launched upon them they should have time to unlearn these views, and the interpretation they have given to the teachings of Jefferson, Madison, and other founders of the republic, respecting "the Jew and Gentile, the Christian and the Mohamedan, the Hindu

and infidel of every denomination," being protected in the fullest enjoyment of religious liberty, and the practices, as in their own case, flowing therefrom.

Tested by any rules which prevail among enlightened peoples, Utah will not shrink from comparison with any part of the republic. I doubt if in any other part there can be found so large a proportion who own their own homes. The percentage of illiteracy is lower, and taxation is lighter, than in any of the other Territories, and than in many of the States. The Territory has no public debt. The enterprise of her people is shown in the building of railroads, the extension of telegraph lines, and other progress, to keep abreast of the age. Without the study and practice of co-operation upon a grand scale, with the poverty of her pioneers, her lands could not have been settled and cultivated as they are. All this has been accomplished, not with the encouragement of cheering praise, but in the midst of cruel and malignant abuse. Is there no credit due to a people, whatever their faults may be, who, under such constant assaults and misrepresentations, have accomplished so much in peopling the desert and filling the desolate valleys with peaceful homes and the hum of civilized industries? People proscribed in their religion, stunted in their rights, assailed as if they were aliens, do not usually display all their good qualities. Utah has been the Cinderella of the family. Give her a fair opportunity, and see if she will not at least rank in all that is admirable and attractive with her more favored sisters. — *From the North American Review, May, 1881.*

Knowledge seems isolated and barren unless accompanied by love to all men and faith in the living God.

He who brings ridicule to bear against truth finds in his hand a blade without a hilt. The most sparkling and pointed flame of wit flickers and expires against the incombustible walls of her sanctuary.

The best part of man's life is in the world of his natural affections; and that realm has laws of its own that neither know nor heed king, legislature, or congresses, and are deaf even to the voices of shouting popular majorities, but heed rather the gentle voice of woman and the cry of helpless and feeble childhood.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXI.

LEAVING MY FAMILY — START UPON MY MISSION — OUR CONDITION — ELDER TAYLOR THE ONLY ONE NOT SICK — REPROOF FROM THE PROPHET — INCIDENTS UPON THE JOURNEY — ELDER TAYLOR STRICKEN — I LEAVE HIM SICK.

Early upon the morning of the 8th of August, I arose from my bed of sickness, laid my hands upon the head of my sick wife, Phœbe, and blessed her. I then departed from the embrace of my companion, and left her almost without food or the necessaries of life.

She parted from me with the fortitude that becomes a Saint, realizing the responsibilities of her companion. I quote from my journal:

"Phœbe, farewell! Be of good cheer; remember me in your prayers. I leave these pages for your perusal when I am gone. I shall see thy face again in the flesh. I go to obey the commands of Jesus Christ."

Although feeble, I walked to the banks of the Mississippi River. There President Brigham Young took me in a canoe (having no other conveyance) and paddled me across the river.

When we landed, I lay down on a side of sole leather by the post office, to rest.

Brother Joseph, the Prophet of God, came along and looked at me.

"Well, brother Woodruff," said he, "you have started upon your mission."

"Yea," said I, "but I feel and look more like a subject for the dissecting room than a missionary."

Joseph replied: "What did you say that for? Get up, and go along; all will be right with you!"

I name these incidents that the reader may know how the Quorum of the Twelve Apostles started on their missions to England, in 1839.

Elder John Taylor was going with me, and we were the first two of the Quorum of the Twelve who started on the mission.

Brother Taylor was about the only man in the quorum that was not sick.

Soon a brother came along with a wagon, and took us in. As we were driving through the place, we came to Parley P. Pratt, who was stripped to the shirt and pants, with his head and feet bare. He was hewing a log, preparing to build a cabin.

He said: "Brother Woodruff, I have no money, but I have an empty purse which I will give you." He brought it to me, and I thanked him for it.

We went a few rods further, and met brother Heber C. Kimball in the same condition, also hewing a log towards building a cabin.

He said: As Parley has given you a purse, I have got a dollar I will give you to put in it."

He gave me both a dollar and a blessing.

We drove sixteen miles across a prairie, and spent the night with a brother Merrill. The day following we rode ten miles, to a brother Perkins', and he took us in his wagon to Mucomb, and from thence to brother Don Carlos Smith's.

I rode four hours during the day over a very rough road of stones and stumps, lying on my back in the bottom of the wagon, shaking with the ague, and I suffered much.

We held a meeting in a grove near Don Carlos Smith's, and here Elder Taylor baptized George Miller, who afterwards was ordained a Bishop.

At the meeting the Saints gave us nine dollars, and George Miller gave us a horse to help us on our journey.

I rode to Rochester with Father Coltrin, where I had an interview with several families of the Fox Island Saints, whom I had brought up with me from Fox Island, in 1838. I spent several days with them and at Springfield, where Elder Taylor published fifteen hundred copies, in pamphlet form, of a brief sketch of the persecutions and sufferings of the Latter-day Saints, inflicted by the inhabitants of Missouri.

We sold our horse, and in company with Father Coltrin, brother Taylor

and myself left Springfield, and continued our journey.

I had the chills and fever nearly every other day, which made riding in a lumber wagon very distressing to me, especially when I shook with the ague.

On the 24th of August, we rode to Terre Haute, and spent the night with Dr. Modisett. I suffered much, with the chills and fever.

Elder John Taylor up to this time had appeared to enjoy excellent health, but the destroyer did not intend to make him an exception to the rest of the Apostles. On the 28th of August he fell to the ground as though he had been knocked down. He fainted away, but soon revived. On the following day, however, the enemy made a powerful attack upon his life. He fainted away several times, and it seemed as though he would die. We stopped several hours with him at a house by the wayside. We then took him into the wagon and drove to Horace S. Eldredge's, and spent the remainder of the day and night doctoring him.

In the morning brother Taylor was so far recovered that he thought he would be able to ride. So we started on our journey on the morning of the 30th, and we traveled forty miles, to Louisville, and spent the night with the family of brother James Townsend.

We felt terribly shaken up, being in such a weak state. Brother Townsend was away from home, but we were kindly entertained by sister Townsend.

In the morning, Elder Taylor, though very weak, felt disposed to continue his journey. We traveled fourteen miles to Germantown. He was quite sick at night, and the bilious fever seemed to be settled upon him. I was also very feeble, myself.

On the day following, September 1st, being Sunday, brother Taylor concluded to remain there for the day, and hold a meeting.

It was a German settlement. He wished me to speak, and I spoke upon the first principles of the Gospel. He followed me, and spoke until he was exhausted.

After we returned to the inn where we were stopping, I was taken with a chill and fever, and had a very bad night; brother Taylor was also very sick.

The following day, September 2nd, was a painful day to my feelings. It was evident that brother Taylor had a settled fever upon him, and would not be able to travel.

Father Coltrin was resolved to continue his journey, and, in conversing with brother Taylor, he thought it better for one sick man to be left than for two, as I was so sick with the chills and fever that I was not able to render him any assistance, nor, indeed, to take care of myself. Under these circumstances, brother Taylor advised me to continue my journey with brother Coltrin, and make the best of my way to New York.—*Faith Promoting Series.*

THE RESTORATION OF THE JEWS.

The Restoration of the Jews, according to the London *Rock*, has already begun. The present Sultan has issued imperative orders to the Turkish governor at Jerusalem to commence at once the re-building of Solomon's Temple, desecrated for so many centuries by the Moslem religion. This is stated to be a direct result of the representations made by the reigning Imperial Austrian family. The alms of the pilgrims are in future to be applied to the clearing of the ground upon Mount Moriah, and this may be

taken as an indication of the earnest intentions of the Sublime Porte in the matter. This circumstance, when taken in connection with the marvellous exodus of Jews into Spain and other places adjacent to the Great Sea, notably that of Turkey, where upwards of 60,000 Israelites recently found refuge from the serious persecutions and liabilities to Russian Conscription, may, with solid grounds be accepted by all students of prophecy as an evidence that the "time to favour Zion, yea, the set time is come."

A united Jewish colony is also about to be formed in the district of Gilead and Moab, the Sultan of Turkey having granted one million and a half acres of land for this purpose, in consideration of a large amount of money to be advanced by Jewish capitalists. The new colony is to be subject to a prince of Jewish race and religion, though tributary to the Porte. It has

been also affirmed that within the last few years a wealthy Jew has lent some £8,000,000 sterling to the Turkish Government on the security of the land of Palestine, so that there is reason to conclude that the whole of the Promised Land may ere long again be recognised as the rightful property of the Jews, and populated by them.—*Selected.*

S A C R E D

TO THE MEMORY OF THE VENERABLE APOSTLE OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS,
ELDER ORSON PRATT.

Not in the eyes of all the Nations, great—
Nor by the world accorded much renown—
Yet, monarchs, might be envious of His
state,
Who well has earned an everlasting crown.

Honor'd and blessed when but a simple
youth,
To hear "glad tidings" of Celestial worth;
At once he recognized and loved "The
Truth,"
Revealed by God from Heaven, to man on
earth.

Th' Eternal spake, and honest hearts dis-
cerning,
The voice and message of "The Holiest
One;"
Hail'd it, as though their souls had e'en
been yearning,
For light and truth, e'er since their lives
began.

Foremost among these children of the
light,
Our Brother, promptly volunteered his aid;
The call for reapers of the harvest white,
He, at risk of everything obey'd.

And even as his thirsty soul desired—
The wisdom and intelligence of Heaven;
So more and more his spirit was inspired;
"As unto him that hath, shall more be
given."

Ordain'd to lift his voice both long and loud,
For Christ's last coming, to prepare the way;
He preached repentance, to the listening
crowd,
And warn'd the nation of the latter day.

As an Evangelist, o'er land and ocean—
He journey'd wheresoe'er "The Master"
willed;
Danger nor distance, lessened his devotion,
Nor marr'd the mighty missions, that he
fill'd.

Nor wealth, nor luxury, his path sur-
rounded;
Nor aught prosperity esteems as best;
Yet, truth's worst enemies, were oft con-
founded,
Yea, silenced, by this man, whom God had
bless'd.

God! and the Truth! this was his sole reli-
ance;
God and the truth, who can the twain com-
bat?

Thus many versed in lore, and skilled in
science,
Succumb'd to truth's Apostle, Orson Pratt.

Blest, with a knowledge of a great com-
mander,
And yet submissive as a child, for aye,
We'll scarcely see a purer soul, or grander,
Than was our brother, who has pass'd away.

EMILY HILL WOODMANSEE in the *Deseret News*.

Real genius is not only modest in behaviour, but humble in spirit. It looks upwards in reverence, not downward in scorn. It has no disposition to vaunt its own achievements, knowing how far they fall short of even its own conceptions.

The welfare of each one is so connected with the welfare of all that no absolute independence is possible. He who fancies that simply to mind his own business and let others alone is all that is due to himself or them makes a

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 31, 1881.

DEATH OF APOSTLE ORSON PRATT.

At thirty-five minutes past eight o'clock on the morning of Monday the third of October, Apostle Orson Pratt quietly passed away, at his home in Salt Lake City, surrounded by the greater portion of his family. And with the serenity of a peaceful sleep, after a useful life of over seventy years, his tabernacle lay at rest from its labors.

About a year ago brother Pratt suffered from a severe illness, and although he survived the attack, he was much enfeebled, and has not since that time been much engaged in the duties of public life. He had, however, recovered sufficiently to deliver a discourse in September last, which we recently noticed in the STAR, and since that time attended some business meetings in relation to the Historian's Office. But the exertion on the latter of these occasions proved more than he could endure. He again became prostrated and gradually sank, with but short intervals of resuscitation, till Sunday, October 2nd, at midnight, when he rallied, and those members of his family who were in the city were summoned to his bedside, that they might look upon him once again ere he departed.

The demise of this much-beloved servant of God will be lamented by the Saints in all the world, for his name and writings are familiar wherever the Gospel has been received, while his public ministry as an Apostle of the Church of Christ established in our day, has been marked with much success in the edification of the Saints and the salvation of mankind.

Orson Pratt was born in Hartford, Washington County, New York, on September 19, 1811. He was essentially a student from his youth, as well as being prayerful and industrious. He embraced the Gospel while young, being baptized by his brother Parley on his nineteenth birthday. He was ordained an Elder December 1, 1830, and was afterwards chosen as one of the first Quorum of Apostles, being ordained on April 26, 1835, under the hands of Oliver Cowdery and David Whitmer. He performed much missionary labor, and was almost continually engaged in some service for the Church, or some study which would better qualify him for his labors and progression in the work of God. He became well versed in astronomy, Hebrew and

mathematics, in which last-named science he made valuable and various discoveries. He was an excellent Biblical scholar, and a clear and forcible speaker, as well as an able writer.

We have not space to even mention all his numerous and important missionary labors, but in addition to those in the United States and Canada, he crossed the ocean sixteen times coming and returning on missions of salvation. He was appointed in 1848 to preside over the British Mission, and during a period of two years, the membership increased from eighteen thousand to thirty-six thousand under his Presidency. During this time he wrote fifteen pamphlets, several hundred thousand of which were published in different languages. He was also editor of the MILLENNIAL STAR, the circulation of which increased during that time from four thousand to nearly twenty-three thousand. He also lectured to large audiences in the principal cities of England and Scotland. He was again appointed to preside here in 1853, and again in 1856. In 1864 he went on a mission to Austria. In 1877 he came to England on a mission relating to the publishing of the Book of Mormon in phonetic characters; and in 1878 he again started for England to prepare a stereotyped edition of the Book of Mormon and Book of Doctrine and Covenants, which were arranged in verses, with foot notes and references.

Brother Pratt was appointed and sustained in 1874 as Historian and General Church Recorder, which position he retained till his decease. He was also prominently connected with legislative duties in Utah Territory, having been elected a member of the House of Representatives, in which he served during several recent sessions as Speaker. In whatever capacity brother Pratt labored, his whole soul was devoted to the benefit of mankind, and the interests of God's work.

The funeral services were conducted in the Tabernacle on Thursday, the 6th instant, an account of which will appear in the STAR in connection with the Conference Minutes.

In closing this brief sketch, we cannot refrain from mingling our parting tribute to his memory with others which have been rendered. We loved him as a brother and a friend, respected him as a venerable Apostle of the Lord Jesus Christ, and admired him as a zealous, faithful and worthy advocate of the great principles which God has revealed in this Dispensation. We condole with his family and near relatives in their great bereavement, and pray that the Lord whom he served, may administer to them that consolation which can be imparted only by the Divine blessing.

DOCTOR BERNHISEL DEAD.—On Wednesday the 28th of September, Doctor John M. Bernhisele breathed his last in Salt Lake City, aged 82 years. He had suffered but five days from an attack of intermittent fever, and notwithstanding his advanced age, it is supposed that he would have still survived, had it not been for an accident through which he was much injured some four years ago. Deceased was born at Sandy Hill, Pennsylvania, U.S.A., on July 23, 1799. He was a man of learning, of very temperate and abstemious habits, a perfect gentleman in manner, and a much respected

veteran among the people of God. He joined the Church of Jesus Christ of Latter-day Saints while in its infancy, and was a very dear friend of the Prophet Joseph Smith. After the arrival of the Saints in the West, and the organization of Utah Territory, he was elected a Delegate to Congress, to which position he was re-elected a number of times. He was firm in his integrity to the work of God, and in modesty as well as talent in his profession, and exemplary bearing, he was a type of unostentatious worth, and inspired all who had the pleasure of his acquaintance with feelings of esteem. Thus are the veterans passing quietly away one by one, while mourning friends drop a silent tear in honor of their memory.

MORE SAD NEWS.—We are also pained to record the melancholy demise of Elder Feramorz L. Young, son of the late President Brigham Young, who fell a victim to typhoid fever while returning home from a mission to Mexico. He died on the sea about one hundred miles out from Havana, on Tuesday, September 27th, and as there were no facilities at hand for preserving the body, it was committed to the great deep on the following day, there to await the First Resurrection, when the "sea shall deliver up its dead," and they who died in Christ Jesus shall be exalted. Elder Young was much beloved by those who knew him, and his loss is severely felt by a large circle of friends. We tender our heartfelt sympathies to the bereaved relatives of the deceased. We learn from the *Deseret News* that memorial services for Elder Young were held in the Tabernacle, at the same time as the funeral obsequies of Apostle Orson Pratt.

ARRIVED.—Twenty-six missionaries from Utah in charge of R. R. Anderson, arrived on Sunday morning last at 8 a.m., by S.S. *Abyssinia*. Ten were for Scandinavia and the remainder for Great Britain. They had an exceptionally smooth passage across the ocean, and arrived here in good health.

APPOINTMENTS.—A. Bailey, C. Sharp and W. Hulme are appointed Traveling Elders in the Birmingham Conference; U. Butt, Traveling Elder in the Bristol; J. Boyle and R. Ure, Traveling Elders in the Glasgow; H. H. Evans, J. Hardy and G. Fowler, Traveling Elders in the London; H. Leyland and J. Ellis, Traveling Elders in the Manchester; J. England, Traveling Elder in the Norwich; and W. Bromley and W. H. Tracey, Traveling Elders in the Nottingham; and T. Perkins, Traveling Elder in the Welsh.

N. Farr is released from being Traveling Elder in the Manchester Conference, and is appointed Traveling Elder in the London; and M. F. Brown is released from being Traveling Elder in the London, and is appointed Traveling Elder in the Manchester Conference; each to proceed to his new field as soon as convenient.

ABSTRACT OF CORRESPONDENCE.

President S. Van Dyk, in a letter dated October 15th, gives an account of the work in the Netherlands Mission. He had been holding some well-attended meetings, had baptized one venerable citizen of 70 winters, and was satisfied with the general prospects in those parts.

President Wm. Wood, writing from Bassingbourne, in the Norwich Conference, on October 19th, says :—"I find the people much scattered, and the field very extensive. but thank God I find a warm-hearted people ever ready to administer to the wants of the Elders, and they seem, as a general thing, to have received the Gospel through the love of the truth, and manifest a desire to continue in well-doing. The Elders laboring with me are alive to their duties, and although they have long distances to walk, they are doing all that lies in their power to bring the Gospel to the notice of the public by tracting and preaching whenever opportunity is offered. I desire to do my duty as a weak and humble instrument in the hands of God in rolling on this mighty work. I will try to do my best in relation to the business of the Conference, trusting in God to aid and assist me by the inspiring influence of his Spirit."

CORRESPONDENCE.

A FAREWELL TO LEEDS CONFERENCE.

Liverpool, October 19, 1881.
President Albert Carrington.

Dear Brother,—I will endeavor, before leaving, to give you a brief account of my labors while in the missionary field. I left home on the 13th of April, 1880, arrived in Liverpool on the 29th, and was appointed by President Wm. Budge to labor in the Leeds Conference, under the direction of Elder B. S. Young, who then presided over the same. I was assigned by him to the Wakefield District, in which I traveled over a year alone. I have labored under four different Presidents—namely, Elders B. S. Young, Hugh Watson, John Cooper and James Farmer, all of whom labored zealously for the spread of truth.

I found the people kind and hospitable, and feel to thank the Saints and many non-believers for their kindness to me, through which they honored "Him that sent me." The Giver of all good gifts will amply reward them for all they do for even the least of His servants, of which I

feel I am one. I can say, and that truthfully, that the Saints where I have labored are as a rule trying to live their religion. Many of the brethren and sisters have been organized into Tract Societies, and have offered the principles of truth, or the bread of life, to many, whether they will be wise enough to partake of it is not for me to say; but I fear that many will reject the sweet bread of life, and drink the bitter dregs of death and misery instead. I will mention one incident out of many that have come under my observation. Soon after I arrived in my district, the brethren held an open-air meeting in Purston. They were threatened to be showered with rotten eggs, if ever they attempted to hold another there. The next time we held one, we learned that death had summoned the party who had threatened us, and he had gone to give an account, as we all must, for the deeds done while in this probation. We have held several well-attended meetings there since, and have not been molested.

I have held meetings in towns that

have not been preached in for many years, if ever. I have traced and borne to many people my humble testimony of the truthfulness of the Gospel as revealed to Joseph Smith the Prophet in these the last days. Whether the seed that has been sown will ripen into fruit, I do not know; but I am satisfied that I have left a warning which will ring in the ears of those who live to witness the judgments which are about to be poured out upon the ungodly. The world ridicule such an idea to-day, because science and skill are flourishing on all sides; but the time draweth nigh when "he that will not take up his sword against his neighbor must needs flee to Zion for safety." Peace and worldly pleasure will vanish as mist before the sun at noon-day. There will be war, famines and pestilence. The bowels of the earth will burst forth with anger, and destroy many. The sea will heave beyond its bounds and deluge whole cities, and wickedness will be swept from off the face of the earth. Then will cries rend the air, "O that I had repented before this dreadful day. Why did I not listen to the saving voice of a kind and merciful God, who sent his servants, and would have gathered us, but we would not?" Alas! it is too late. They are not only doomed to suffer in this world, but like those who rejected Noah, they will have to remain in prison till they have "paid the uttermost farthing." Whether they believe or not, it makes no difference to the purposes of Jehovah, they will go on just the same. All the prophecies that have been uttered by the holy Prophets that have not come to pass, will be fulfilled.

The last two months of my labors I traveled with Elder Rodney Hillam in the Bradford District. We have opened several new places, and there is a flattering prospect of much good being done there.

Before concluding, I will say I am and ever will feel grateful to you for your kind treatment and fatherly advice while at the Office unwell, also to all the brethren.

Your Brother in the Gospel,
LORENZO FARR.

LETTER FROM NOTTINGHAM.

Nottingham, October 20, 1881.
President Albert Carrington.

Dear Brother,—As I am about to leave England and return home to the land of Zion, I thought perhaps it would not be amiss to write a few lines to let you know how I feel with regard to the work which I am engaged in. I can say that I never felt better in my life, with regard to preaching the Gospel and the latter-day work, than I do to-day.

I was called on a mission to Great Britain at the October Conference held in Salt Lake City, 1880. I left Salt Lake City on the 19th of the same month, and arrived in Liverpool on the 31st, in company with twenty-nine Elders.

On my arrival in Liverpool, Nov. 1st, President Budge appointed me to labor in the Nottingham Conference, under the Presidency of Elder Oscar F. Hunter, who assigned me to the Leicester District, where I labored for about eight months. Elder Cooper succeeded brother Hunter as President, and I labored under his direction for a short time, after which Elder George Stringfellow was appointed to preside, and he thought it wisdom to remove me into the Hucknall Torkard District, to labor in company with Elders King and Giles; and when Elder Giles was removed to London, Elder Franklin Woolley was appointed in his place. I labored in the Leicester District in company with Elders Howard and Farmer, the latter of whom is now presiding in the Leeds Conference. I also labored with Elder Greenwell, and must say that I enjoyed myself very much in their company.

I received some very good counsel from President Hunter, and also from President Cooper the short time he had charge, and the latter part of my mission has been very agreeable to me under the fatherly care and counsel of President George Stringfellow, who is laboring assiduously to promote the work of God, and make it as agreeable and pleasant as possible to the Elders who are laboring in the Conference.

I have many thanks to tender to

the Saints among whom I have been laboring, for their kind treatment, and if my health had permitted, I should have paid them all a visit, but being so unwell I was unable to do so.

With kind regards to yourself and the brethren in the Office, I remain, as ever,

Your brother in the Gospel,

DAVID WEST.

A PARTING WORD TO THE NORWICH CONFERENCE

Liverpool, Oct. 21, 1881.

President Albert Carrington.

Dear Brother,—Before leaving these shores I wish, through the columns of the STAR, to thank my many kind friends among whom I have traveled for their many kindnesses to me.

I left Salt Lake City on October 23, 1879, feeling grateful to our heavenly Father that I was accounted worthy to be a Herald of salvation to the children of men. I landed at Liverpool on the 23rd of November, and availed myself of the privilege of visiting friends in Yorkshire and Nottinghamshire, spending three weeks among them, and one week in Nottingham among the Saints. While there I was appointed to labor in the Liverpool Conference, and assigned to the Wigan District with Elder R. F. Goold, where we labored with considerable success and great satisfaction in adding a goodly number of honest persons to the kingdom of God.

On the 2nd of November, 1880, I was appointed to the Runcorn District of the same Conference, where I labored until the latter part of March. I then received an appointment to the Norwich Conference, where I proceeded after again spending a short time among relatives, obtaining genealogies of the dead, and expounding in my humble way the plan of salvation revealed through the Prophet Joseph Smith.

During my labors in these Conferences I have attended quite a number of out-door meetings, and have done a good deal of systematic tract-distributing in places where the Gospel had not been heard for twenty or thirty years. I have had great joy and pleasure while engaged in the

ministry, and feel amply paid by the experience gained and satisfaction taken in striving to make the way of eternal life clear to the understanding of my fellow men.

I will say to the numerous persons both in and out of the Church who have ministered to my welfare, I am truly grateful for your many acts of kindness, and feel to say God bless all who assist his servants in their labors! May the Saints ever enjoy the Holy Spirit to lead and guide them in the path of rectitude and virtue, and may they soon go home with the Saints to the place which God has appointed for the gathering of his covenant people.

In conclusion, permit me to thank the brethren under whose direction I have labored, for their kind and fatherly advice while laboring among the people in these lands.

With kind regards to yourself and all the Elders and Saints who desire to see the kingdom roll forth till it "fills the whole earth," I am,

Your brother in the Gospel,

JOS. W. VICKERS.

THE COMPANY AT QUEENSTOWN.

Queenstown, Oct. 23, 1881,
2.40 p.m.

President Albert Carrington.

Dear Brother,—After weighing anchor at 7 p.m., the Elders all met and effected a thorough and complete organization of the company, sustaining, according to your appointment, Elder L. R. Martineau as President; also Elders A. G. Barber, clerk, R. F. Goold, chaplain, and Alexander Burt, captain of the guard. It was also thought advisable to divide the company into wards, with a local president over each, for the better securing of comfort and good order among the Saints. The hour of prayer was fixed at 8 o'clock, and that of retiring at 10 p.m.

So far as we can ascertain all the Saints spent a comfortable night, although most of them are sea-sick to-day, as also are all the Elders except brothers Madsen and Olsen, who alone have been on deck during the morning.

The officers of the ship exhibit

their usual anxiety and solicitude for the welfare of all.

Feeling confident that God our heavenly Father will protect and guide us safely to Zion's land, and

ever praying for the progress of the kingdom of God, we remain,

Your brethren in the Gospel,

L. R. MARTINEAU, President,

A. G. BARBER, Clerk.

HIGH WAGES AND DRINK.

Mr. Chambers, of Edinburgh, in his description of the working classes of Sunderland, makes these remarks: "With deep sorrow I mention that everywhere one tale was told. Intemperance prevails to a large extent; good wages are squandered on mean indulgences; there is little care for the morrow, and the workhouse is the ultimate refuge. One man, a skilled worker in an iron-foundry, was pointed out as having for years received a wage of one guinea a day, or six guineas a week; he had spent all, mostly in drink, and was now reduced to a lower department at a pound a week."

Another illustration occurs. A clerk at Blackburn took a house for twenty pounds a year, and sublet the cellars underneath to a factory operative at five pounds a year. The clerk had a wife, four children, and a servant; the operative had a wife and five children. The clerk and his family were well dressed, their children went to school, and all went to church on Sundays. The operative's family went, some to the factory, others to the gutter, but none to school; they were ill-dressed, excepting on Sundays, when they obtained their clothes from the pawnshop. As the Saturdays came round, the frying-pan was almost constantly at work until Monday night; and as regularly as Thursday arrived, the bundle of clothes was sent to the pawnshop. Yet the income of the upper-class family in the higher part of the house was a hundred a year; and the income of the lower-class family in the cellar was fifty pounds more—that is, a hundred and fifty pounds a year!

An employer in the same neighborhood used to say, "I cannot afford lamb, salmon, young ducks and green peas, new potatoes, strawberries, and

such-like, until after my hands have been consuming these delicacies of the season for some three or four weeks."

The intense selfishness, thriftlessness, and folly of these highly paid operatives, is scarcely credible. Exceptions are frequently taken to calling the working classes "the lower orders;" but "the lower orders" they always will be, so long as they indicate such sensual indulgence and improvidence. In cases such as these, improvidence is not only a great sin, and a feeder of sin, but is a great *cruelty*. In the case of the father of a family, who has been instrumental in bringing a number of helpless beings into the world, it is heartless and selfish in the highest degree to spend money on personal indulgences such as drink, which do the parent no good, and the mother and the children, through the hereditary bad example, an irreparable amount of mischief. The father is taken sick, is thrown out of work, and his children are at once deprived of the means of subsistence; and while he is sick, his wife and children are suffering the pangs of hunger. Or, he dies; and the poor creatures are thrown upon the charity of strangers, or on the miserable pittance wrung from the poor-rates.

It would seem to be of little use preaching up an extension of rights to a people who are so supinely indifferent to their own well-being,—who are really unconcerned about their own elevation. The friends of the industrious should faithfully tell them that they must exercise prudence, economy, and self-denial, if they would really be raised from selfish debasement, and become elevated to the dignity of thinking beings. It is only by practising the principles of self-dependence that they can achieve dignity,

stability, and consideration in society; or that they can acquire such influence and power as to raise them in the scale of social well-being.

Brown, the Oxford shoemaker, was of opinion that "a good mechanic is the most independent man in the world." At least he ought to be such. He has always a market for his skill; and if he be ordinarily diligent, sober, and intelligent, he may be useful, healthy, and happy. With a thrifty use of his means, he may, if he earns from thirty to forty shillings a week, dress well, live well, and educate his children creditably. Hugh Miller never had more than twenty-four shillings a week while working as a journeyman stonemason, and here is the result of his fifteen years experience:—

"Let me state, for it seems to be very much the fashion to draw dolorous pictures of the condition of the laboring classes, that from the close of the first year in which I worked as a journeyman until I took final leave of the mallet and chisel, I never knew what it was to want a shilling; that my two uncles, my grandfather, and the mason with whom I served my apprenticeship—all working men—had had a similar experience; and that it was the experience of my father also. I cannot doubt that deserving mechanics may, in exceptional cases, be exposed to want; but I can as little doubt that the cases are exceptional, and that much of the suffering of the class is a consequence either of improvidence on the part of the competently skilled, or of a course of trifling during the term of apprenticeship, quite as common as trifling at school, that always lands those who indulge in it in the hapless position of the inferior workman."

It is most disheartening to find that so many of the highest paid workmen in the kingdom should spend so large a portion of their earnings in their own personal and sensual gratification.

Many spend a third, and others half their entire earnings, in drink. It would be considered monstrous, on the part of any man whose lot has been cast among the educated classes, to exhibit such a degree of selfish indulgence; and to spend even one-fourth of his income upon objects in which his wife and children have no share.

Mr. Roebuck recently asked, at a public meeting, "Why should the man who makes £200 or £300 a year by his mechanical labor, be a rude, coarse, brutal fellow? There is no reason why he should be so. Why should he not be like a gentleman? Why should not his house be like my house? When I go home from my labor, what do I find? I find a cheerful wife—I find an elegant, educated woman. I have a daughter; she is the same. Why should not you find the same happy influences at home? I want to know, when the working man comes from his daily labor to his home, why he should not find his table spread as mine is spread; why he should not find his wife well dressed, cleanly, loving, kind, and his daughter the same? . . . We all know that many working men, earning good wages, spend their money in the beer-house and in drunkenness, instead of in clothing their wives and families. Why should not these men spend their wages as I spend my small stipend, in intellectual pleasures, in joining with my family in intellectual pursuits? Why should not working men, after enjoying their dinners and thanking God for what they have got, turn their attention to intellectual enjoyments, instead of going out to get drunk in the nearest pothouse? Depend on it these ought to go to the heart of a working man who talks to him and makes him believe that he is a great man in the State, and who don't tell him what are the duties of his position."—*From Smiles on Thrift.*

A happy life is like neither a roaring torrent nor a stagnant pool, but a placid and crystal stream that flows gently and smoothly along.

The envious man is tormented not only by all the ills that befall himself, but by all the good that happens to another. He is made gloomy not only by his own cloud, but by another man's sunshine.

POETRY

WANTED ON THE OTHER SIDE.

(In memory of the loved ones departed.)

BY C. W. S.

Of when loved ones, called to leave us,
 Pass to shining scenes beyond,
 Questions, why they thus bereave us,
 Plunge us into dark despond.
 But with words most true and tender,
 Someone whispers at our side,
 "Service he has gone to render,
 Wanted on the other side!"

Wanted? Yes, to preach salvation!
 Visit friends long passed away,
 Father, mother, dear relation;
 Longer here he could not stay!

They were waiting there to see him,
 He with us could not abide,
 Rests his clay in Mausoleum,
 Spirit on "the other side!"

While we mourn, their welcomes greet him,
 Hail to one so nobly born!
 With what joy they flock to meet him,
 Him for whom we mortals mourn!
 Cease your sobs! Oh, cease your weeping,
 In your Savior now confide,
 He is in the Lord's safe keeping,
 Wanted on the other side!

DIED.

TITCHMARSH.—In Grovden, Cambridgeshire, Sept. 8, 1881, of abscess on the brain, Charles William, son of Thomas and Elizabeth Titchmarsh, late of Leeds, aged 16 years and 10 days.—Utah papers please copy.

PITTS.—In the 6th Ward, Salt Lake City, October 6, 1881, of heart disease, Sarah Pitts, aged 77 years and 8 months. Deceased was born at Sleaford, Lincolnshire, England.—"News."

MACINTOSH.—At her residence, in the 13th Ward, Salt Lake City, October 1, 1881, Elizabeth Macintosh, wife of the late Daniel Macintosh.—"News."

DRUCE.—At the residence of her brother, in Salt Lake City, Sept. 29, 1881, of apoplexy, Mrs. Louisa Druce, aged 59 years.—"News."

DAVIES.—At Herriman, Salt Lake County, Sept. 27, 1881, of old age, John Davies, born Jan. 19, 1801, in St. Clears, Carmarthenshire, South Wales.—"News."

EVANS.—In Panguitch, Iron County, Utah, Sept. 16, 1881, Phoebe R., wife of David Evans; born in Pembrokehire, South Wales, February, 1805.—"News."

CLARK.—In the 11th Ward, Salt Lake City, Sept. 21, 1881, of whooping cough and typhoid pneumonia, Mary Agnes, infant daughter of James and Annie Clark, aged 11 months and 13 days.—"Herald."

ADDRESS:—R. R. Irvine, 15, Moir Street, Glasgow.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.
 LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 45, Vol. XLIII

Monday, November 7, 1881.

Price One Penny

FIFTY-FIRST SEMI-ANNUAL CONFERENCE.

The Fifty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, on Thursday, October 6, 1881, at 10 o'clock a.m., as per adjournment.

Present on the Stand: Of the First Presidency—John Taylor, George Q. Cannon and Joseph F. Smith.

Of the Twelve Apostles—Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, Francis M. Lyman and John Henry Smith; Counselor D. H. Wells.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Horace S. Eldredge, John Van Cott and W. W. Taylor.

Of the Presiding Bishopric—Edward Hunter, Leonard W. Hardy and Robert T. Burton.

Besides Presidents of Stakes, Bishops, and other leading men from all parts of the Territory.

The remains of Apostle Orson Pratt were borne into the Tabernacle by several of the Apostles. The casket, beautifully adorned with flowers, was elevated above the Bishop's stand, which was also decorated with bouquets and floral emblems, in view of the congregation, which was unusually

large for the opening meeting. The stands were heavily draped in mourning.

Conference was called to order by President John Taylor.

Choir sang the hymn,

Come we that love the Lord,
And let our joys be known.

Prayer was offered by Apostle Franklin D. Richards.

The choir sang,

Behold the mountain of the Lord,
In latter-days shall rise.

President John Taylor, in opening the proceedings, said: We have met this morning in accordance with our adjournment six months ago, to attend to the affairs of our Conference; and on these occasions, as we are assembled from the different Stakes throughout the land of Zion, for the purpose of attending to all matters in which we as a people are interested, it is proper that we should comprehend the position that we occupy, and be prepared with prayerful hearts and with our spirits and feelings drawn out unto our heavenly Father, to attend to all things that shall come before us in a manner that shall be just and right and proper, that we may have the Spirit of the Lord to

rest down upon us, that in our teachings, in our business, and in all affairs that shall come before us in a Conference capacity, we may be under the guidance and direction of the Lord, as we ought always to be in all of the assemblies of the Saints.

We are placed to-day under rather peculiar circumstances. While we attend to our Conference, we at the same time are called to perform the obsequies connected with the death of our beloved brother and Apostle Orson Pratt. This is rather a peculiar phase to be entertained in a Conference capacity, yet he, though dead, yet lives, and while he lives in the heavens, he lives also in the hearts of the Saints and of the holy Priesthood, and we could not have a more fitting opportunity to attend to the obsequies of our beloved brother. And when we shall have finished paying the last tribute of respect to this our beloved brother, there is also another occurrence which has taken place, and we wish to hold memorial services pertaining thereto—that is in connection with the death of Elder Feramorz L. Young, son of President Brigham Young, who in returning from a mission to Mexico, in company with Moses Thatcher, one of the Twelve, died at sea, between Havana and New York. We thought that while attending to the funeral services of brother Orson Pratt, it would be a fitting occasion to hold memorial services also pertaining to him, for he was accounted a faithful, intelligent, and an honorable young man, and a good Latter-day Saint, and as he has died in the harness, although his body is not present, we wish to show to him that respect which all honorable Elders of Israel ought to have. Therefore the ceremonies pertaining to his funeral will be attended to in connection with those of brother Pratt this afternoon. And as the time seems to be progressing, and we wish to have everything done without confusion, that all may have an opportunity of viewing the corpse, we will not this morning prolong our remarks, for it would be irrelevant with so short a time, and under existing circumstances, to introduce any other subject at present.

Apostle Wilford Woodruff then arose and gave a few instructions about the order agreed upon in relation to the public viewing the remains.

President John Taylor stated that after this service closed, and the Presidency and Twelve had viewed the body, the public would have the privilege of passing by each side of the coffin, and taking a glance at the features of the departed, and trusted there would be no confusion, but that all would observe order and decorum.

The Conference adjourned until 1 o'clock p.m.

The choir sang the anthem,

The Lord will comfort Zion.

Benediction by President Joseph F. Smith.

The casket was then lowered, and the First Presidency, the Twelve Apostles, the Presidency of the Stake and other authorities took a farewell look at the countenance of their venerable fellow-laborer, and the vast assemblage filed past in double columns, the eyes of many being filled with tears as they gazed upon the face of the man whose voice has been lifted up both long and loud for so many years in Israel and among the nations, proclaiming the glad tidings of eternal salvation.

During the intermission, some seven or eight thousand people viewed the remains, the whole time being taken up in this manner. At 1 o'clock the casket was again elevated, and then, the Tabernacle being filled in every part, followed the

OBSEQUIES OF APOSTLE ORSON PRATT.

2 p.m.

The choir sang,

Hark from afar a funeral knell

Moves on the breeze, its echoes swell.

Prayer by President Joseph F. Smith.

Choir sang.

Thou dost not weep, we weep alone.

The broad bereavement seems to fall.

President Wilford Woodruff read a revelation through the Prophet Joseph Smith to Orson Pratt, given November 4, 1830, as follows:

"I, My son, Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer.

2. The light and the life of the world ; a light which shineth in darkness, and the darkness comprehendeth it not ;

3. Who so loved the world that he gave his own life, that as many as would believe might become the sons of God ; wherefore you are my son,

4. And blessed are you because you have believed :

5. And more blessed are you because you are called of me to preach my Gospel,

6. To lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming ;

7. For behold, verily, verily I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory,

8. And it shall be a great day at the time of my coming, for all nations shall tremble.

9. But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked :

10. Wherefore lift up your voice and spare not, for the Lord God hath spoken ; therefore prophesy, and it shall be given by the power of the Holy Ghost ;

11. And if you are faithful, behold, I am with you until I come :

12. And verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen."

Brother Woodruff said if he were to express his desire to the Lord it would be, O Lord, give us grace that we may be able to accomplish the work required of us. But O ! the chains that bind this immortal spirit ! Sometimes he felt, O that he could break the bands of mortality and open his eyes in the spirit world, to receive that which Orson Pratt is now enjoying. But we must be patient, and be willing to abide our time. It would be impossible to give the history of that great man, or to depict the glory that awaits him ; it would take the trump of the sixth angel to do that.

He had been associated with brother Pratt many years. The first testimony he ever heard from him was in a house in Kirtland, in April, 1834. He went with him to Missouri, in Zion's Camp. In traveling a thousand miles with the Prophet, those who were in that company received an experience which they can never forget. Men were reduced to mere skeletons with the cholera, and many died. Brother Pratt, while suffering

from its effects, manifested that indomitable will which has since been many times exhibited. He struggled with death and overcame by faith in God. Brother Pratt had lived longer in this Church, traveled more miles and preached more sermons than any man in it. He had baptized thousands, and fulfilled the revelation just read. His garments were clear from the blood of this generation. He had studied and written more upon the Gospel and upon science than any man in the Church. He had now gone home. It was all right. This event the speaker had expected for some months. Before he left on his late visit to St. George, he laid his hands upon brother Pratt and blessed him. This was recorded in his journal, which the historians could read after the speaker's death. If brother Pratt could speak to this assembly, after meeting with the Prophet Joseph and his brethren in the spirit world, he would say to the Apostles, the Seventies, the High Priests, the Elders, the Lesser Priesthood, and the Saints, can you afford to spend one hour in neglect of this great work, upon the things of this world ? The spirit of brother Pratt is alive to-day and will live as long as our heavenly Father lives. His testimony is closed, his voice is hushed in death, but it will not be a great while for some of us before we hear it in the spirit world. Let the living work while the day lasts. Brother Pratt makes the ninth Apostle that had left us who came through Emigration Cañon in 1847. This enjoined us to be also ready ; to be faithful to God and the responsibility resting upon us. The speaker thanked God for the Gospel and Priesthood revealed and exhorted all to be faithful as saviors on Mount Zion, "Sleep on brother Orson, then with thy quorum thou shalt meet in bliss and spend eternal day." Amen.

Apostle Lorenzo Snow said his feelings were very similar to those expressed by brother Woodruff. There was not much occasion to mourn when those who had received the Gospel and magnified the Priesthood passed away as had brother Pratt. The Gospel opened to view a hope, faith and satisfaction that was a comfort in

occurrences like these. It was well for all wise Latter-day Saints to have before them a full view of the glory that awaits those who are faithful in this important cause. We ought to have a proper sense of the glory that had been promised and that resurrection for which we so fondly hoped. Could brother Pratt have the privilege to communicate with us he would say, "Mourn not for me, I have passed through the fiery ordeal. I have, through the blessing of God, obtained the victory and there is secured to me the privilege of receiving a body glorified. That body, through which I have ministered shall be made glorious. I have been able to pass through affliction and temptation and obtained the victory!" The promise is that as we are now the sons of God, when the Lord appears we shall, if faithful, be like him and see him as he is. Jesus, when he appeared to his disciples after his death, came in his glorified body. He also appeared to Joseph and Oliver in the Temple at Kirtland. He was glorious in appearance. And when he shall be revealed from heaven those who overcome and are worthy shall be like him. It was necessary for us to endure the fiery ordeal of this life, to pass through this probation, that we might attain to an exaltation. We agreed to this in the spirit world before coming here. Brother Pratt had endured and overcome. It was indeed a satisfaction when a man could pass through temptation for so many years and not lose his right to a crown. Brother Pratt had sustained no loss. His exaltation was sure. And he believed that in the spirit world brother Pratt could do as much good for his family as here and also for this great work. It was now our duty to imitate his faithfulness which he had maintained in traveling from land to land and from sea to sea. The spirit of inspiration had remained with him from the day he received the revelation that had been read, until he departed, and he would attain to the glory of a son of God. The speaker trusted that the family of the deceased would be comforted, and be able to take that course that they might meet him and enjoy that glory which he has secured. Also that all might be able to overcome and

receive that reward which was prepared for them that are worthy.

Apostle F. D. Richards felt that we had assembled under very peculiar circumstances. We had not done with mourning for the loss of the President of the United States before we were called to mourn the loss of the presence and services of an Apostle of the Lord, and also that of a young and faithful brother who had been called to meet in a circle of friends more intelligent and glorious than any on earth. Brother Pratt's life had been distinguished by the labors of over half a century in this cause. He had received his Priesthood from the hands of those who obtained it direct from Peter, James and John, going forth preaching and writing under the spirit of inspiration in his youthful days. The speaker had labored much with him, and testified that if any man had a right to the title of "meek," it was brother Orson Pratt, and while his nature was so firm that it amounted sometimes almost to obstinacy, yet he always yielded to that which was declared by authority. Brother Pratt was a studious, assiduous worker, preparing himself by acquiring a thorough education, to meet all that might rise up against him, seeking by inspiration to learn all that could be known. The speaker referred to the testimony of Prof. Proctor that brother Pratt's works on astronomy were entitled to the admiration and respect of the scientific world. When this Church was in poverty, in want, he labored and toiled continually in its interest, as well as when he was placed in a condition of greater comfort. In speaking of the life's labor of such a man it was difficult to tell where to begin and where to end. He had, however, finished his work, fought the fight and kept the faith, and secured his crown. He was now where his powers were extended, where doubtless he could see as he was seen and know as he was known. The speaker had sat at his feet, being pleased to learn of him. He was glad for him, for he was now resting from his labors, and his works would follow him in his generations. He had earned the power to bless all of his posterity who would be obedient. "O

that God would help us all, that our last end might be like his, and may God comfort the bereaved and make them to feel that the Judge of all the earth has done right."

President John Taylor said, it would be impossible during the limited time allotted to this meeting to do justice to the life and labors of brother Orson Pratt. That must be left to history. In paying respect to the departed we felt that though we had to do with death, we had also relations to life. We had an existence before we came here; God is our heavenly Father, Jesus is our elder brother, and they with the Priesthood in the heavens dictated our positions while in the flesh, and the conditions that await us in the future. We came here to fulfill a work that God designated before this world had an existence, before "the morning stars sang together, or the sons of God shouted for joy." From the time of the first promulgation of the Gospel by holy angels to Joseph, until to-day, the affair of this Church had been dictated by the heavens through the Priesthood upon the earth. And we were indebted to our heavenly Father for all things. We were all poor, fallible, erring creatures, and could do nothing without the sustaining hand of God. No one, Apostle or Prophet, could accomplish anything in this work except God be with him. To him we are indebted for all blessings we enjoy. Do we feel sorrowful when a good man goes back to God who gave him life? No. Not if we understand the truth. The Scripture says, "He that hath eternal life is rich." (Pointing to the coffin.) There lies a rich man. He has fought the good fight and he is all right. Brother Pratt was foreordained from eternity to hold the Priesthood which was given to him and he came at the right time. Would I wish to retain for a moment a man whose services were required behind the veil? No I would not. There is a work to be done there a thousand times as great as here, and what have I to say against his departure? Nothing whatever. The Priesthood ministers in time and in eternity. It was said in one of the revelations that Father Joseph Smith was with Abraham. Why? Because

he was a Patriarch as was Abraham, and he had gone to his own quorum. So with others who had departed. President Taylor related an incident on the plains, when a brother was supposed to have died, but when hands were laid upon him he spoke and said he had been in vision, had seen Joseph and Hyrum, had received a mission to the spirit world, and did not want the brethren to keep him back from his mission. The speaker felt that this was right. Brother Pratt had gone to labor behind the veil. He had gone to join his quorum, and we should not be sorrowful. It is the Lord's will, let him do as seemeth him good. And if another and another is wanted, all right, and we should seek to know God and bow to his will in all things. Let us try to imitate the examples of brother Orson wherein they were good. God is the head of this kingdom. He will do as seemeth him good, and we will say Amen to it.

Although it was painful to the friends of brother Feramorz L. Young to think they should see him no more, yet there was this assurance that the time was coming when all that were in their graves should be called forth by the voice of the Son of God, and we should meet with those who had departed. President Taylor closed by invoking the blessing of God upon the friends of the deceased and upon all the faithful in Israel.

President Geo. Q. Cannon said this week had been one of sadness. If it were not for the hopes of the Gospel we might say these were days of gloom. But the consolation of the Gospel dispelled the gloom and brought joy and comfort instead. Brother Cannon spoke of his feelings on hearing soon after the death of brother Orson Pratt, of the demise of brother Feramorz L. Young. While preparing on the same day for these services the tidings came of the death by accident of brother Pullen, who had fallen from the Temple to the ground. He felt sad indeed at the news, as his sympathies had been greatly exercised, in witnessing the grief of the mother and brothers and sisters of brother Young. The speaker expressed his regret that we had not the remains of brother Young with us. But it was right that

we should mourn with the bereaved, and express our feelings of sorrow at this affliction and say words of comfort to them. There was probably no young man of his age who was better fitted to go hence than Feramorz L. Young, after living 23 years and 11 days. His mother had the satisfaction of saying that she had never known him to do wrong. He was a pure, obedient and loving boy, rejoicing in God's truth. His life was exemplary; mingling with the world since he was 16 years of age, he was yet a true Latter-day Saint. He kept the Word of Wisdom, while many of those older than him violated it. He was firm in that which he considered proper. At the age of 16, there being a vacancy for a cadet at Annapolis, he had a desire and an assurance that he would go although obstacles seemed to interfere. He went, passed a good examination and entered as a cadet. The speaker met him at the Academy and was gratified at the influence he exercised there. He stood well in his class. His father seemed to have a dread of his going on the sea as a naval officer, and, contrary to his own wish, he was released, he submitting, however, without complaint. He afterwards graduated at Troy, and when he came back and was sent on a mission to Mexico, he went gladly, being full of fidelity and desiring ardently to magnify the holy Priesthood in the labors of the ministry. The speaker related incidents, showing his unselfish character, and read extracts from some of his letters while in Mexico, showing his strong convictions of the truth of this work and his desires to be useful in it, some of them containing facts gleaned in Mexico, strongly corroborating the Book of Mormon, others showing that he had no fears of death and his bright hopes of the life to come. President Cannon said though his body sleeps in the sea yet those who were in the deep as well as those in their graves shall come forth at the voice of God. The speaker's own mother was committed to the deep in his boyhood, much to his grief, and therefore he could sympathized with the bereaved. But death was nothing to a life of dishonor. This young man had received a glori-

ous transition to the life beyond the tomb, where sorrow is not, and the power of Satan cannot come. Glorious thought! That there is a time when the Evil One shall have no power over us, but we shall enter into rest and rejoice in the glory of the Father! Brother Cannon closed by expressing the hope that the example of the deceased might be imitated by the young, and by invoking the blessing of God upon all the congregation.

The choir sang:

Mourn not the dead who peaceful lay
Their wearied bodies down.

Conference was adjourned until tomorrow (Friday) morning, at 10 o'clock.

Benediction by Counselor D. H. Wells.

The vast assembly remained seated while the families of the bereaved and the leading authorities of the Church withdrew to attend to the interment.

The remains of the departed Apostle were then conveyed to their resting place, there to sleep until called forth by the trump of the resurrection. A carriage containing members of the Twelve preceded the hearse in the procession; the First Presidency of the Church and Bishop Hunter occupied the carriage which was fifteenth from the head. Then followed an exceedingly large cortege, the whole comprised of 59 carriages filled with mourners.

Farewell, brother Orson Pratt, until we meet you in the Paradise of God, or until the bright morning of the glorious day when they that are in Christ shall come forth to greet the Sun of Righteousness, and enter into their dominion as Kings and Priests unto God for ever. Amen.

SECOND DAY.

Friday, Oct. 7, 10 a. m.

Conference convened as per adjournment.

The choir sang,

Softly beams the sacred dawning,
Of the great millennial morn.

Prayer by Apostle Lorenzo Snow.

The choir sang,

Arise O glorious Zion,
Thou joy of latter days.

Apostle F. M. Lyman spoke of the remarkable work that engages the attention of the Latter-day Saints; it was a peculiar work and it would stand forever. He feared that many of the Saints did not sufficiently appreciate the word and will of the Lord. If we did so, we should seek after and enjoy more fully of the Spirit of the Lord, and rejoice in his Work, but the cares of the world seemed to be too absorbing with some. The Spirit of the Lord should be our first consideration, and it would prompt us not only in seeking after what is needed for the wants of the body, but also to cultivate the intellectual man, and develop the spiritual nature, striving to excel in good works and to serve God in all things, spiritual and temporal. Eternal life was the greatest of the gifts of our heavenly Father, and as stated by President Taylor in relation to Apostle Orson Pratt, he was indeed a rich man. Orson Pratt was a richer man than any of the millionaires of the world; his riches were greater than any amount of worldly wealth could bestow; it was well known that he never possessed the riches of this world, but the riches of eternity he had secured by his untiring labors, self-sacrificing spirit in building up the kingdom of God and his faithfulness which had continued till his latest breath. The wealth of this world, however, was useful and was needed to build up the temporal kingdom for building of Temples and many other necessities of this latter-day work. God had deposited in the earth every kind of wealth for the benefit of his children and he had the right to expect that those who obtained a goodly portion of it should make a right and proper use of it, such as aiding and assisting the poor, the observance of the law of tithing, the sending of the Gospel abroad, and in whatever would tend to build up and establish his kingdom upon the earth. It was necessary that we should have faith in God in order that we might walk in that straight and narrow path that leads to eternal life, and work the work of righteousness. We should attend to our

prayers, night and morning, observe the ordinance of the Lord's Supper; hearken to the voice of the Priesthood and be obedient in all things. It was necessary that we be careful in the observance of all the requirements of the Gospel, for the enemy was on the alert and every stratagem and temptation would be placed in our path, if possible to lead us astray. The Latter-day Saints were generally an ambitious and industrious people, ever ready to take hold of railroad and other work, extend the borders of Zion and carry out those labors with a vim that was admirable and praiseworthy but we do not sufficiently regard the spiritual requirements of the Gospel. We work too hard, we eat too much, we drink too much of what we should not partake of, and the Lord is not well pleased with any departure from a correct line of conduct. Any man holding a portion of the holy Priesthood, is on a mission. And anyone who does not magnify his Priesthood would most assuredly see sorrow and suffer loss. It was expected that we be saviors like Orson Pratt, who searched the scriptures, sought to know his Father's will, and then did it. He had gone to his reward, to his quorum, and would have his place in the heavens, where he would associate with those who like him, had fought a good fight, kept the faith, and gone to their rest. What a blessing and boon to enjoy the Spirit of the Lord! Its influence would tend to make us good husbands and fathers, and would incite us to do all the good that was possible, and observe every requirement of the Gospel. The Elders of Israel should study the philosophy of those things that God requires, that we might be better qualified to teach our families, and when called upon to instruct the people of the nations of the earth. The feeling of every Elder should be, Father show me thy will, that I may observe it. He strongly advocated the observance of the Word of Wisdom, for the more generally that law is lived up to, the less power the adversary would have over us in the flesh.

[TO BE CONTINUED.]

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

 MONDAY, NOVEMBER 7, 1881.

 THE LOVING-KINDNESS OF GOD.

IN all the utterances of Divine inspiration we can perceive the loving-kindness of our Eternal Father. "God so loved the world that He gave His Only Begotten Son," is a type of the expressions with which the Scriptures abound. There is nothing more striking in Holy Writ than the affection of the Deity for His offspring—man. And we find that it is required of us to return that love by devoted lives. "Thou shalt love the Lord thy God with all thy might, mind and strength!" One of the evidences of God's love for his children is the commandment to them that they "should love one another." The requirement to love the Lord is supplemented by the words, "thou shalt love thy neighbor as thyself!" The whole theory of the course to be pursued by God's people as shown in the words of Revelation, is based on loving-kindness. God is the pattern—the example in all meritorious sentiments and noble actions. Christ followed the Father, and was an exemplification of this great principle of Divine love. "What can a man do more than to lay down his life for his friends?" Here was the Divinity of sentiment manifested in a practical way. Observe His affection for the poor, the down-trodden, the erring. His sympathy was touched for the sick, the dying and the bereaved. He loved mankind. See him weep at the grave of Lazarus! Even the unbelieving Jews said, "Behold how he loved him!" Listen to his touching words, "Blessed are they that mourn, for they shall be comforted." The love of God caused this fair earth to be brought forth out of chaos, and beautified for man's sojourn, and will glorify it for his final home. That love sent forth Jesus Christ to redeem us from the effects of the fall. That love sent Prophets to the earth and warned the people of coming calamities, revealing to them the means of escape. That love gave the laws for the government of his Church and people, so that they might live in peace with each other, and spread happiness wherever the message of salvation might be received, and the influence of true religion be felt in the hearts of men.

The idea that people can show their love for God by abusing their fellows is a poisonous herb from the swamps of barbarism, and ought to be uprooted from every field of religious thought. Heathen idolators may foster such an idea, but the pure love of Christ's Gospel dwelleth not in the hearts of those who indulge in such benighted sentiments. Mankind must be saved by love, if at all, and without loving-kindness in our hearts we cannot bring men to

Christ. St. John writes, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Again he says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. * * * Let us not love in word neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him." How can any one who professes to be a follower of Christ harbor a feeling akin to hatred in his bosom, in view of these Scriptural statements? But says one, should we love those who are not of our faith? The Spirit of God imbues us with a love for mankind in general. We may and do utterly condemn many of the actions and doings of people, but should we hate them in consequence? Hear the Savior as he wept at the walls of the doomed city, "O, Jerusalem, Jerusalem, how often would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not, now behold your house is left unto you desolate!" See what love, what pity, what sympathy are expressed, while the inevitable results of their own wickedness are portrayed to his mind by the gift of prophecy! Did all their folly lessen his love for poor fallen man? He would have saved them yet if it had been possible, but it was too late! See the Savior healing the ear of Malchus, notwithstanding he was one of the foremost in capturing Jesus. And then hear his prayer at the crucifixion: "Father, forgive them, for they know not what they do." This is the love which the Father had taught Him. This is one of the greatest evidences of the Christian religion—the love of God infused by His Spirit into the heart of the believer. This is the spirit which actuates the true Saint of the Lord Jesus Christ! Much as the people of God are maligned, this is a principle of their faith, and those who violate it are condemned before God. As a proof of its practice among them, even towards their bitterest foes, read their history. Read the account of sorrows inflicted upon them by individuals, by mobs and by the hand of power. Murmuring not they have endured sufferings wilfully inflicted, privations, robberies, plunderings, and the loss of many valuable lives. Old men have lain their weary bodies down on the sterile plains, because they could not abide in peace in their own comfortable homes among professing religionists. Why all this affliction? The loving-kindness of God had fled from the hearts of their persecutors! It was left for the hated "Mormons" to teach the world the love of the Gospel, and the beauty of self-sacrifices. They wandered to the West, redeemed the desert, and in the magnificent temples their loving hands have erected, they pray for the repentance and salvation of their enemies. Here is the exemplification of that love which the Church was to manifest, and which was symbolized in Christ! Let the Saints cultivate this pure and holy love of the Gospel, manifest it in all their dealings with mankind, and show them always that the work of the Saints is the work of salvation! Let the soul of sympathy go out to all men, but especially to the down-trodden and oppressed. Thus

shall the ways of God be found and followed till His love shall extend to the uttermost parts of the earth; and when the Savior comes "we shall be like him," having followed him as he followed the Father.

APPOINTMENTS.—Elder Robert R. Anderson is appointed Chief Clerk in the Liverpool Office. Joseph Robinson is released from being Traveling Elder in the Leeds Conference, and is appointed Traveling Elder in the London Conference.

ARRIVAL AT NEW YORK.—The company of Saints which sailed by the S.S. *Wisconsin*, of the Guion Line, on 22nd of October, arrived at New York on Tuesday, November 1st, at nine p.m. So we learn through the courtesy of Mr. Geo. Ramsden, the genial agent of Guion and Co. in this city.

BISHOP WOOLLEY DEAD.—We are pained to record the demise, on the 14th ult., of Bishop Edwin D. Woolley, of the 13th Ward, at the ripe age of over 74 years. Bishop Woolley was born at West Chester, Chester County, Pennsylvania, on the 28th of June, 1807, and was a man of great integrity to the work of God from his initiation into the Church in 1837, up till the hour of his death. His loss is much felt by a large circle of friends. We offer our condolence to his family in their great bereavement.

CORRESPONDENCE DESIRED.—Correspondence from the Elders in all parts of the Mission is very acceptable for publication in the *STAR*. It is a means of creating a suitable variety for our readers, as well as of furnishing reliable information from the various fields of labor. And although some may feel that their individual experience would hardly be of sufficient importance to publish, it is frequently interesting if not in full as written, at least in an abstract form, and gives all an opportunity of learning the whereabouts, labors and experiences of the brethren who labor in warning the people. We offer our thanks and congratulations to those who have hitherto sent us articles and correspondence, and trust they will as far as consistent with their other duties still contribute for our pages.

In writing for publication it is desirable that the matter should be written with ink, as plainly as possible, and only on one side of the paper, using small sheets or note paper for the purpose. We are also pleased to receive published reports of meetings, discourses, etc., which appear from time to time in the daily papers where the Elders labor.

ABSTRACT OF CORRESPONDENCE.

The many friends of brother David Lewis, Photographer, formerly a member of the Liverpool Branch, and who emigrated to Utah, accompanied by his wife, with the September company, will be pleased to hear from him. We therefore, by permission, publish the following abstract from a private letter written by him to brother Scott Anderson of this city, and dated at Logan, Utah Territory, U.S.A., Oct. 13, 1881:

"We are now safely located in Zion, the home of the Saints. It is with pleasure I write to my old friends and brethren and sisters in Liverpool, with whom I have spent so many happy hours, many of whom I long to see again. I wish now to give you an account of how I have found things here, what are our prospects for the future, and whether my expectations are realized or not. Well, dear brother, in the first place, I may say I have not been disappointed. I feel to love this place very much, and regret not being here many years ago. The country is splendid, the sun ever shining, the air clear and pure, and all nature seems in this land ever smiling. Fruit, grain, and many other products of the earth are here in plenty, and discontented indeed must be the heart that cannot find happiness here. I have been in many of the Saints' homes, and I find most of them living the same devoted lives to their religion which we are led to expect from them while in England, and not as we are told by those who do not belong to our faith, that they are 'Saints in England but devils at home.' No, the "Mormons" as a body are what they seem to be—honest, straightforward, and truly devoted to their religion, sober, industrious, and full of kindness and hospitality, and the more I know of a truly genuine Saint, the more I learn to love them. We have those among us who are not what they ought to be, and there was also some came with us who it would have been better if they had staid at home; but the majority are a good people, and are striving to live their religion and build up the kingdom of God. We have no public houses here, and one cannot get a glass of spirits or beer, so all who love those things had better stay at home and not come to Logan. Brother Budge called to see me on his way to Salt Lake City. He had not long to stay, but promised to give me a longer call on his way back. He is looking well and getting stout. When we reached Ogden on our way here, brother Nicholson met us, and gave me letters of recommendation to brothers Preston and others in Logan. He is looking well. Brothers Nibley and Thos. X. Smith are well. Sisters Lewis, Jarvis and I arrived here at 10.30 p.m. on Wednesday night, Sept. 21st. I staid at brother Goddard's, while they went on to Providence. My first impressions of Logan next morning were very favorable. It is a very pretty place, and very countryfied, to coin an expression. I am living in a cottage somewhat out of the town. We are surrounded by apple trees, and fruit and potatoes are here in abundance. We can stand at our cottage door and see for miles far over the country. The days are very pleasant, but the nights are very quiet and long, now the days are shortening; but when the moon is out it is beautiful and pleasant, and all seem to contribute to a calmness particularly favorable to the contemplation of things which belong to our everlasting peace, and in which our religion so richly abounds. I feel to love the truth and Gospel now, brother Anderson, more than ever before, and I strive, whenever I see the inconsistencies of men, or meet with difficulties, or my heart wanders back again to things belonging to Babylon, to think of the purpose my Father has in view, and my heart and prayers ascend in thankfulness that he has counted me worthy to gather with the chosen in Zion. May I and mine prove faithful to the end and keep our covenants, and I have no fear as to the result, for my testimony is now as ever, and as I have borne it with you many a time in our little meetings—that God in his wis-

dom hath again restored his Gospel to the earth, and we are called to assist him in this great latter-day work. May God help us to shoulder this responsibility, and not shrink from the work our Father has given us to do. Sister Lewis and myself are very well indeed, and very happy; we seem to have entered upon a new life, and are very contented with our new lot in life. Gather out, brother Anderson, and bring your all with you, and God will bless you. Tell sister Anderson to look forward to the day—there are more blessings here than we can leave behind. Give our love to all in the Church, and tell them from me to be faithful and attend their meetings as regularly as possible. Now, brother Anderson, I must conclude with best love to yourself and to all my friends in England, with many thanks to yourself and sister Anderson for the many kindnesses and good counsel we have received at your hands; this on behalf of myself and wife."

MINUTES OF A CONFERENCE

HELD IN THE LATTER-DAY SAINTS' MEETING HALL, 15, HUNSLET ROAD, LEEDS, ON SUNDAY, OCTOBER 30, 1881.

[The arrival of missionaries from Utah, on the 30th, prevented Pres. Carrington's attending.]

Present from Utah: Elders Chas. W. Stayner, of the MILLENNIAL STAR Office; John Cooper, President of the London Conference; James Farmer, President of, and Joseph Robinson and Rodney Hillam, Traveling Elders in the Leeds Conference.

10.30 a.m.

Singing. Prayer by Elder James Farmer. Singing.

Elder Farmer stated that President Carrington had been prevented from attending this Conference, owing to a number of missionaries being expected to arrive on this date, and he desired to assign them to their various fields of labor, but that at the President's request, Elder Stayner had come in his stead. He then called upon the Branch Presidents to report their respective Branches, which they did in the following order:—Elders James Marshall, Leeds; Fred Balme, Connellor, Bradford; William Boweter, Purston; John Wilson, Kirkhamgate; John Robinson, Hull; James Burton, Keighley. All were reported in a prosperous condition, with but few exceptions.

Elder Joseph Robinson then represented the District where he had been traveling. At Hull the Saints

were doing their best, but those not of us were reluctant to hear anything about the Gospel. The Saints in other parts of the District were living their religion, and a few strangers were inquiring about the Gospel. Had organized a Relief Society at Purston, with sister Ellen Stokes as President. A few had been baptized since last Conference.

Elder R. Hillam then reported the District he had been traveling in. The Saints had a better spirit amongst them, and considerable inquiry was going on, which he hoped would bring forth fruit. Quite a number had been baptized since last Conference. One Branch was organized at Keighley, where brother W. C. Rydalch had been laboring, and a Relief Society was organized at Bradford.

President James Farmer then read the statistical, and also presented the financial report of the Conference, which was unanimously accepted. He then presented the Authorities as they were sustained in Zion at the last General Conference, which were sustained by the uplifted hand. Apostle A. Carrington was unanimously sustained as President of the European Mission, and Elders James Farmer as President of, and Joseph Robinson and R. Hillam, Traveling Elders in the Leeds Conference. The Presidents of Bran-

ches and local Priesthood, as at present organized, were also sustained unanimously.

Elder Joseph Robinson then addressed the Conference on the principle of Tithing, and the blessings derived by adhering to the laws of the Gospel. Bore his testimony to the divine mission of the Prophet Joseph Smith.

Elder R. Hillam sustained the remarks of brother Robinson on the law of Tithing, and said Christ was the head of the kingdom; it was His privilege to dictate the affairs thereof. Bore a strong testimony to the truth of the latter-day work.

Elder Stayner occupied the few minutes remaining, and expressed his satisfaction at hearing the reports which had been given, and endorsed the remarks which had been made, especially those in reference to the law of Tithing which was given as a source of blessing to God's people. He closed by praying the Lord to bless the Conference, throughout the services of the day.

Singing. Benediction by Elder Jos. Robinson.

2 p.m.

Singing. Prayer by Elder R. Hillam. Singing.

Sacrament was administered by Elders Jas. Marshall and Francis Scholes.

President John Cooper addressed the Conference on the principles of the Gospel, and showed that the decrease in the number of Saints in this land was caused by the large emigration of that people each year. He showed at considerable length that we must conform to the laws laid down by the Lord, as much as we would to those of any other government to which we owed allegiance. Explained the law of Tithing, and the blessings promised by adhering to the same. We could not expect the blessing if we did not work for it; also showed that baptism was necessary for the salvation of mankind, so they could claim the privilege of dwelling with the Father in his presence.

President James Farmer said the reason mankind did not have the laws

of the Gospel was, they had transgressed and changed them, and trusted in the wisdom of man, and did not have revelation from God. The confusion among religionists existed through not having that principle to guide them. Spoke on Tithes and offerings, showing that those who adhered to the laws of God received far more blessings both spiritual and temporal than those who did not. Encouraged the Saints to press forward and receive the blessings promised.

Oil was consecrated and a child administered to.

Singing. Benediction.

6.30 p.m.

Singing. Prayer by Pres. James Farmer. Singing.

Elder Stayner addressed the Conference. He spoke on the prophecies concerning the last days, the necessity for Prophets to warn and lead mankind by the light of revelation, the calamities which always followed a rejection of their testimony, and of the blessings of a Church under Divine guidance. Referred to the setting up of God's kingdom, the authority of His servants to administer the ordinances of the Gospel; made some striking allusions to the absence of power among those who were not ordained of God, and urged a thorough investigation of the principles taught by the Latter-day Saints. He denied as foul slanders the sensational rumors about the people of God in Utah Territory, and testified that the gift of the Holy Spirit fell on those who humbly obeyed the Gospel revealed to the Prophet Joseph Smith, enduing them with the ancient gifts and blessings. If any lost that Spirit and became bitter, it was through their own acts. Appealed to the judgment of all present whether it was just to consider the writings of such hostile persons as reliable, and asked the people to prayerfully read the doctrines we believe as found in our published works, compare them with Scripture, and they would be found harmonious with Christ's teachings and the laws of God in other ages. Showed that in repudiating Apostles and Prophets, the "Christian" world tore up the very foundation on

which their religion was said to be built, for Paul declared that the Church "was built on Apostles and Prophets, Jesus Christ himself being the chief corner stone."

Singing. Benediction by President Cooper.

An excellent spirit prevailed throughout the day, and much pleasure was expressed at meeting together in this happy reunion of Saints.

RODNEY HILLAM,
Clerk of Conference.

THRIFT AND ORDER.

—o—

"In the family, as in the State, the best source of wealth is economy."—CICERO.

Thrift is the spirit of order applied to domestic management and organization. Its object is to manage frugally the resources of the family; to prevent waste; and avoid useless expenditures. Thrift is under the influence of reason and forethought, and never works by chance or by fits. It endeavors to make the most and the best of everything. It does not save money for saving's sake. It makes cheerful sacrifices for the present benefit of others; or it submits to voluntary privation for some future good.

Mrs. Inchbald, author of the "Simple Story," was, by dint of thrift, able to set apart the half of her small income for the benefit of her infirm sister. There was thus about two pounds a week for the maintenance of each. "Many times," she says, "during the winter, when I was crying with cold, have I said to myself, 'Thank God, my dear sister need not leave her chamber; she will find her fire ready for her each morning; for she is now far less able to endure privation than I am.'" Mrs. Inchbald's family were, for the most part, very poor; and she felt it right to support them during their numerous afflictions. There is one thing that may be said of Benevolence,—that it has never ruined any one; though selfishness and dissipation have ruined thousands.

The words "Waste not, want not," carved in stone over Sir Walter Scott's kitchen fireplace at Abbotsford, express in a few words the secret of Order in the midst of abundance. Order is most useful in the management of everything,—of a household, of a business, of a manufactory, of an

army. Its maxim is—A place for everything, and everything in its place. Order is wealth; for, whoever properly regulates the use of his income, almost doubles his resources. Disorderly persons are rarely rich; and orderly persons are rarely poor.

Order is the best manager of Time; for unless work is properly arranged, Time is lost; and, once lost, it is gone forever. Order illustrates many important subjects. Thus, obedience to the moral and natural law, is order. Respect for ourselves and our neighbors, is order. Regard for the rights and obligations of all, is order. Virtue is order. The world began with order. Chaos prevailed before the establishment of order.

Thrift is the spirit of order in human life. It is the prime agent in private economy. It preserves the happiness of many a household. And as it is usually woman who regulates the order of the household, it is mainly upon her that the well-being of society depends. It is therefore all the more necessary that she should early be educated in the habit and the virtue of orderliness.

The peer, the merchant, the clerk, the artisan, and the laborer, are all of the same nature, born with the same propensities, and subject to similar influences. They are, it is true, born in different positions, but it rests with themselves whether they shall live their lives nobly or vilely. They may not have their choice of riches or poverty; but they have their choice of being good or evil,—of being worthy or worthless.

People of the highest position, in point of culture and education, have often as great privations to endure as

the average of working people. They have often to make their incomes go much further. They have to keep up a social standing. They have to dress better; and live sufficiently well for the purposes of health. Though their income may be less than that of colliers and iron-workers, they are under the moral necessity of educating their sons and bringing them up as gentlemen, so that they may take their fair share of the world's work.

Thus, the tenth Earl of Buchan brought up a numerous family of children, one of whom afterwards rose to be Lord Chancellor of England, upon an income not exceeding two hundred pounds a year. It is not the amount of income, so much as the good use of it, that marks the true man; and viewed in this light, good sense, good taste, and sound mental culture, are among the best of all economists.

The late Dr. Aiton said that his father brought up a still larger family on only half the income of the Earl of Buchan. The following dedication, prefixed to his work on "Clerical Economics," is worthy of being remembered: "This work is respectfully dedicated to a father now in his eighty-third year of his age, who, on an income which never exceeded a hundred pounds yearly, educated, out of a family of twelve children, four sons to liberal professions, and who has often sent his last shilling to each of them, in their turn, when they were at college."

The author might even cite his own case as an illustration of the advantages of thrift. His mother was left a widow, when her youngest child—the youngest of eleven—was only three weeks old. Notwithstanding a considerable debt on account of suretyship, which was paid, she bravely met the difficulties of her position, and perseveringly overcame them. Though her income was less than that of many

highly paid working men, she educated her children well, and brought them up religiously and virtuously. She put her sons in the way of doing well, and if they have not done so, it was through no fault of hers.

Hume, the historian, was a man of good family; but being a younger brother, his means were very small. His father died while he was an infant; he was brought up by his mother, who devoted herself entirely to the rearing and educating of her children. At twenty-three, young Hume went to France, to prosecute his studies. "There," says he, in his Autobiography, "I laid down that plan of life which I have steadily and successfully pursued. I resolved to make a very rigid frugality supply my deficiency of fortune, to maintain unimpaired my independency, and to regard every object as contemptible, except the improvement of my talents in literature." The first book he published was a complete failure. But he went on again; composed and published another book, which was a success. But he made no money by it. He became secretary to the military embassy at Vienna and Turin; and at thirty-six he thought himself rich. These are his own words: "My appointments, with my frugality, had made me reach a fortune which I called independent, though most of my friends were inclined to smile when I said so: in short, I was now master of near a thousand pounds." Every one knows that a thousand pounds, at five per cent., means fifty pounds a year; and Hume considered himself independent with that income. His friend Adam Smith said of him; even in the lowest state of his fortune, his great and necessary frugality never hindered him from exercising, upon proper occasions, acts both of charity and generosity. It was a frugality founded not on avarice, but upon the love of independency."—*From Smiles on Thrift.*

Do not consider any virtue trivial, and so neglect it, or any vice trivial, and so practice it.

When you see an old man amiable, mild, equable, content, and good-humoured, be sure that in his youth he has been just, generous, and forbearing. In his end he does not lament the past nor dread the future; he is like the evening of a fine day, when the sun is setting in a clear sky.

Commonplace people? Commonplace things? Nothing is commonplace if you have its secret. Trifles are momentous when they play a part in your history. Every one has a history, everything plays a part in some history. Make the interest of another yours, and you will find that you will be greatly interested. It is our fault if anything seems commonplace to us. All times, places, events, and persons furnish matter for poetry and romance. It is love and imagination that transfigure life.

EATING.—It is a mistake to eat quickly, remarks a medical contemporary. Mastication performed in haste must be imperfect even with the best of teeth, and due admixture of the salivary secretion with the food cannot take place. When a crude mass of inadequately crushed fibre, or undivided solid material of any description, is thrown into the stomach, it acts as a mechanical irritant, and sets up a condition in the mucous membrane lining of that organ which greatly impedes, if it does not altogether prevent, the process of digestion. When the practice of eating quickly and filling the stomach with unprepared food is habitual, that digestive organ is rendered incapable of performing its proper functions. Either a much larger quantity of food than would be necessary under natural conditions is required or the system suffers from lack of nourishment. Those animals which were intended to feed hurriedly were either gifted with the power of rumination or provided with gizzards. Man is not so furnished, and it is fair to assume that he was intended to eat slowly.

POETRY

MY PORTION.

(SELECTED.)

Very little of gold have I,
Wealth and station have passed me by,
But something sweet in my life I hold,
That I would not change for place or gold.
Beneath my feet the green earth lies;
Above my head are the tender skies;
I live between two heavens; my eyes
Look out to where, serene and sweet,
At the world's far rim the two heaven's meet.

I hear the whisperings of the breeze,
The sweet, small tumults amid the trees;
And many a message comes to me
On the wing of birds in the hum of bee,
From the mountain peak and the surging sea.

Even silence speaks with voice so clear,
I lean my very heart to hear,
And all above me, and all around,
Light and darkness, and sight and sound,
To soul and sense such meanings bring,
I thrill with a rapturous wondering;

And I know by many a subtle sign
That the very best of life is mine.
And yet, as I spell each message o'er,
I long and long for a deeper lore;
I long to see and I long to hear,
With a clearer vision, a truer ear;
And I pray with keenest of all desire,
For lips that are touched by the altar fire.

DIED.

MOORE. — At Sheephead, on Thursday, October 27, 1881, of inflammation of the bowels, Charles Moore, aged 61 years. He died firm in the faith of the Gospel.—Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.
FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.
LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 46, Vol. XLIII

Monday, November 14, 1881.

Price One Penny

FIFTY-FIRST SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 711.]

Elder Chas. W. Penrose fully sustained the remarks made by the previous speaker. If we could only live according to the teachings continually imparted to us, we should in reality be Latter-day Saints. God had promised to sustain his people in doing what is right, but not in doing anything that is wrong. Our heavenly Father had revealed many principles of truth for our guidance. From the day that the angel appeared to the Prophet Joseph until the present, the word of the Lord had been declared unto us, and there had always been a voice saying, "This is the way: walk ye in it." The spirit of truth, also, if we obeyed the ordinances and requirements of the Gospel, was ever within us to bear witness of the right and warn us of that which is not right. God had called us with a special calling. It was that we should be a holy people unto the Lord. We had the same organization as others, the same appetites and desires; we had bodies of flesh like others. All the people of the earth were the children of God, their spirits being his offspring. But we had been called

of God to a special mission—to establish his kingdom on the earth, so that the same laws that governed in the heavens might be observed on earth, his will done here as it was in heaven, that all evil might be removed and the whole earth be filled with his glory. But while we were called to be special witnesses of the Almighty, he had no objection for us to obtain, on just and honorable principles, all that was needful not only to sustain our bodies and make us comfortable, but everything that would please the eye and gratify the taste. But we must not set our hearts upon these things. We must hold them subject to Him, and be ready to aid and assist in building up his kingdom on the earth. Abraham was the friend of God, who said he knew him, that he would command his children and his household to keep the ways of the Lord. Yet he obtained great wealth. It was not gained, however, by chicanery and deceit or oppression. He gathered his means in a proper way, and used them for righteous and proper purposes. The inordinate love of money, and not money itself,

was the root of all evil. Money was an agency for good as well as evil, and was potent in either direction. God has blessed the labors of his Saints, and their wealth was better distributed than among any people, and he had promised, if they would act with an eye single to his glory, to give them the abundance of the earth; to bring forth the precious things of the mountains in which this country abounds, and give them all things they could reasonably desire. But he expected them to use it righteously, and not set their hearts upon it, but devote it to the benefit of mankind, for the salvation of both the living and the dead. The Latter-day Saints had been called out of the world. They were to be a separate people. If not separate in body altogether, separate in spirit, different in their motives, in their manner of life, and in the objects they had in view. A man of God could be in the midst of the world, and yet be entirely distinct from the world. All the Latter-day Saints would have everything that was needful for their earthly comfort; when the grip of poverty shall no longer be felt, and the bony hand of want would lay hold of none, but every one would be in possession of an abundance. But this was not of the first importance. The first thing for us to do was to seek the kingdom of God and the righteousness of God, and the promise was that all other things should be added. He then spoke of the union of the Saints, which should be used for good, as God would not bless combinations for evil; of the power of the Priesthood and the necessity of each one magnifying that portion bestowed upon him, seeking to do the will of God in preference to his own. He also spoke of the sufferings and sacrifice of our Savior Jesus Christ, who, in the midst of his severest trials, said to his Father, "Not my will, but thine be done;" showed how he was strengthened to endure, and exhorted all to follow the example of the Savior, and when affliction and troubles beset our path, to feel in our hearts as Jesus did, when we also would be strengthened by the angels to overcome. He then made some remarks

on the United Order, which must at sometime be carried out in the midst of the people of God, because they must become one in their temporal as well as their spiritual affairs. He declared that we were entering upon the verge of "the great tribulation," and the judgments of God would be poured out upon the land and on the sea, and the calamities predicted by the Prophets would fall upon the earth. Let us therefore prepare for these things, and be found in the discharge of our duties, remembering the Lord in all things, attending to our prayers, paying our tithes and offerings, keeping the Sabbath day, and standing in holy places according to the word of the Lord. He urged the observance of everything that would constitute us Latter-day Saints; bore his testimony to the truth of these things taught by the servants of the living God, and of the final triumph of truth and the kingdom of God on the earth.

The choir sang an anthem,
Glory to God.

Conference was adjourned until
2 p.m.

Benediction by President George Q.
Cannon.

Friday, 2 p.m.

The choir sang,
Though nations rise, and men conspire,
Their efforts will be vain.

Prayer by President George Teasdale.

Awake, ye Saints of God, awake,
Call on the Lord in mighty prayer.

President Joseph F. Smith hoped his remarks might be directed by the good Spirit of God, and earnestly craved the prayers and faith of the Saints now before him. A concentration of faith and prayer was necessary to secure the blessings of the Lord. It was written, "Ask and ye shall receive, seek and ye shall find; knock and the door shall be opened unto you." If we ask not we need not expect to receive; if we seek not we need not expect to find; if we do not knock we need not expect the door of mercy to be opened to us. The sun shines upon the just and the unjust, and the rain descends on the evil as well as the good. These are among

the more general blessings that God bestows upon all his children. In bestowing these things God is no respecter of persons. It is, however, the duty of all to acknowledge the hand of God our heavenly Father in all things, even in the blessings bestowed upon all mankind in common. If we fail to do this are we not guilty of the sin of ingratitude, which we will have to answer for at the bar of God?

There are blessings that are not bestowed upon the human family in general without their seeking to obtain them. Among the blessings of this character are the following, which can only be obtained on certain conditions: First, there is faith, which is the gift of God; faith to acknowledge the hand of God in all things; faith to believe the Gospel; faith to take that course by which we can receive a pardon of our sins. A blessing which does not fall upon all the human family is the remission of sins, and who does not desire such a blessing; to be made clean in the sight of God, to receive pardon for all past evil doings? From the conduct of many, even of those called Latter-day Saints, they would seem to be impure, unclean, unholy and unfit for the presence of angels, because they do not observe the conditions by which they can be cleansed and made fit for the full enjoyment of the blessings of the Gospel of Christ. No one can receive the Holy Ghost except those who have received a remission of sins. That Spirit cannot dwell in unholy temples, and no man can testify that Jesus is the Christ but by the Holy Ghost, which alone can enlighten our minds and enable us to discern between good and evil. None need expect this great gift only as they ask it in faith and live in the observance of the commandments of God. We can only know that our sins are remitted by the Holy Ghost testifying to our hearts. Let us therefore learn to so live, that we can ask and receive, and as we advance in the science of life, and the exercise of this great gift of faith, we can obtain power with God even as did Jesus, who by faith healed the sick, fed the multitude, controlled the winds, and

commanded the waves and they obeyed him.

In speaking of the death-rate during the past year, said that it was greater than it ever was before in this city, and it was a portentous sign. The times are big with stirring events, and the Latter-day Saints should take warning, and so order their lives that all those blessings promised us in the Gospel, and especially those couched in the Word of Wisdom, could be realized. He testified that every blessing promised in that Word of Wisdom would be verified to all those who lived for them, and on the other hand they could not be obtained without observing it. He concluded with a powerful exhortation to a life of righteousness and exertion to obtain those peculiar blessings which only come through seeking for them in the appointed way.

President Geo. Q. Cannon then read the statistical report of the various Stakes of Zion.

President John Taylor said it is interesting to some to read and hear read our statistical reports, and then to others it is what they call dry reading. Many seem not to be much interested in relation to these matters; still there are things exhibited therein which are or should be really interesting to all of us. There is one very remarkable feature associated with our statistical reports, and that is, that we find generally throughout the Territory about one-fourth of our population under eight years of age. I am told that this does not cover the whole, that it is nearer one-third than one-fourth. However, it is always better to keep within the figures. There are some other ideas associated with these things in my mind. We sometimes talk about the great many deaths that have occurred. Well, yes, that is true. Then we may as well talk, on the other hand, about the great many births we have, and put one fact to offset the other. But there is a grand principle connected with this thing which many have not thought of. I will briefly refer to it. It is supposed by some statisticians who have written on this subject, that about one-half of the human family

die before they arrive at five years of age. As to the truth of that I am not prepared to say, but will give it a little more latitude, and allow them eight years instead of five, to make their calculations from. That I do not vouch for myself, as some of these statements are a little exaggerated, and sometimes it is very difficult for statisticians to get an accurate account of the births and deaths in the various nations of the earth. But there is a principle associated with this, as I said before, that I wish here to introduce. There has been, as there is to-day, a war between God and the devil—between the powers of light and the powers of darkness. The rebellion was first started in the heavens by Satan, and in consequence of that rebellion, he and a third part of the hosts of heaven, we are told, were cast out. That rebellion was thus transferred from the heavens to the earth. Cain was influenced by that same spirit, and became the representative of the enemy of mankind, and was called in that day the great Master Mahan. He loved Satan, we are told, more than he loved God, and consequently the wrath of God was kindled against him. But Satan and his followers—for he has had a large following—have been, as they are to-day, in opposition to God and to his people and to his law. And he has planted hatred to God in the minds of the human family who have yielded themselves submissive to his will, and he has desired to destroy the human family. He so led them in early days that every imagination and thought of the heart was evil, and that continually. The wickedness and corruption of the people increased. We are told, "it repented the Lord that he made man." That is a slight mistake. It should read that "It repented Noah that God had made man." In order to stop the propagation of this iniquitous race, they were cut off from the face of the earth by the flood. The power to propagate their species was not taken from them, they had that agency and that power, and I suppose it is very likely that the devil laughed heartily when he saw that those people were destroyed. But there comes another

feature in the scene, namely, Jesus, who was "the Lamb slain before the foundation of the world." Satan thought that when he had got the people who were in the world destroyed, he had accomplished his object. In this, however, he was very much mistaken, for we read that the Son of God "being put to death in the flesh was quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah." And what did he preach? The Gospel. Hence Satan did not secure the whole of the people that were then destroyed. Then again, taking the statement of the statisticians which I before referred to, there is another class that Satan has no power nor dominion over, and that is over children under eight years of age. He has nothing to do with them. They are redeemed through the atonement of our Lord and Savior Jesus Christ; and Jesus, when he was upon the earth, said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

There is another slight mistake he has made in relation to these matters, and that is, that there is one half of the whole human family of every nation, of every people of every tongue of the myriads born upon the earth, that are saved through the atoning blood of Jesus Christ, or that proportion of them at least that die in their infancy. When we look at these things and are troubled about our children leaving us we will not mourn as those who have no hope. If our brethren who hold the holy Priesthood leave us we will not mourn much for them. God dictates these things and takes care of them; they go to their places, to their quorums, and to their associations in the eternal world. Therefore we have no cause to lament.

There is another class of people with regard to whom Satan will miss his mark and his calculations. We are told that all those who have lived in the different ages of the world who have not had the Gospel preach to them, shall yet have the opportunity of receiving it if they choose. And

that is one reason why we are building Temples, that we may administer for those who are worthy behind the veil, who have lived among the various nations that have existed in the different ages. These will all have the opportunity. And thus the Priesthood that administers in time and in eternity will operate both on the earth and in the heavens. We are operating now for ourselves, for our friends and relatives, tracing out these things as well as we can and acting as saviors upon Mount Zion. And while we are operating here, there are thousands also who are operating in the heavens. The Priesthood that have lived in the different ages who have died, are operating there in the interests of humanity. And it is for them, by and by, when we get through the affairs pertaining to our own little matters here among ourselves, to look after them—for them to communicate with us, for we need their assistance here upon the earth, and the assistance of God our heavenly Father, and they need our assistance here. Hence saviors shall come upon Mount Zion; and saviors are not saviors unless they save somebody. This is the labor we have to do connected with the earth and with the heavens. And when men are on the earth they operate in the Priesthood, and by the power and authority of God, our heavenly Father, in the name of Jesus Christ; and we are told that whatsoever they shall seal on the earth, shall be sealed in the heavens; and whatsoever they bind on the earth shall be bound in the heavens. And the two Priesthoods are united for the accomplishment of those purposes that God has designed from before the foundation of the world. And will Satan be disappointed? I guess he will, notwithstanding the course that he has taken and the influence he has used, and the power he has exercised among men. There will be a great war by and by that will culminate in his overthrow, it will be between Michael or Adam, and Satan, and his forces will be overcome and cast into the bottomless pit, that he can deceive the nations no more until God shall give him some other little opportunity, for the perfecting and benefit and exaltation of

man. However, this is an extensive subject to talk upon. I thought I would say so much on it; and if men live in the fear of God, and keep his commandments, they live unto God; and if they die they die unto God, and God will take of them, inasmuch as they are faithful in keeping the commandments of God. And I will say that the liars and the calumniators, and the wicked and the irreligious—I do not care what name or profession—and those fighting against the Lord, God will be after them, and He that sits in the heavens will laugh and hold them in derision; and so will we. And Zion will arise and shine, and the glory of God will rest upon her.

There is one little piece of advice I want to give you. There have been what some people would call pretty good times; we have been blessed with very good harvests and an abundance of the good things of the earth, for which I feel grateful in my heart, and for which we ought to render praise and thanksgiving to God; and all of you who feel like this, say Amen. (The congregation unitedly responded Amen.) Now, let us be careful of the means which God has provided and blessed us with; and do not squander them. And you that have jeopardized yourselves by incumbrances, make use of the means you get to release yourselves from your embarrassments, and get out of debt; and then do not get into debt again. Let us be free, free in our feelings to carry out correct principles; and trust in God, and he will take care of the rest.

One thing more. There will be, by and by, a re-action in the times. While you enjoy the opportunity improve it for your advantage, and do not be caught in an embarrassing position again.

God bless you. Amen.

A meeting of the Priesthood was announced for 7 o'clock this evening, in the Assembly Hall.

Conference was adjourned until 10 o'clock to-morrow morning.

The choir sang the anthem,

"O praise God in his holiness."

Benediction by Apostle W. Woodruff.

THIRD DAY.

Saturday, 10 a. m.

The choir sang,

The time is nigh, that happy time,
That great, expected, blessed day.

Prayer by Elder Canute Peterson.

The choir sang,

My soul is full of peace and love,
I soon shall see Christ from above.

Apostle John Henry Smith had experienced much satisfaction in listening to the instructions of his brethren who had already spoken. Our duties and responsibilities had been clearly pointed out. In reflecting upon the selection of Elders for the missionary field he felt that much responsibility rested upon fathers and mothers in educating their children in the doctrines of the Gospel. It was a sacred duty for parents to gather their children around the family altar and carefully lay a foundation in their minds of a knowledge of the great and glorious work that God, our heavenly Father, has commenced in this last days. It should be the ambition of parents to have their children fully equipped to go forth as heralds of salvation to the nations of the earth, and to be so trained that the Spirit of God would be in their hearts, that they might be an honor to their parents, and useful missionaries in their various fields of labor. No circumstance in life would exonerate parents from this responsibility, whether rich or poor, Bishop or Apostle. He earnestly exhorted the young men within the sound of his voice, to study well the principles of the Gospel, and make themselves fully acquainted with the things of God, so that they could go forth in the power and demonstration of the spirit to warn the nations, and explain the plan of salvation to the inhabitants of the earth. He also strongly urged the necessity of our young men taking part at the family altar, and not only our young men but the daughters of Zion should also be taught to pray, that both might be fitted and qualified to fill important stations in the kingdom of God. If we omitted to train up our children in this important duties, as they grow up to maturity many would go astray and

wander from the fold of Christ. He then exhorted the young men to follow the example of the best men in Israel, in honesty, in integrity, in usefulness, etc. He warned them against the vices and wickedness of the age, and encouraged them to lay a foundation in virtue and righteousness, that might form for themselves a character that will be great, and good, and enduring.

Apostle W. Woodruff, reproved the habit of many in rushing to the door as soon as the discourse was over, and before the closing services. He called on the doorkeepers to prevent the congregation going out of the meeting until the benediction was offered. We have a great deal of preaching among us as a people, perhaps more so than any other people, yet we need it. He spoke of the Bible, Book of Mormon and Doctrine and Covenants; these books contain the words of God for our perusal. We have also the living oracles to teach us our duties and make us acquainted with the things of God. He referred to the various modes of revelation from God to man. When the Lord spoke to Elijah, he was not in the whirlwind, but in the still small voice, He was not in those kind of dreams that persons sometimes have, after eating a hearty supper. But he was in many other dreams given to mankind for their guidance. The speaker himself had during the course of his long experience many dreams which had been prophetic, some of them given while he was quite young, which had come to pass many years after. He recited several interesting items of experience pertaining to the signs of the last days. He saw the sun darkened, he saw the moon turn into blood, and the stars fall, and many important scenes pertaining to the resurrection, which he described in a very instructive manner. If we have the Spirit of the Lord we can tell whether our dreams are from God or not. Many circumstances were made known to him in dreams and prepared him to receive greater intelligence and for the events which they portrayed. They were also intended to teach principles to the Saints and the Elders of Israel. He then addressed himself to those

holding the Priesthood, showing that we are a kingdom of priests, and we ought to be alive to our duties, and prepare ourselves for the great work that lies before us lies before us. He related a dream that Bishop Roskelley, of Cache County, once had when very sick. President Maughan, who had been dead for years, appeared to him and mentioned the names of the three men, one of whom was needed in the spirit world, himself being one, but on account of brother Roskelley's usefulness, he was excused and another one selected, and each of the others were taken sick and one of them died very soon after. This vision or dream teaches us that the priesthood behind the veil as well as the priesthood upon the earth, are interested and engaged in forwarding the interests of the kingdom of God. He then earnestly exhorted all to faithfulness and bore a strong testimony to the truth of the Bible, the Book of Mormon and the kingdom of God.

President Geo. Q. Cannon read the totals of a report from the Relief Societies of the various Stakes of Zion, with the amount of cash, wheat and other property on hand. He then read a statement of free-will offerings to the Logan Temple, from Cache Valley, Bear Lake and Box Elder Stakes, and from the Trustee-in-Trust. The report was accepted by the Conference by unanimous vote.

Supt. C. O. Card gave an account of the present condition of the Logan Temple, and expressed his thankful-

ness to those who had so liberally donated to this great work. They had not been forgotten by the little ones of this Stake, having received a handsome sum from the Primary Association.

President Geo. Q. Cannon then read free-will offerings towards the Manti Temple from the various Stakes of Zion south of Sanpete. This report was also adopted by unanimous vote.

President Canute Peterson of Sanpete Stake, by request described the advanced condition of the Manti Temple.

President John Taylor was pleased with the gratifying reports in reference to the Logan and Manti Temples, a liberal spirit had been manifested towards the erection of those edifices. He made some approving remarks on the reports of the Relief Societies, and urged upon the sisters to continue their labors, and induce their husbands to double their exertions towards so great and good a work as storing up part of the wheat which they were procuring in such abundance. He then blest the sisters in the noble work they are engaged in.

On motion of Apostle George Q. Cannon the Relief Societies' report was accepted by unanimous vote.

Conference was adjourned till 2 p. m.

The choir sang the anthem,

Beautiful are thy towers.

Benediction by Elder Milo Andrus.

[TO BE CONTINUED.]

Deceit is very troublesome, for it requires daily inventions to bolster up the old devices as they fall and become exposed.

PLEASURE AND DUTY. There is no more fatal mistake than that of drawing sharp lines between pleasure and duty, and relegating the one to the lower nature and confining the other to the higher. They are meant to go hand in hand, purifying and sweetening the whole of our nature and the whole of life. What we need is not to limit, but to extend the realm of each, so that duty may become a pleasure, and pleasure may be seen to be a duty. Our mortality should embrace not only the needful control, but the rightful satisfaction of all the natural desires. Left to themselves, they will degenerate; if we despise them, they will become despicable; but if we respect them as they deserve, if we admit their just claims, if we provide for them carefully, and regard their culture as a worthy and important office, they will give a vitality and richness to the whole existence that sour asceticism or narrow views of duty can never realise.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 14, 1881.

OBEDIENCE TO COUNSEL.

ONE of the Prophets says, "Obedience is better than sacrifice, and to hearken than the fat of rams." Among the doctrines of the Church revealed in our day, that of obedience to the counsels and requirements of the servants of God is one of the most important to us as a people. God has enjoined this duty upon his Saints, and the good results of a proper regard of this principle are often manifest. While on the other hand, the effects of disobedience have also been at times apparent. It stands to reason in the very nature of things, that we should regard the teachings and counsels of those whom the Lord has appointed to be rulers, and whom he has endowed with the Holy Spirit which knoweth all things. If an inspired suggestion be received in humility and faith, good will certainly follow; if it be unheeded, the good results which would have followed obedience are not received. No word of revelation from God or inspiration from Heaven can fall to the ground, it will either redound to the benefit of those to whom it is addressed, or will operate to their condemnation. If we keep in the line of our duty, we shall ourselves be under inspiration, and be prompted and led continually thereby. If we heed not these promptings and disobey the "still small voice," we merit condemnation. How much more then is this the case when the requirement is made through those placed over us in the Holy Priesthood? To rebel against the authority which God has established, is to repudiate the very genius of the religion we have embraced. Hence it is followed by a weakening of our faith, a loss of the Holy Spirit gained through former obedience, and unless repented of, final apostasy from the Church. We may not always see the wisdom of the requirements made, or the absolute necessity for obedience to them, but depend upon it, the nearer we follow the counsels of God's servants, the greater will be our happiness and success, and the more of the Holy Spirit we shall enjoy.

It may be argued that our brethren may at times utter other counsels than those suggested by the Holy Ghost. It must be understood and remembered that there is a Divinity in this work. That God is at the helm of the "old ship" on which we sail. That he holds his servants fearfully responsible for their acts, sayings and counsels. And it is a duty of the Saints to honestly pray for and uphold those whom the Lord has appointed as the officers of his Church. If we desire counsel at their hands, we should pray that God

may inspire them to impart it in wisdom, in righteousness, and for our best good. If we have not confidence that such counsel will be given, why ask it? Seek rather to be ourselves impressed aright. Better to trust our own judgment and God's goodness than to reject the instructions we have sought from authority. It is the privilege of all the Saints to know the will of God concerning themselves, by the light of the Holy Spirit bestowed upon them for their individual guidance. Still there may be times when they require the counsel of experience, or a word of encouragement from those higher in the Priesthood. And in all such cases when sought for, the counsel should be followed in the spirit and meaning thereof.

Then again, certain general counsels and instructions are given for the guidance of all the Saints in the respective fields. These should be strictly carried out; and it is the duty of the Elders to get a proper understanding of the instructions given, and to impress them upon the Saints for their guidance, that all may be benefitted thereby. It is by strict obedience to the voice of authority that union will be finally established in the Church. God reveals his will, and the people by his aid carry it into effect. What is the object of revelation? It is that we may become acquainted with the Divine purposes, objects and desires concerning us! If the Lord through love for his children reveals a law, a principle, a truth, or a requirement, we must, in order to be benefitted thereby, yield willing obedience to it. The Spirit invariably speaks aright. It utters no uncertain sound. We may be slow to comprehend a principle, or to receive a truth, but let us ask God for light to see it, and strength to accept it, and we shall soon be able to incorporate it in our belief and practice. So with counsel imparted by authority, let us manifest a willingness to live by the teachings of the Spirit of God, whether in our own hearts, or through his servants authorized to direct us. Thus shall we prosper in the land, and while enjoying greater happiness and prosperity in this life, we shall also have the assurance of greater reward in that which is to come.

ARRIVALS.—At one p.m. on Thursday last, the 10th instant, the following missionaries from Utah arrived at Liverpool, per S.S. *Arizona*, of the Guion Line: Orson F. Whitney, John T. Rich, Edward Entwistle, John Pickett, Daniel Davies, William Willie, Jos. W. McMurrin, Edwin Eyre, Hans A. Hansen, and Hans Olin Hansen. The last two were for Scandinavia, and the remainder for Great Britain. The following visitors were with the company,—William Martin, Mrs. Entwistle, and Mrs. Johnson.

They had an excellent passage across the ocean, and arrived in good health and spirits.

APPOINTMENTS.—J. W. McMurrin is appointed Traveling Elder in the Glasgow Conference; J. T. Rich, Traveling Elder in the Leeds; W. Willio, Traveling Elder in the Liverpool; O. F. Whitney and J. Pickett, Traveling Elders in the London; E. Entwistle, Traveling Elder in the Manchester; E. Eyre, Traveling Elder in the Nottingham; and D. Davies, Traveling Elder in the Welsh Conference.

CHANGE.—At his request, William Hulme's field, as Traveling Elder, is changed from the Birmingham to the Manchester Conference.

BIRMINGHAM CONFERENCE.—The Semi-Annual Conference will be held on Sunday, November 27th, in the Saints' Chapel, Hunter's Vale, Farm Street, Birmingham. Services at 10.30 a.m., and at 2.30 and 6.30 p.m. President Carrington is expected to be present.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

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CHAPTER XXII.

CONTINUE MY JOURNEY—LEAVE ELDER TAYLOR IN GERMAN-TOWN—ARRIVE IN CLEVELAND—TAKE STEAMER FROM THERE TO BUFFALO—DELAYED BY A STORM—GO TO FARMINGTON, MY FATHER'S HOME—DEATH OF MY GRAND-MOTHER—MY UNCLE DIES—I PREACH HIS FUNERAL SERMON—ARRIVE IN NEW YORK—SAIL FOR LIVERPOOL—ENCOUNTER STORMS AND ROUGH WEATHER—ARRIVE IN LIVERPOOL.

After committing Elder Taylor into the hands of the Lord, though painful to me, I gave him the parting hand, and started. I left him in German-town, Wayne County, Indiana, in the hands of a merciful God and a kind and benevolent family, who promised to do everything in their power to make him comfortable until his recovery.

This they did, though he passed through a severe course of the bilious fever, and was sick night unto death. Through the mercy of God, however, he recovered from his sickness, and continued his journey. We next met in the city of New York.

I continued my journey with Father Coltrin, and we reached Cleveland on the 18th of September. We there took steamer for Buffalo, but were three days and a night in a storm before we made the harbor. We landed at midnight, and in doing so we ran into a schooner, and stove it in.

From Buffalo I traveled to Albany in a canal boat, and had a stroke of the ague daily.

While on the journey, at Albany, I took a stage in the night, and rode to my father's home in Farmington, on the 21st of September.

I was glad to meet with my father's

family, and the other members of the small Branch of the Church which existed there upon this occasion, as I found them all strong in the faith of the Gospel, and glad to meet with me. I was still suffering with the ague daily.

On the 27th of September, my grandmother (on my mother's side), Anna Thompson, died at Avon. She was eighty-four years of age.

It was a singular coincidence that she, with her husband, Lot Thompson, also Mercy Thompson and Samuel Thompson, all of one family, died when they were eighty-four years of age. I was not able to attend my grandmother's funeral.

On the 4th of October, 1839, my uncle, Adna Hart, died, aged forty-three years. I had visited him in his sickness, and preached the Gospel to him, and he was believing. I had also been associated with him from my youth up.

On his death-bed he sent me a request that I would preach his funeral sermon.

I was having the chills and fever daily at the time, attended with a very severe cough, so much so, that my father thought that I would never leave his home alive. But when they brought me the request of my dying uncle, and the day came for his burial, I told my father to get his horse and buggy ready, for I was going to attend the funeral.

He thought I was very reckless in regard to my own life, as I had suffered with the chills and fever some fifteen days, and to attempt to speak in my weak state, and to begin at the same hour that my chill was to come on, seemed to him foolhardy.

My parents were quite alarmed, yet according to my request my father

got up his team, and I rode with him and my step-mother five miles, through a cold, chilly wind, and I commenced speaking to a large congregation, at the same hour that my chill had been in the habit of coming on.

I spoke over an hour with great freedom, and my chill left me from that hour, and I had no more attacks for many days.

On the Monday following, October 17th, I felt sufficiently restored to health to continue my journey. I took leave of my father and sister, and left for New York, where I arrived on the morning of the 8th of November.

I spent two months and seven days after my arrival in New York, in traveling and preaching in that city, New Jersey and Long Island, a portion of the time with Parley and Orson Pratt. I had frequent attacks during this time of the chills and fever, but I preached almost daily.

On the 13th of December I attended our Conference in New York City, with Parley P. Pratt, and on this day Elder John Taylor arrived in our midst, and it was a happy meeting.

He had passed through a severe siege of sickness after we parted, but through the mercy of God had been preserved, and was able to continue his journey. He also informed us that others of the Quorum of the Twelve had suffered a great deal of

sickness, and that it was with difficulty that they could travel.

After spending six days in New York, Elder John Taylor, in company with Elder Theodore Turley and myself, sailed out of New York Harbor for Liverpool, on board the packet ship *Oxford*, on the 19th of December, 1839.

We took steerage passage, which cost fifteen dollars each. We had storms and rough weather, but most of the winds were favorable for a quick passage.

While on the ship, a Methodist minister got into a discussion with some Catholics who were in the company, and the arguments of the minister ran rather more into abuse than sound argument.

Elder Taylor told the Methodist minister that he did not think it was becoming in a daughter to find so much fault with the mother as they did, for as the Methodists came out of the Catholics, Elder Taylor thought the mother had as much right to enjoy her religion unmolested as the daughter had. That ended the argument.

Our company consisted of 109 souls, composed of Americans, English, Scotch, Irish, Welsh and Dutch.

We arrived in Liverpool dock on the 11th day of January, 1840, having made the voyage from New York in twenty-three days.—*Faith Promoting Series.*

DESERET SUNDAY SCHOOL UNION CONFERENCE.

SUPT. GEO. Q. CANNON DELIVERS A SPECIAL ADDRESS.

Last night, on the occasion of the Sunday School Union Conference, the Salt Lake Assembly Hall was filled to overflowing. The bright and happy audience, together with the neatness of the beautiful interior of the building, made quite an attractive spectacle. Besides the officers of the Union, President Woodruff, Apostles Thatcher, Lyman and Smith were present, and a large number of Presidents of Stakes, Bishops, Stake S. S.

Superintendents, and other leading brethren.

The singing exercises were rendered in excellent style by the 17th Ward choir, led by brother John S. Lewis. The opening prayer was offered by Counselor D. H. Wells.

According to previous appointment, President Geo. Q. Cannon, General Superintendent of the Union, delivered an address upon the

BEST METHODS OF ORGANIZING AND CONDUCTING THEOLOGICAL CLASSES, of which the following is a synopsis:

The speaker said, that in the press of business he had had no time for preparation. The subject is one that should receive our attention. President Cannon then read the following passage from "Answers and Questions," in the first Lecture on Faith, Book of Doctrine and Covenants, page 5: "What is theology? It is that revealed science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end." This definition is originally taken from Buck's Theological Dictionary, and is a comprehensive statement of the character of theology. A more noble subject could not be considered by human beings. If we understood this science in its breadth and detail, we would understand much concerning God. It is his will that we should. Our position for learning it is superior to generations that have preceded us. The Nephites, whose history is recorded in the Book of Mormon, had many records and holy men to teach them, but there is no warrant for a belief that they had the privilege which we have of multiplying these records by the printing press. It is likely they had some means which they used for that purpose, but it was probably not of such an available character as that which we possess. Doubtless, however, they had many advantages that we are not informed upon. Very likely they had no such extensive means of propagating knowledge as we have. If we do not understand theology, as it is revealed, we are to blame. We can get the printed revelations of God at a very small cost.

It is important that we take proper steps to teach our children the science of theology, that they may reach beyond the point that we have attained to. When the Sunday Schools were organized, I felt that a great work had been inaugurated to accomplish this object. The Young Men's and Young Ladies' Mutual Improvement Associations were another step in the same direction.

Different teachers of theological classes have different methods. Some have the pupils read verse by verse

in turn, the teacher asking questions of the readers upon the subject matter. I am in favor of another plan. It is indicated in the Lectures on Faith, which it would be well for every young man to commit to memory. For instance, to take up the subject of faith and examine it thoroughly, being the first principle of the Gospel. Some again have the method of assigning different phases of a subject to different pupils. Such, for instance, as baptism, the mode of administration, its object, the subjects, and who have authority to administer it. This method has many advantages. Some teachers assume the position of lecturers, and explain the different subjects. This is advantageous, especially where the pupil is interrogated, and is required to express his individual views on the subject. But I would be governed by the condition of the class itself. Where the pupils are very young, I would as teacher give explanations; as they advanced I should give them branches of subjects, and require them to bring forth the proof themselves. To one could be assigned faith, another repentance, and so on until the doctrines are all treated upon, and then change them about. It would be a good thing for the young men especially, to obtain the sustaining proofs of our doctrines from the Bible. In preaching to the world the Bible has to be mostly referred to, as the people do not believe in the divine origin of the Book of Mormon or Doctrine and Covenants. A man who is familiar with Bible quotations has a great power in preaching the Gospel to the inhabitants of the earth. Consecutive reading is also very important, as it is often necessary to adduce more evidence than is given in a bare quotation. Extensive reading, so as to enable a person to give an explanation of the occasion that originally brought forth the Scriptural passage used is invaluable.

I have admired the course recently taken by President Taylor. Assisted by brother Reynolds he has been accumulating Scriptural evidence to sustain the doctrine of the atonement and other constituent parts of our religion. This compilation will be of

great value. These principles should be implanted in the minds of our little children. The truth in their tender hearts is like a seed planted in good soil, which swells, grows and produces beautiful fruit. No better agencies than theological classes and other similar organizations could be conceived of. They will create a public opinion that will cause it to be looked upon as a reason for exclusion from good society to commit breaches of the Word of Wisdom. That is, if we maintain these associations. The ultimate result will be the inauguration of schools of the prophets on a basis that we have not yet thought of. These schools will be composed of those into whose minds the principles of truth have been instilled from their infancy, having graduated through these organizations in their stages. We have now over 33,000 children organized into Sunday Schools. What a host of young people. I hope to see the day when our teachers will be more efficient. We have had to take those who have had the disposition to teach, without a special relation to their adaptability in other respects for that important labor. Good English should be taught. It would be a good idea for each class to have a dictionary at hand. The superintendents should seek to get the most intelligent and cultivated help available. Children are quick to detect when a teacher attempts to instruct them upon something he does not himself understand. The schools should be made attractive by singing, which should not be done exclusively by a choir, but all the children should take a part. They delight in musical exercises. The Presidents of Stakes and the Bishops should encourage all the organizations for the culture of the young.

The address was exceedingly interesting, and was delivered with ease and fluency, which add greatly to the attractiveness of public utterances. On motion of W. W. Willes, it was unanimously decided that reports of the remarks of President Cannon be supplied to the *Juvenile Instructor* and the *Contributor*.

An original song, words and music by brother John S. Lewis, was beautifully sung by sister Minnie Felt.

Assistant Superintendent Goddard

made some remarks, in the course of which he advised the free use, in the Sunday Schools, of the *Juvenile Instructor*, both in number series and bound volumes. Also the "Faith Promoting Series." He subsequently also recommended that a little missionary work be done in the shape of sending out visitors to families to invite the children to attend Sunday School.

Brother W. Fotheringham, Superintendent of the Beaver Stake, gave a brief and satisfactory report of the schools under his supervision.

Apostle Moses Thatcher delivered a brief but intensely interesting address, in the course of which he described many important relics of the ancient Nephites which he had seen in Mexico, furnishing remarkably powerful proofs of the authenticity of the Book of Mormon. He explained the condition of the people of Mexico, and expressed the belief that a mighty work would yet be accomplished among the remnants of Jacob, who numbered about 5,000,000 in that part of the world. On the 6th of last April, upon the side of a high mountain, at an altitude of 15,000 above the sea level, surrounded by a mass of volcanic rock, Elder Thatcher, the other missionaries from Utah, and a few who had embraced the Gospel through their teaching held a conference. On that occasion they dedicated the land of Mexico to the Lord, for the spread of the everlasting Gospel among the remnants left of Israel. Elder Thatcher also made some instructive remarks upon the nature of the marriage relations among the Saints, showing the purity and superiority of our institutions and practices as compared with those of the world at large.

Brother George Reynolds made a brief report regarding a five cent Sunday School subscription which had been instituted for the purpose of publishing a catechism in the native language of the Sandwich Islands. The enterprise was shown to be successful. The little work was expected shortly to be issued from the press.

After singing by the 17th Ward choir, the benediction was pronounced by President Woodruff, and the proceedings of a highly profitable meeting terminated.—*Deseret News*, Oct. 10.

SELF-APPLICATION.

Many men, in order to advance themselves in the world, and to raise themselves in society, have "scorned delights and lived laborious days." They have lived humbly and frugally, in order to accomplish greater things. They have supported themselves by their hand labor, until they could support themselves by their head labor. Some may allege that this is not justifiable—that it is a sin against the proletariat to attempt to rise in the world,—that "once a cobbler always a cobbler." But until a better system has been established, the self-application of individuals is the only method by which science and knowledge can be conquered, and the world permanently advanced.

Goethe says, "It is perfectly indifferent within what circle an honest man acts, provided he do but know how to understand and completely fill out that circle;" and again, "An honest and vigorous will could make itself a path and employ its activity to advantage under every form of society." "What is the best government?" All that we need, in his opinion, is individual liberty, and self-culture. "Let every one, he says, 'only do the right in his place, without troubling himself about the turmoil of the world.'"

At all events, it is not by socialism, but by individualism, that anything has been done towards the achievement of knowledge, and the advancement of society. It is the will and determination of individual men that impels the world forward in art, in science, and in all the means and methods of civilization.

Individual men are willing to deny themselves, but associated communities will not. The masses are too selfish, and fear that advantage will be taken of any sacrifices which they may be called upon to make. Hence it is amongst the noble band of resolute spirits that we look for those who raise and elevate the world, as well as themselves. The recollection of what they have done, acts as a stimulus to others. It braces the mind of man, reanimates his will, and encourages him to further exertions.

When Lord Elcho addressed the East Lothian colliers, he named several men who had raised themselves from the coal-pit; and first of all he referred to Mr. Macdonald, member for Stafford. "The beginning of my acquaintance with Mr. Macdonald," he said, "was, when I was told that a miner wanted to see me in the lobby of the House of Commons. I went out and saw Mr. Macdonald, who gave me a petition from this district, which he asked me to present. I entered into conversation with him, and was much struck by his intelligence. He told me that he had begun life as a boy in the pit in Lanarkshire and that the money he saved as a youth in the summer, he spent at Glasgow University in the winter; and that is where he got whatever book-learning or power of writing he possesses. I say that is an instance that does honor to the miners of Scotland. Another instance is that of Dr. Hogg, who began as a pitman in this country; worked in the morning, attended school in the afternoon; then went to the University for four years and to the Theological Hall for five years; and afterwards, in consequence of his health failing, he went abroad, and is now engaged as a missionary in upper Egypt. Or take the case of Mr. (now Sir George) Elliot, member for North Durham, who has spoken up for the miners all the better, for having had practical knowledge of their work. He began as a miner in the pit, and he worked his way up till he has in his employment many thousand men. He has risen to his great wealth and station from the humblest position; as every man who now hears me is capable of doing, to a greater or less degree, if he will only be thrifty and industrious."

Lord Elcho might also have mentioned Dr. Hutton the geologist, a man of much higher order of genius; who was the son of a coal-viewer. Bewick, the wood engraver, is also said to have been the son of a coal-miner. Dr. Campbell was the son of a loan-head collier: he was the fore-runner of Moffat and Livingstone, in

their missionary journeys among the Bechuanas in South Africa. Allan Ramsay, the poet, was also the son of a miner.

George Stephenson worked his way from the pit-head to the highest position as an engineer. George began his life with industry, and when he had saved a little money, he spent it in getting a little learning. What a happy man he was, when his wages were increased to twelve shillings a week. He declared upon that occasion that he was "a made man for life!" He was not only enabled to maintain himself upon his earnings, but to help his poor parents, and to pay for his own education. When his skill had increased, and his wages were advanced to a pound a week, he immediately began, like a thoughtful, intelligent workman, to lay by his surplus money; and when he had saved his first guinea, he proudly declared to one of his colleagues that he "was now a rich man!"

And he was right. For the man who, after satisfying his wants, has something to spare, is no longer poor. It is certain that from that day Stephenson never looked back; his advance as a self-improving man was as steady as the light of sunrise. A person of large experience has indeed stated that he never knew, amongst working people, a single instance of a man having out of his small earnings laid by a pound, who had in the end become a pauper.

When Stephenson proposed to erect his first locomotive, he had not sufficient means to defray its cost. But in the course of his life as a workman, he had established a character. He

was trusted. He was faithful. He was a man who could be depended on. Accordingly, when the Earl of Ravensworth was informed of Stephenson's desire to erect a locomotive, he at once furnished him with the means for enabling him to carry his wishes into effect.

Watt also, when inventing the condensing steam-engine, maintained himself by making and selling mathematical instruments. He made flutes, organs, compasses, — anything that would maintain him, until he had completed his invention. At the same time he was perfecting his own education—learning French, German, mathematics, and the principles of natural philosophy. This lasted for many years; and by the time that Watt developed his steam-engine and discovered Mathew Boulton, he had, by his own efforts, become an accomplished and scientific man.

These great workers did not feel ashamed of laboring with their hands for a living; but they also felt within themselves the power of doing head-work as well as hand-work. And while thus laboring with their hands, they went on with their inventions, the perfecting of which has proved of so much advantage to the world. Hugh Miller furnished, in his own life, an excellent instance of that practical common sense in the business of life which he so strongly recommended to others. When he began to write poetry, and felt within him the growing powers of a literary man, he diligently continued his labor as a stone-cutter.—*From Smiles on Thrift.*

No man is rich whose expenditures exceed his means; and no one is poor whose incomings exceed his outgoings.

Prepare yourselves for the world as the athletes used to do for their exercises; oil your mind and your manners to give them the necessary suppleness and flexibility; strength alone will not do.

KNOWING AND WAITING. Know what you want; know it for a certainty, and without misgivings or doubts; then possess yourself of the patience for biding your time to secure. If you do not know what you wish, how can you expect to attain it? And, if you do know, than bear in mind that undue haste may be the very cause of your defeat. Possess your soul in patience. Great things are seldom done in an hour or a day. It takes longer. Bide your time. Learn these two principles at the start. They may save you much trouble as well as assure your ultimate triumph.

There is a secret depth, unfathomable to others, in the soul of every man, which brings him within the range of spiritual influences. Many lofty truths operate upon those who do not profess to believe them, and penetrate them secretly and unconsciously, as rain refreshes even the plants that grow under water.

HEALTH AND MONEY.—There is this difference between these two temporal blessings, health and money. Money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all his money for health.

EXPENSIVE FUNERALS.—The folly of costly funerals is such an egregious one, that sensible people are becoming disgusted at all kinds of posthumous display. Proper decorum, respect to the departed, and due consideration for relatives and friends can be maintained at far less outlay, than that which accompanies the average funeral. The expense which attends useless pomp, would be often better applied in providing for widows and orphans, or the relief of some benevolent institution. Pride is but a poor attendant of the body on its journey to the tomb, as it is to the spirit on its presentation at the portals of Eternity.

POETRY

TO AN ABSENT FRIEND.

(SELECTED.)

Thou'rt far away, and plain and hill
And foaming billows sever;
But as of old, we claim thee still
And mean to claim thee ever.

Though absent far we'll not forget
Our joyous times together;
We loved thee then—we love thee yet
And trust we will forever.

The time will be when thou'lt come home,
And glad will be our greeting;
But some, perhaps, will then be gone,
And in the grave be sleeping.

But there's a clime where we shall greet,
Where friends no more shall sever;
But as of old again shall meet
And joy in Heaven forever.

J. H. MARTINEAU.

DIED.

HUGHES.—At Ballsolver, November 8, 1881, John Hughes, aged 57 years. He has left a wife and a large family to mourn his loss.

STEELE.—At American Fork, October 4, 1881, of diabetes, Richard Steele aged 63 years. —“News.”

MARCHANT.—In Peoa, Summit County, October 6, 1881, of heart disease, Abraham Marchant, Bishop of Peoa Ward, aged 65 years, six months and nineteen days. —“News.”

BARTON.—At Newcastle-upon-Tyne, of bronchitis, George Benjamin Barton, son of George Benjamin and Ann Barton. He was born September 18, 1880; died September 23, 1881. —“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.
LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 47, Vol. XLIII

Monday, November 21, 1881.

Price One Penny

FIFTY-FIRST SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 727.]

Saturday 2 p.m.

LIST OF MISSIONARIES.

The following names of missionaries were presented to the Conference this afternoon, by President Geo. Q. Cannon :

Elder who have been called since the April Conference, and are now in their fields of labor :

GREAT BRITAIN.

John Q. Cannon, 17th Ward, City

SCANDINAVIA.

Christian J. Fjelsted, Logan
Niels H. Borassen, Spring City
Christian Christiansen, Big Cottonwood

UNITED STATES.

Helen M. Tracay, Marriotts
William Greenhalgh, Nephi
Milford B. Shipp, 11th Ward, City

SOUTHERN STATES.

John E. Metcalf, jun., Gunnison
John Morgan, 14th Ward, City
Joseph L. Townsend, Payson
Samuel S. Cluff, Provo
William O. Beesley, Provo
Andrew McComb, Clarkston
James Martin Allred, Fairview
Charles Andrews, Nephi

Samuel Jackson, Nephi
James Jenkins, "

SWITZERLAND.

Frederick Goss, 6th Ward, City
John Jacob Walser, Payson

They were sustained by unanimous vote.

The names which follow are of those Elders now selected to go on missions. They were also sustained by the unanimous vote of the Conference :

GREAT BRITAIN.

Henry Leyland, 11th Ward, City
Robert R. Anderson, 18th Ward, City
Orson F. Whitney,
Hyrum H. Evans, 6th "Ward," City "
Alfred Bailey, Ephraim
James Hardy, Provo
John Ellis, Ogden
William Willie, Mendon
Charles Sharp, West Jordan
John Pickett, Tooele
John Boyle, Ogden
Thomas Perkins, Cedar, (Wales)
Thomas R. Jones, Lehi, "
Henry Green, Ephraim
Joseph W. McMurrin, 3rd Ward, City
Uriah Butts, Parowan
Robert Ure, Wood's Cross (Scotland)
John England, Tooele

George Fowler, Parowan
 John T. Rich, Grantsville
 Daniel Davies, Three Mile Creek, Box
 Elder County (Wales)
 Thomas L. Obray, Paradise. (Wales)
 William Bromley, Prove Valley
 Edward Entwistle, 18th Ward, City

SCANDINAVIA.

Martin Rasmussen, Mount Pleasant
 Jens C. Frost, Ephraim
 A. C. Niel-en, "
 Bent Larsen, Monroe, (Norway)
 John Neils Olsen, West Jordan, (Sweden)
 Andrew P. Anderson, (known as Andrew
 Hanson), Redmund
 Hans Christian Hansen, Gunnison
 Henry C. Jensen, Brigham, (Norway)
 Christian Hanson, "
 Lars Mortensen, "
 Hans Olen Hansen, Hyrum
 Hans A. Hansen, Logan

UNITED STATES.

Mark Hall, Ogden (New York)
 Nathan Hawks, 17th Ward, (Indiana)
 Stephen H. Marks, "
 Samuel Mullin-r, Cedar Fort
 Joseph M. Harris, Ogden, (New York)
 Walter H. Atwood, South Cottonwood,
 (New York and Pennsylvania)
 James K. Ingle, Orderville, (Pennsyl-
 vania)
 George Saxton, 19th Ward, City, (United
 States and Canada)
 C. C. Bartlett, Ashley
 William Stevenson, Eden

SOUTHERN STATES.

W. Huber Clayton, Kanab
 Zadoc K. Judl, jun., "
 Timothy B. Clark, Farmington
 Moroni W. Pratt, Meadowville
 George Comer, Lehi
 Charles C. Brown, Ogden
 Louis Kelsch, South Cottonwood
 Levi B. Reynolds, Mount Pleasant
 Newell W. Kimball, Logan
 S. D. Moore, Payson
 John B. Fairbanks, Payson
 Wm. M. Rydalch, Grantsville
 Alma Harding, Millard
 James J. Adams, Parowan
 Wm. L. H. Dotson, Minersville
 Edwin Ayers, "
 Marcus L. Shepherd, Beaver
 William White, "
 John M. Eastman, Greenville
 Wm. H. Josephs, Adamsville
 Edward M. Dalton, Parowan
 George Howe, 17th Ward, City
 Jesse M. Smith, "
 James Meikle, Smithfield

SANDWICH ISLANDS.

John Meldrum, Provo

James Langton, Smithfield
 Wm. George Farrell, Smithfield.
 NEW ZEALAND.

James Kirkbride, Smithfield
 William Barber, "
 Ephraim Ralph, Brigham
 Joseph Chantrill, Logan
 Lucian Farr, "
 Nathan Ricks, Benson

ARIZONA (St. John).

John R. Stewart, Kanab
 L. H. Fuller,
 Alexander Findlay, "

The choir sang,

Lord we come before Thee now.
 At Thy feet we humbly bow.

Prayer by Elder Henry Eyring.

The choir sang,

What wondrous things we now behold,
 By Prophets seen in days of old.

Apostle F. D. Richards said the instructions hitherto imparted by those who had spoken, seemed admirably adapted to the wants and condition of the people. The great principles of eternal truth when presented before us, possess such freshness and develop so many new beauties, that they are calculated to inspire us with increased desires to embody them in the actions of our every day life. He spoke of the various degrees of blessings connected with the Gospel of our Lord and Savior Jesus Christ, and contrasted the inestimable privileges which we enjoy, with the darkness of the teeming millions of heathens and "Christians" who know nothing about God and his kingdom. Many of the Saints who come here have been toiling for years in the old country, and have been grounded in many traditions. After arriving here, they should remember as they begin to settle down in Zion, that they are just beginning to take their first lesson in many things, and should be willing to be instructed in the things of God, and thus by carefully walking in the straight and narrow way, after years of experience they will become possessed of a knowledge of the things of God, and finally of God himself. He exhorted the Saints to the exercise of charity, in the sense that is explained by the Apostle, for in its true meaning it is not only the giving of our goods to feed the poor,

neither is it the giving of our bodies to be burned, but it truly consists in the pure love of God and our brethren. He spoke of the time of difficulty and trouble existing while the Saints were building a Temple in Kirtland and in Nauvoo; now we are engaged in the construction of three Temples, showing the great increase of labor that is devolving upon us as a people. Our labors are increasing, let us therefore round up our shoulders and be willing to devote ourselves to the great work. He spoke of the testimonies in favor of the Book of Mormon which the nations around us seem so unwilling to receive, and yet will go to great length and expense to find some clue to the ancient inhabitants on this continent, and shut their eyes to those incontrovertible evidences contained in that sacred record. He then appealed to parents to see to it that their children are educated and qualified to become able ministers of the Gospel to the nations of the earth. He also spoke of the Gospel in its relation to the dead, proving the same by reference to our Savior, who went and preached to the spirits in prison. We in our day cannot go forth and attend to the ordinances for our ancestors, until our Temples are finished, hence the labor that is now upon us. This great work for the dead is conducted under the spirit and power of Elijah, who has appeared as predicted to turn the hearts of the fathers to the children, and the hearts of the children to their fathers. The Prophet Joseph, and other Elders who have gone before us, are all engaged in the same great work. The millions upon millions who have died without a knowledge of the Gospel, will constitute an immense field of labor for the ministrations of the servants of God who pass behind the veil, so great that the mind of man fails to grasp it, and its magnitude cannot be estimated. The names of the generations of our ancestors for many centuries past have to be sought after and ascertained, and the sooner we set about it the better. It behooves the head of each family to be diligent in searching back the chain of his kindred. It is a glorious prin-

ciple in connection with the Gospel, not only to look after and attain to our own salvation, but to aid in the redemption of those of our relatives who are dead. We are sending our missionaries to every nation under heaven, where they will permit them to carry the Gospel, and the time is fast approaching when we will have the visitation of those who have passed behind the veil, and the morn of that millennial reign of a thousand years will commence, during which period the Elders will be engaged in the ordinances of the Gospel for the generations passed and gone. Let us study the laws of the Lord, and learn to walk in his ways. He spoke of the principle of rewards in connection with the Gospel, illustrating the same by reference to those servants who were entrusted with five and ten talents, who on account of their faithfulness in their stewardship, became rulers over five and ten cities, while the one talent unused was taken from the slothful possessor and given unto him who had been diligent and faithful. He exhorted all to take such a course as would increase their talents, and prepare them for the glory and dominion promised to the kings and priests unto God.

President George Q. Cannon: There is one thing I think ought to be said at this juncture respecting missions. I have perceived, and I think others have, that there is a disposition growing up among the Elders sent upon missions, to imagine that they are sent for some stated period, and at the expiration of which they will be released, whether the wants of the work will admit of their release or not. The idea seems to be growing in the minds of some that it is almost in the nature of a term of enlistment; and if a man goes to the Southern States for a year, that that is about as long as he is required to remain; and if he goes to Europe, that he should be released at the expiration of two years. This idea seems to be fastening itself upon the minds of a good many who are called upon missions. I do not thus understand the nature of this calling.

When Elders are called to go upon missions, I suppose that they are

called to go and labor as long as they shall be required, as their health will permit, or the necessities of the work may demand. A man going to and laboring in a certain place, at the expiration of one year he may be just upon the threshold of entering upon the field of his usefulness; and he may, in a few months, be able to do more good than he had done the previous year. And at the expiration of two years the wants of the work and the necessities of the field may be of such a character as to require a longer stay upon his part that he might be able to do more good in a few months than he had done the previous two years. I do not mean to convey the idea that it is always necessary for Elders to remain extended periods in their fields. I would leave this, as I have always felt to do, to the man who has charge of the field. If it required ten years to fill a mission, stay the ten years and do it gladly, if the wants of the mission required such an extended period. I am speaking for myself, in favor of longer missions than our young men are now taking. By the time they are able to speak and address an audience with comparative ease, and begin to exert an influence among the people, and become acquainted with their fields of labor, they either release themselves or ask to be released to return home. And when they reach home it is too frequently the case that they settle down into their old habits, and they consequently fail to accomplish that which they might do if they were to have a little longer experience in their fields of missionary labor.

A few years in a young man's life cannot be spent more profitably than in the missionary field if he enjoys the Spirit of God and the spirit of his calling rests down upon him. I would rather a son of mine would go out in that capacity than go to the best college in the land. I know it would be more profitable to him. And I hope that, if this idea has been formed in the minds of any respecting the duration of their missions, it will not become crystalized, become fixed in their minds, as a fact that they should be required only to remain one or two

years upon their missions. But stay just as long as the Lord wants you to stay; and you may depend upon it that you will not be asked to stay any longer than is necessary for the good of your mission.

It is very gratifying to find such a demand for Elders in the various fields. I hope this demand will continue to increase until we shall have a large corps of well educated missionaries scattered through all our Territory, through all our settlements, capable of assisting in directing affairs and in helping to manage the interests of the Church where ever they may be living. And as we were told this morning by Brother John Henry Smith, this work does not devolve upon a few individuals. This is one feature of it for which I am exceedingly thankful. I am thankful it is not confined to a few families nor to any particular class, but that it embraces within its scope every honest soul, and gives opportunity for salvation and exaltation to every man who desires to seek for it. God has shown us, I think, abundantly thus far in the history of this Church, that he does not confine his work to one or two or a few families, but that he extends it to all the families of the earth, to every man who desires to labor in the work of our God, to come to this light and help to establish righteousness.

While he was speaking I felt as though there are hundreds of young men in obscure families of obscure parentage to-day, who will make a fame in the midst of this people, who will be honored, and their names go down in honor to posterity because of their faithfulness. The opportunity is given to all to exercise the gifts and graces that God has bestowed upon them. And this kingdom is eminently democratic in this respect. No one has a patent of nobility from the Lord; but every man and every woman can prosper according to his or her faithfulness in the work of God. There is another feature of this work that is very encouraging. It is only the pure in heart who can prosper; it is only the humble and the meek and lowly, and those who serve God in truth and in faithfulness that can stand and

prosper in this work for any length of time. In this respect it differs from every system now extant upon the face of the earth among other people. In other organizations men prosper sometimes by means of their shrewdness and sagacity, by their ability and good management; but it is not the case in this Church. Ambitious men, men seeking for place, men seeking for power, men seeking to build themselves up regardless of the principles of truth and righteousness do not prosper in this Church. No impure man can stand for any length of time among us; he will lose the Spirit of God and go into darkness; and those who look upon him may wonder in their hearts why he should be so dark. But there is a cause for all this. No man ever lost the Spirit of God without a cause. No man ever apostatized from this Church without there being a cause for it. No man ever fell into doubt without there being a cause for it. This is beautifully illustrated in the Book of Mormon. You all remember that Alma took three of his sons into the ministry — Helaman, Shiblon and Corianton. Corianton heard of a harlot, I suppose she was an attractive woman; at any rate he was attracted by her, he left his ministry and followed after this lewd woman. This gave his father much grief. The subsequent career of this man illustrates the principle of which I am speaking. The two sons of Alma who labored faithfully in their ministry were pure men, and they were not afflicted with doubt. They could receive the words of their father; their spirit did not rise against him, nor against other prophets of God. But not so with Corianton, who was an impure man, and who deserted his ministry and went after a harlot. You will find that his father had to combat the doubts which he entertained; you will find that he had to remove his unbelief, and reason with him about the restoration, and about the resurrection and the atonement. He had to engage in long arguments to prove to his son the truthfulness of the principles of the Gospel of the Lord Jesus Christ. This is a significant fact, and one with which we have long been acquainted—although we

are not directly told that this was the reason; but knowing as well as we do the results of such a course, we can well understand that this is the foundation, that this was the cause of that man's requiring so much argument to convince him that these principles were true. It is a remarkable fact that when a man is guilty of getting into bed with his neighbor's wife, he becomes wonderfully holy in manner and wonderfully scrupulous about the Gospel of Jesus Christ, and requires a great deal of argument to convince him of things to which he takes exceptions. It is a recognized fact in our history that the man who takes such a course loses the Spirit of God, and goes into darkness.

There is a spirit growing up among us that must be checked. If it is not I tell you the anger of God will be poured out upon us. We hear now of men having to get married to cover up certain things; of children born wonderfully soon after marriage in some of our settlements, and perhaps in this city no less than in our settlements. Such things are a disgrace and abhorrent in the sight of God, and they who are guilty of such things will bring down the anger of God upon themselves. This crime of illegitimacy is growing; it is an accursed crime, and the man who indulges in and produces it will lose the Spirit of God, and will lose his standing in the Church unless he repents and turns away therefrom with all his heart. The Spirit of God will not dwell in unholy tabernacles. The faith of God will not dwell with people who take this course. And we should labor with them with all our might, we should set them examples of purity; we should reason with them, and do all in our power to deliver them from this awful crime. For it is heinous sin. No sin is greater in the sight of God except the shedding of blood, than this crime to which I have alluded. And it is growing to an alarming extent among us, not that it is as bad as elsewhere, but it should not exist at all. A man who commits adultery is unworthy to live; and sooner or later the Lord, I believe, if He is merciful to him, will take his life away from him, especially if he

has made covenants in the house of God. Our young people should be taught that there is nothing so ennobling and so honorable as personal purity. Parents should be careful not to allow improper associations, or associations between the sexes at improper hours; but keep their eyes open so that nothing of this kind is permitted. There should be wise guardianship to prevent this. Every facility for marriage should be extended to our young people. Parents should seek to have their children marry early; and do everything in their power to facilitate marriage among us.

I hope to see the day when these Temples—the one in this city, the one in Logan, and the one at Manti will be completed. We already have one built in St. George. When these shall be completed, the facilities of marriage will be increased. And then, I hope—I would like it to be the case, at least—that in each of the Stakes of Zion a Temple shall be built—if only a small one—so as to furnish convenience for young people to go in and take upon themselves the holy covenants of the Gospel, receive their endowments and be married according to the holy covenants of God; and thus extend to the young all the facilities possible to encourage marriage. It lies at the foundation of the prosperity of any nation or people. If the family be not pure, if it be not well guarded, the city soon becomes corrupt. It is our duty to look well to the foundation of our institutions and our organizations, and keep impurity out of our households, and put our foot upon it, and frown upon it, and be no more lenient to the sins of our children than to those of others; not sympathize with crimes of this kind; not seek to extenuate them because a son of ours does the wrong, and think it is not so bad as if somebody else should do it; or if a daughter of ours does the wrong, it is not so bad as somebody else's daughter committing the wrong. Such sympathy is wrong for the Latter-day Saints to indulge in. The whole world is anxious to break down the barriers that stand up around us and to obliterate the distinction that exists between us and the rest of man-

kind. If we had impurity in our midst, if we countenanced lechery, we would not be so bad a people as we are in the estimation of many. But because the Presidency of this Church, the Twelve Apostles and the leading Elders have all the time been building up barriers around the people to prevent them falling into sin, from committing iniquity—barriers that will keep Zion pure, that will make us a chaste and holy people—because of this the whole world is arraigned against this work. It is our struggle all the time to keep this people called Latter-day Saints pure, to keep them up to the standard that God has revealed. He has revealed a high standard, and we are aiming to get that standard up in their midst, so that they will not only live up to it themselves, but bequeath it as a precious legacy to their children after them, that we may become the people God intends us to be. And I can tell you if we are not "the salt of the earth," then there is no "salt" to-day on the earth. The Latter-day Saints are suffering all kinds of obloquy and calumny because they want to preserve woman's chastity, and because they will not allow woman's chastity to be trampled in the mire, if they can possibly help it. We say to our young people, "Marry. Boys, marry wives, but do not seduce, do not lead astray; God will damn you if you do so." And others are saying, "If you do we will inflict the penalty of the law upon you." This is what we have to contend with all the time.

We are building up Zion, and we are laboring to save the people. We are laboring to destroy the dominion of Satan; and we are calling upon the people night and day to live so that the revelations of the Almighty will rest down upon them, yes, that they may be filled with the power of God, and know for themselves concerning the divinity of this work. And because we are doing this the world is opposed to us, and do everything in their power to destroy us. Every man or woman who lends his or her influence to wickedness, to drunkenness, to fornication, to adultery, or to any of the vices, may call themselves Latter-day Saints, but they have only the

name. In the day of the Lord they will have no place among us, for God will not allow any such beings to enter into his kingdom. We may as well make up our minds to these things.

God is doing a great work in the earth, and he is doing it for you. For you, my brother, who may be obscure to-day, and who may be unknown almost among the Saints of God—He is doing it for you and your family; and the angels of God are watching over you, and their eyes are upon you and not upon the First Presidency, and upon the Twelve, the Apostles, and the Presidents of Stakes alone. The eyes of the pure and the just behind the veil are upon all Israel. They are watching over this people to see if they will do what God has commanded them. He has revealed to you in plainness and power the truth of this work; and who is there among this congregation that has not received the truth? Who cannot testify to-day that they know it to be from God, that they know it by the revelations of Jesus Christ and not by the testimony of any man? Are there any Latter-day Saints who do not have this knowledge? There are very few. Now, we have to come to the light and the fulness of truth; we have to build up this kingdom, and to learn the lesson taught to us so repeatedly. President Brigham Young wore his life out teaching us, and brother Heber C. Kimball and brother Geo. A. Smith and brother Willard Richards and brother Orson Pratt, and others whom I might name, who passed away—all have labored with their might to teach this people the principles of righteousness. They were anxious to see Zion built up. They told us not to waste our strength in sustaining the wicked, but to sustain the righteous. But we are becoming so intermingled with the world that it is difficult to tell a Latter-day Saint from one that is not a Latter-day Saint. The barriers are being broken down; the distinctions that existed, or ought to exist, are to some extent obliterated through the folly and weakness and, I may say, wickedness of some who profess to be

Latter-day Saints. I tell you, my brethren and sisters, God will hold us to a strict accountability in regard to these things. This kingdom will go on; it will not fall. Man and woman may fall; they may fall by scores and hundreds, but the work itself will roll forward. But how sad it is to see men and women who have done so much as many have from the beginning of this work, fall away, lending themselves to wickedness and forgetting the holy principles that God has revealed. The salvation of God is extended to us, and it is worth all we can do; it is worth our lives; worth the sacrificing of every passion and appetite; it is worth a life's labor; it is worth the exercise of every talent which he has given unto us. There is more peace in it, there is more happiness in it, there is more life in it, there is more salvation and exaltation in it than in anything else upon the face of the earth. And all of us who have any experience in his Church have proved this for ourselves.

I pray God to bless you and pour out his spirit upon you. You come to Conference to be taught; do try to treasure up that which you have heard, and go away more determined to keep the commandments of God; to be pure and holy, and to use your influence to promote righteousness all around you. What a mighty influence and power this people could to-day wield in these mountains, if all were on the side of righteousness. Six individuals in the beginning of this Church were a great power. But here we have thousands upon thousands scattered throughout these mountains; here is leaven enough of the righteous in this Territory to leaven the whole lump, to leaven the whole earth.

I pray God that we may be able to do this and live the lives of Saints indeed, in the name of Jesus, Amen.

The choir sang,

Come, come, ye Saints, no toil nor labor fear,
But with joy, wend your way.

Conference was adjourned until tomorrow, 10 a.m.

Benediction by Counselor D. H. Wells.

[TO BE CONTINUED.]

There is nothing of so much worth as a mind well instructed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 21, 1881.

THE PAST AND FUTURE CONSIDERED,—CONSISTENT EFFORT INDISPENSABLE.

IN order to secure the more steady progress of the work of God in these lands, it becomes necessary from time to time to offer suggestions to the Elders laboring in the various fields allotted to them; to encourage, to commend, and to counsel them in their respective duties as Presidents and as traveling ministers of God's word among the people. We take great pleasure in recognizing the zealous and efficient labors which, under Divine inspiration and blessing, have been performed during the summer and autumnal seasons of the present year. According to reports furnished this Office, much out-door preaching has been done in the cities, towns and villages, new branches have been organized, the written word has been liberally distributed, and a general effort to spread the truth by public speaking and private conversation has been consistently made. Conferences have been held, at which much of the Holy Spirit has been poured out upon both speakers and hearers. Opportunities have been furnished and invitations extended to all lovers of truth, for a hearing of the great principles of the Gospel. The Saints have universally attended these gatherings, and met the expenses pertaining to them. Strangers have also visited us, and in many instances expressed their pleasure in listening to the discourses. Some have received the message of eternal salvation thus brought to their ears "without money and without price." The spiritual life of the Saints has been cultivated by proper counsel, through the STAR and otherwise, and the financial interests of the various Conferences have received due attention. We believe that proper wisdom and economy have, as a general thing, been exercised in the use and disbursement of the income, and great care has been manifested in providing, as far as circumstances would permit, for all necessary wants among the poor in the Branches. The Elders have been considerate of the condition of the Saints in their traveling expenses, and God has opened up the way to a marvelous extent both of his ministering servants laboring without salary, and also of his covenant people upon whom devolves the duty of administering to their daily wants. Where assistance to God's work has been afforded by any in faith, great blessings have followed. Numerous instances have come under our observation, and that of the Elders in the field, in which the hand of God was manifest in abundant blessing upon those who paid their Tithes,

and contributed for the support of the work in their midst. We doubt not that many will bear testimony to our statement in this regard, and be sustained by the record of their own experience.

The past season has also been characterized by a very large emigration to the home of the Saints in Zion. Steamers extensively laden with our people have crossed the ocean five stated and appointed times. Universal success has attended these companies. With the exception of the usual sea-sickness, general good health has prevailed throughout the journey. The sea voyages have been safely and speedily effected, and the trip across the continent to the inland home of God's people has been in most respects pleasant and prosperous. The retrospective view is very agreeable to reflect upon, and while congratulating ourselves on the enjoyment of so many blessings, let us remember the kind and beneficent Hand which hath wrought out this deliverance for those who have gone, and bestowed in such rich abundance needed blessings on those who remain. We cannot refrain from expressing our thanks to all who have aided us in carrying out the promptings of the Holy Spirit, by obedience to counsel, and never-failing exertion in the interests of God's kingdom.

Now at the dawn of another winter season, let us not, in the contemplation of the successful past, slacken our efforts for the approaching future. It is not so much by spasmodic exertions, be they ever so brilliant or well directed, as by continued consistent labors, that the work entrusted to us will be rendered most successful. Our efforts should be comparatively uniform, our policy persistently pursued, and with the experience already gained, many suggestions for future action will doubtless be brought to the mind. It is the duty of Conference Presidents, aided by the Traveling Ministry, to reflect and prayerfully consider on the best course to adopt for the proper extension and support of the work in the localities under their supervision. This course should be invariably consistent with the counsels imparted by this Office, and the principles of righteousness they are appointed to inculcate. This, however, does not render it absolutely necessary to continually follow in the exact footsteps of former Presidents, or to run in any particular groove of policy, when it is plainly manifested to the mind that a change would be more conducive to the advance of the cause. Radical and sudden changes are seldom requisite, but a gradual progression and steady improvement as the result of judgment and experience, are in every sense proper and commendable. In addition to the spreading of the Gospel by visiting, tracting and preaching, the Saints should be instructed in the practical duties devolving upon them. The requirements made by Revelation, such as Tithing and Gathering, should be brought prominently before their minds, and a due regard paid to the exemplary characteristics enjoined upon all by the principles of the Gospel. As the Spirit shall direct, they should be counseled to economise in their household expenses, and lay up every penny of surplus for their emigration. Sobriety, chastity, brotherly love and unity should be preached in all sincerity and plainness, and a general feeling of "oneness" should be encouraged in the councils and other gatherings of the Priesthood, as well as of the Saints at large. Satan seeketh to devour and destroy, and it is our duty as Latter-day Saints to build up each other in all righteousness,

and to cling to every holy principle in all faith and integrity. We are more than convinced that if this course be persistently carried out, great good will result therefrom, and we shall wield increasing influence for the furtherance of the work in which we are engaged. Brethren and sisters, let us heed the counsels of the Holy Spirit, and may God enable us to gain the victory!

CORRESPONDENCE.

THE LAST COMPANY AT NEW YORK.

New York, Nov. 2, 1881.

President Albert Carrington.

Dear Brother, — Since writing to you from Queenstown on the 23rd of October, all things have worked together for our good, and to-day at 10.30 a.m., we landed safely after a pleasant and prosperous voyage of ten days and fifteen hours. Beyond sea-sickness, the health of the company has been good, and throughout the Saints have been cheerful and contented.

Having past the Custom House inspection, we proceeded at once to Castle Gardens, arriving with our luggage at 5 p.m., and were soon comfortably located by ourselves in a part of the building assigned us, where we shall remain until 1 p.m. to-morrow, the time of our departure Zionward by special train.

Our appreciation of the unvarying kindness of Capt. Bentley, and Mr. Thorpe the purser, in their efforts to provide for our comfort and happiness, impels us to make mention of their gentlemanly conduct towards us.

Brother Hart, as is his custom with the companies, met us, and throughout the day has assisted us with all necessary advice and instruction.

With kind regard we remain,

Your brethren in the Gospel,
L. R. MARTINEAU,
A. G. BARBER.

REPORT FROM NORWICH CONFERENCE.

3, Arnold St., Lowestoft, Suffolk,
Nov. 12, 1881.

President Albert Carrington.

Dear Brother, — Noticing in the STAR a desire expressed for correspondence from the Elders, I thought an account of a trip through brother

Hunter's District, which I lately made in company with him, would perhaps be interesting. It is a very extensive field, touching seven different counties — namely, Norfolk, Cambridgeshire, Hertfordshire, Bedfordshire, Northamptonshire, Huntingdonshire and Lincolnshire.

On October 13th we left Wymondham, visited an aged couple of over eighty, and walked eighteen miles to Thompson, visited brother Coats, an aged pensioner of eighty-two. Oct. 14, we left Thompson for Feltwell. A fearful gale blew down trees, some being plucked up by the roots. It unroofed barns, houses and stacks of grain, spreading destruction on the right and left. We reached Feltwell in safety after walking twenty-two miles. Oct. 15th, we crossed the Fens to Southerly, six miles. Oct. 16th, Sunday, we met with the Saints at 11 a.m., and partook of the Sacrament, after which the brethren and sisters testified to the truth, and instructions were given by Elder Hunter and myself, as the Spirit of God dictated us. The afternoon meeting was crowded, many strangers being present. The above named speakers, also brother J. Pidd, addressed the congregation upon the first principles of the Gospel. The evening meeting was also very crowded. Brother Hunter and myself spoke on the necessity for people comparing their faith with the doctrines taught by Christ. The strangers seemed to feel very kindly disposed. I think much good will yet be done in Southerly.

On Oct. 17th, we started for Moulton, crossing the Fens into Cambridgeshire, walking twenty-seven miles. On Oct. 18th, we walked to Cambridge, took train to Meldrith, then walked to Bassingbourn. Here our hearts were made glad under the

kind, motherly treatment of sister Tassell.

On Oct. 20th we visited a young man lately returned from Utah, who had told some base falsehoods about the country, and the party who employed him there—who happened to be brother W. W. Hunter. So here they were face to face. On seeing his late employer, he had but little to say. I asked him the reason he left Utah, to which he replied, "I am very fond of beer, and I couldn't get it in American Fork, so I thought I would leave."

We visited a Mr. and Mrs. Hill, and conversed on the Gospel with them. Brothers Barber and White had previously convinced them of the truth, so they promised to be baptized, if we should be there on Sunday. We then walked ten miles to Croydon. On the 21st we walked to Bassingbourn, then to Read, and back to Bassingbourn, making fifteen miles. On the 22nd we again visited Croydon, where we arrived in a heavy rain-storm, after walking seven miles. On Sunday 23rd, the rain was so heavy we held no meeting, but at 10 p.m. we baptized brother Thomas Hill and a daughter of sister Tiethmarsh, brother Hunter officiating. Monday 24th, we walked to brother Tingy's, at Great Paxton, eighteen miles. On the 25th, we walked twenty miles to Unweck, and held meeting after inviting both minister and people. Oct. 26th, walked to Oundle, ten miles. Next day we walked thirteen miles to Holme, and did some fireside preaching till ten p.m. On the 28th we left Holme at 8 a.m., and came to Whittlesea, where the river was much swollen through the heavy rains, and the road was submerged with water for more than half a mile. A man conveyed us across in a wagon. We then traveled along the river-bank; on the way we overtook a lady and gave her a tract. Passing by a chapel which looked rather dilapidated, we inquired if we could preach in it, and the lady in charge stated we would have to apply to a gentleman in Wisbeach; but on our stating we were American preachers, she said, "O, you can have my house." So we invited the people and held a good

meeting. Tuesday we walked thirty miles. Oct. 29th, we arose early and walked six miles to breakfast at Moulton. We changed the tracts formerly distributed, and started for Southerly, via Wisbeach, and reached it after a walk of thirty miles. Oct. 30th, Sunday, we held meetings which were well attended, and all appeared to rejoice in the glad tidings of the Gospel. Oct. 31st, I went with brother Hunter to attend to business at Davenham, and returned to Southerly. Nov. 1st, walked seven miles to Feltwell, and there we separated, brother Hunter to continue his labors in his District, and I returned to Thompson, which I reached after walking twenty-two miles. On Nov. 2nd, I left Thompson, and walked to Wymondham, thus ending, with a walk of eighteen miles, my visit through brother Hunter's District.

I rejoice exceedingly in spreading the truth, and pray for the success of all the Elders of Israel. I also pray that you may ever enjoy much of God's Holy Spirit, to direct you in all things. With kind love to all at "42," which please also accept yourself,

I remain your brother in the Gospel,
WILLIAM WOOD.

LETTER FROM SCOTLAND.

Aberdeen, Nov. 15, 1881.

President Albert Carrington.

Dear Brother,—Knowing the interest you feel in the labors of the Elders in their several fields, I embrace the present opportunity of giving you a short account of my labors in the north of Scotland.

The 10th of June found me in Thurso. Having some tracts with me, I commenced to distribute them among my friends, talking to all who would listen to my humble way of explaining the first principles of the Gospel. I held four open-air meetings. When Elder John Stoddard came to assist me, we tried in all the principal towns and villages to obtain a house; we offered to hire, but all to no purpose. It was "Hobson's choice"—preach out-doors or not preach in public. We had as good meetings as

we could expect, and we continued them until bad weather interfered.

Brother Stoddard returned to Edinburgh, and shortly after I received word from brother Irvine to come to Aberdeen. In visiting I found some quite anxious to enquire still further in regard to the Gospel. All the pamphlets and books ordered by me from the Office, have been distributed among them. I hope in the near future a Branch may be organized in the far north, that there may be some place to rally to. The few who have been numbered with us are scattered as it were "without a shepherd." Elder Monroe, of twenty-five years standing, has done what he could to make a home for the Elders who have visited there from time to time. He is a good, quiet man, and can bear a faithful testimony in private, but has not as yet taken any part in public meetings. He has to labor very hard to support his family.

I was introduced to the Saints here in Aberdeen by Elder A. N. Macfarlane, who has endeared himself to the

hearts of the Saints, and their faith and prayers have gone with him to Dundee, his present field of labor.

I am thankful for the change which has been made as regards my labors, and to meet with the Saints in their meetings, which are held twice on each Sabbath in a public hall. Prayer meeting once a week at brother Robertson's, President of the Branch, and Bible class once a week at same place. The four and a half months without meetings, make me appreciate the society of the Saints. My health is good, and I seek for the spirit of my ministry. I have been blessed since leaving home beyond my expectations. I trust the Lord will continue his mercies towards me, and that you as our head may, through our obedience to your counsel and the inspiration of the Holy Ghost, be able to rejoice in seeing and hearing of the spread of the Gospel in these parts. And that the Lord may bless all who are thus engaged, is the desire of

Your brother in the Gospel,

DAVID MCKAY.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

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CHAPTER XXIII.

OUR VISIT TO PRESTON—OUR FIRST COUNCIL IN ENGLAND, IN 1840—WE TAKE DIFFERENT FIELDS OF LABOR—A WOMAN POSSESSED OF THE DEVIL—ATTEMPT TO CAST IT OUT AND FAIL—TURN OUT THE UNBELIEVERS, AND THEN SUCCEED—THE EVIL SPIRIT ENTERS HER CHILD—COMMENCE BAPTIZING—THE LORD MAKES KNOWN HIS WILL TO ME.

On January 13th, 1840, after visiting Mr. George Cannon, the father of President George Q. Cannon, and his family, we took cars in the evening, and arrived in the midst of the Preston Branch of the Saints, built up in 1837, by Elders Heber C. Kimball, Orson Hyde and Willard Richards.

We very soon had a pleasant interview with Elder Willard Richards, who had remained in Preston to take care of the Church, while the rest had

returned home to America.

We spent three days at Preston in visiting the Saints, and on the 17th we held a council at Elder Richards' home at that place.

After consulting upon the best course for us to pursue, it was finally resolved that Elder John Taylor and Joseph Fielding go to Liverpool, Elder Woodruff to Staffordshire Potteries, Theodore Turley to Birmingham, Elder Richards wherever the Spirit might direct him, and that Wm. Clayton preside over the Branch in Manchester.

After various principles of the Church had been expounded by the Apostles present, the council adjourned.

Elder Willard Richards had been called to be one of the quorums of the Twelve Apostles, but had not yet received his ordination.

On the following day I parted with

Elders Taylor and Fielding, who went to Liverpool, and with Elder Richards, who tarried in Preston. Elder Turley and I went to Manchester.

It was the first time I ever visited that city. I here first met with Elder Wm. Clayton. As soon as I had an introduction to him, he informed me that one of the sisters in that place was possessed of the devil, and he asked me to go and cast it out of her, thinking that one of the Twelve Apostles could do anything in this line he might wish to.

However, I went with him to the house where the woman lay, in the hands of three men, in a terrible rage, and trying to tear her clothing from her.

I also found quite a number of Saints present, and some unbelievers, who had come to see the devil cast out and a miracle wrought.

If I had acted upon my own judgment I should not have attempted to administer to her with the company present, but as I was a stranger there, and brother Clayton presided over the Branch, I joined him in administering to the woman. But the unbelief of the wicked present was so great, we could not cast the devil out of her, but she raged worse than ever.

I then ordered the room to be cleared, and when the company left the house, except the few attending to her, we laid hands upon her, and I commanded the devil to come out of her, in the name of Jesus Christ. The devil left her, and she was entirely cured and fell asleep.

The next day being the Sabbath, she came before a large congregation of people, and bore testimony to what the Lord had done for her. We had a large assemblage through the day and evening, to whom I preached the Gospel.

On Monday morning, the devil, not being satisfied with being cast out of the woman, entered into her little child, which was but a few months old.

I was called upon to visit the child. I found it in great distress, writhing in its mother's arms. We laid hands upon it and cast the devil out of it, and the evil spirits had no power over the household afterwards.

This was done by the power of God, and not of man. We laid hands upon twenty in Manchester who were sick, and they were mostly healed.

On the 21st, I arrived in Burslem by coach, and met, for the first time, with Elder Alfred Cordon. This being my field of labor, I stopped and commenced work.

Elder Turley stopped in the pottery district some eight days, then went to Birmingham, his field of labor.

I received a letter on the 10th of February, from Elder John Taylor, who was at Liverpool, saying he had commenced there and baptized ten persons.

I labored in the Staffordshire Potteries, in Burslem, Hanley, Stoke, Lane End, and several other villages, from the 22nd of January until the 2nd of March, preaching every night in the week and two or three times on the Sabbath.

I baptized, confirmed and blessed many, and we had a good field open for labor. Many were believing, and it appeared as though we had a door open to bring many into the Church in that part of the vineyard.

March 1st, 1840, was my birthday, when I was thirty-three years of age. It being Sunday, I preached twice through the day to a large assembly in the City Hall, in the town of Hanley, and administered the sacrament unto the Saints.

In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the Spirit of the Lord rested upon me, and the voice of God said to me, "This is the last meeting that you will hold with this people for many days."

I was astonished at this, as I had many appointments out in that district.

When I arose to speak to the people, I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was.

At the close of the meeting four persons came forward for baptism, and we went down into the water and baptized them.

In the morning I went in secret be-

fore the Lord, and asked him what his will was concerning me.

The answer I got was, that I should go to the south, for the Lord had a

great work for me to perform there, as many souls were waiting for the word of the Lord. — *Faith Promoting Series.*

THE FEARFUL FIRES IN THE UNITED STATES.

[The following account appears in the *Free Press*, of the shocking fires in the State of Michigan, U.S. Verily the prophecies concerning the last days are being fulfilled.—ED.]

"Fires had been burning in Sanilac, Huron, and Tuscola Counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat, but this happens every fall, and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at its back and two hundred miles of forest in the front. From noon until two o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with the sound of thunder. In others it was preceded by a terrible roaring as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in length.

At Richmondville, ten miles above Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, and swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had not time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not

burn singly, but one billow of flame seized all at once and reduced them to nothing in ten minutes.

I saw many and many a spot where the billows of fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw that they were all surrounded by the flames he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

Meantime the mother and children had taken refuge in the root house. This was a structure mostly sunk in the ground and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them one of the sons went out to see what caused the delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance. To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through

fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps, filled with pools of stagnant water, and the home for years of wildcats, bears, and snakes, were struck and shrivelled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape were cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

In dozens of cases the first flames spared houses and barns, but after seeming to have passed on for miles, suddenly circled back and made a clean sweep of everything. Unless one rides over the burnt district he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sandusky, it burned everything to the roots for a mile in breadth. Then it left patches from ten feet to ten rods wide. Then again it struck in and burned lanes hardly twenty feet wide, leaving half a mile of fuel on either side. In the timber it seemed to strike the green trees harder than the dry ones. It was like a great serpent making its way across the country. It would run within three feet of a wheat stack, and then glide away to lick up a house. It would burn a stack and spare a barn ten feet off.

People felt the heat while the fire was yet miles away. It withered the leaves of trees standing two miles from the path of the fiery serpent. The very earth took fire in hundreds of places, and blazed up as if the fire were feasting on cordwood. The stoutest log buildings stood up only a few minutes. The fire seemed to catch them at every corner at once, and after a whirl and a roar nothing would be left. Seven miles off the beach, at Forster, sailors found the heat uncomfortable. Where some houses and barns were burned we

could not find even a blackened stick. Every log, beam, and board was reduced to fine ashes.

Seven miles back from the lake at Forster a farmer gathered up fifteen persons in his wagon and started for the beach. The fire was close behind them when they started—so close that the dresses of some of the women and children were on fire from the sparks. It was seven miles up hill and down, with corduroy, ruts, and roots, and the horses needed no whip to urge them into a mad run. As the wagon started the tire of a hind wheel rolled off. They could not stop for it, and yet, even on a good road the wheel would have crushed down in going twenty rods without it.

It is an actual fact that the horses pushed over the seven miles of rough road at a wild run, and the wheel stood firm. A delay of five minutes at any point of the road would have given fifteen more victims to the flames which followed on behind. I saw the wagon at the lake, and I saw the fire seven miles away on the road-side.

The people who sought the beach had still to endure much of the heat and all of the smoke. Wading up to their shoulders, they were safe from the flames, but sparks and cinders fell like a snow storm and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned, and the waves have washed thousands of them ashore. Squirrels, rabbits, and such small animals stood no show at all, but deer and bear sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake and found himself behind a large bear. They remained in company under the bank nearly all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest and stood close to a well from which a farmer was drawing water to dash over his house, and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship of cattle and horses, and paid no attention to persons rushing past them."

POETRY

—o—

HOME.

Thou who wouldst brave the bounding
 billow,
 To view the wonders of the world,
 And magnify with blind devotion,
 The scenes in foreign climes unfurled !

Hast never dreamed of nearer splendors,
 Than beautify an alien strand,
 Of rarer gifts of glorious nature
 Bequeathed unto thy native land ?

Hast never thought, while rapt admiring
 The distant starlight overhead,
 There may be flowers of beauty blushing
 Neglected 'neath thy careless tread ?

Must home's fair visions be misvalued
 Because the stranger's shores are bright ?
 Are forms of loveliness less lovely
 When grown familiar to the sight ?

Ne'er has it been my lot to wander
 O'er Orient sands or Alpine snows,
 Or linger in the vine-clad valleys
 Where Rhine's clear winding water flows ;

I ne'er have watched the sun declining
 Along the classic Grecian hills,
 Nor pressed the plains of Palestina,
 Nor drank from Sinai's sacred rills.

But I have stood amid the thunders,
 When shook the towering granite height,
 And trembled where the vivid lightnings
 Blazed on the angry brow of night.

I've seen the headlong torrent leaping
 From crag to cloven gulf beneath,
 And caught the snow-slides whelming ter-
 rors
 Descending on the wings of death.

Oh, tell me not that grander tempests
 Reverberate with louder roar,
 On Jura's cloud-enveloped summits,
 Than on the Rocky Mountain hoar ;

That fiercer rolls the thundering lawine,
 Than the snow-slide's fatal thrall,
 And lovelier the Alpine cascade
 Than the Wasatch waterfall.

Say not the shores of limpid Leman,
 Their cultured charms unrivalled hold ;
 Lake Mary lies in yonder mountain
 A wildwood beauty uncontrolled.

Nor praise the skies of soft Italia,
 Where suns in glory rise and set,
 Till thou hast seen them bathe in brightness
 The matchless hills of Deseret.

Sing not of Erin's famed Killarney,
 Land not the wave of Galilee,
 For I have sailed the buoyant waters
 Of Utah's wondrous saline sea.

I've climed her everduring mountains,
 I've rested in her peaceful vales,
 I've quaffed her pure and sparkling stream-
 lets,
 I've breathed her life-imparting gales ;

I love the land that gave me being,
 Her features e'er shall seem to me
 More beautiful than boasted marvels
 Of all the realms beyond the sea.

O. F. WHITTEL.

DIED.

Coop.—In Ogden City, Utah, at the residence of M. B. Wheelwright, on Friday, Oct. 14th, of inflammation of the bowels, Raistrick Coop, aged 27 years, 8 months and 25 days.—“Ogden Herald.”

Norwich Conference Address :—William Wood, 3, Arnold St., Lowestoft, Suffolk.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.

LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 48, Vol. XLIII

Monday, November 28, 1881.

Price One Penny

FIFTY-FIRST SEMI-ANNUAL CONFERENCE.

[CONCLUDED FROM PAGE 743.]

FOURTH DAY.

Sunday, 10 a.m.

Conference called to order by President John Taylor.

The choir sang,

Praise to God, immortal praise,
For the love that crowns our days.

Prayer by Apostle F. M. Lyman.

The choir sang,

Sweet is the work, my God my king,
To praise thy name, give thanks and sing.

Apostle Lorenzo Snow asked the congregation to take into consideration the necessity of having the spirit of prayer to assist their hearts in comprehending the various subjects presented before them. Every faithful Latter-day Saint was entitled to that aid and succor in every situation in life, that his circumstances may require. In different periods of time, God had gathered together a people to be the receptacle of the powers, principles and laws which he revealed, which entitled them, through obedience to those laws, to receive all the blessings of the Gospel of the Son of God, such as the gift of healing, the gift of prophecy, the gift of wisdom,

dreams, visions, etc. It was the privilege of the Latter-day Saints to enjoy all these gifts, as they were enjoyed by those living in the days of Enoch, and those who lived in the days of our Savior. Were it not for many of these gifts being enjoyed by the Saints in these latter days, which is the result of the possession of the Holy Ghost, this kingdom could never have withstood the power and influence of evil which has been arrayed against it. "Love one another" being one of the most important commandments which God has given to us, should be so closely carried out by the Latter-day Saints, that in all their business relations there should be no collision, no strife, no envyings, but all should seek the benefit and blessing of one another; this union was particularly enjoined upon us. The great and grand results which are now presented before us, had been effected through the influence of the Gospel of our Lord Jesus Christ, which reached us in the different nations of the earth, and saluted our ears as glad tidings of great joy. We were called upon to exercise faith in the Lord Jesus.

Christ, to repent of our sins, to be baptized for the remission of our sins, that we might receive the gift of the Holy Ghost.

He then dwelt on the subject of present revelation, referring to the case of Peter, who, in answer to a question put by the Savior, replied, "Thou art the Christ, the Son of the living God," to which statement the Savior said, "Flesh and blood hath not revealed this unto thee; but my Father who is in Heaven." This is the spirit of revelation on which Christ said he would build his Church. The Gospel in the meridian of time came in word, in power and much assurance; in like manner the Gospel came to us in our day. The speaker called upon the Elders of Israel to cultivate the gift of healing, that it may be exercised when sickness overtakes our children or our friends, instead of resorting to the common fashion of the world by sending for doctors. Father Smith, in the early history of the Church, possessed this gift to a great extent, and was sent for day and night to lay hands on the sick, and almost wore himself out in this ministration. This gift needed cultivation, as did the gift of prophecy, of wisdom, of knowledge and other gifts, whether possessed naturally or through answer to the prayer of faith. He concluded with a strong exhortation to righteousness and integrity.

President Geo. Q. Cannon kindly urged the necessity of having quietness throughout the congregation while the speakers attempted to address so vast a multitude. There should be also a concentration of faith in the Elders of Israel to draw from the speaker such things as would benefit and bless those who convened here. After embracing the Gospel, we soon found out that there was something connected with the faith of the Gospel that characterized us as a peculiar people. In our experience, although passing through much tribulation and persecution, all manner of evil being spoken of us, we found no great trouble in making converts wherever the meek of the earth were to be found; they were willing to face all the opposition and adverse

circumstances that stared them in the face, having been prepared in their minds for the reception of the truth. He then related a portion of his experience when a boy. His mother, after an interview with President John Taylor, and not knowing then that he made any profession of religion, said to her son, "George, that is a man of God." And after brother Taylor had preached the Gospel to her, she embraced it and was baptized. This instance was illustrative of thousands of others. There were many whose hearts God had prepared to receive the testimony of his servants. He expressed astonishment at the incredulity of the world, in setting aside the plain and tangible evidences of the truth of the divine mission of Joseph Smith, but he was assured that the time would come when the world would admire the glorious results produced by these principles revealed through the Prophet, and if they did not embrace those principles, would be glad to share in the benefits they would secure to society. The burden of the teaching of the Elders of Israel was, "Live your religion." This short sentence embodied everything that is necessary to entitle us to the blessings of the Almighty. But we have traditions to overcome which we brought with us from the old countries, and they must give place to a correct manner of life. It was a disgrace to Latter-day Saints to frequent saloons and participate in the ways of the wicked. We should stand aloof from all such places, and from every other vice that degrades and debases mankind. We should be upright in our dealings with each other, and never descend to an underhand method of doing business. We should never practice deception, either as employers or employees. We should never attempt to make what is called a sharp trade in the sale of anything by misrepresentation or the withholding of the truth for the purpose of obtaining for it more than it was worth. There were persons who would take advantage of a poor widow in the sale of a cow or anything else, and then with a long face upon bended knees thank God for the good trade

they had made. He would not give a fig for a religion that did not teach honesty, virtue, kindness and industry. Before we retire to bed at night, let us indulge in a little close catechism, and ask ourselves whether we have honored God through the day, whether we have done right to our neighbors and our families, and if in anything we have trespassed on either, that is a good time to repent, and then let us make right what wrong we have done. He then strongly urged the necessity of cultivating the spirit of peace and goodwill in our families and wherever we go. The marrow of our religion consists in the observance of those little things that it enjoins. One conspicuous feature connected with the Latter-day Saints is that they hold sacred the Constitution of the United States. There is no other such instrument so pure and so well adapted to the government of a free people. It is calculated to develop men and women in the highest conditions of life as citizens, more than anything to be found in any other nation on the face of the earth. We do not always approve the actions of some of the government officials, because they have not always sustained the great principles embodied in the Constitution. But while we deplore their actions we sustain that instrument, believing that it was given by inspiration of God. He alluded to the time when war broke out between the North and the South, which Joseph Smith had predicted thirty years before, and related how President Young during that struggle sent men out upon the plains to keep open the mail route, and guard the travel from Indians, in response to a request from President Lincoln. The Lord had preserved us from shedding blood by bringing us to these mountains before that war broke out, and this was a very great blessing.

He then deprecated the laxity among some in the observance of the law of Tithing. The Twelve Apostles had set an example worthy of imitation in this respect; they had kept this law while laboring faithfully for the public. And unless we are more faithful and diligent in this respect, we shall have to answer for our dere-

liction before the bar of God. He was satisfied that many of our wealthy citizens did not live up to this law. God had prospered abundantly those who had done the most to build up this kingdom, and would bless their posterity after them. It was not all self—it was not all to-day. There were others to be thought of, and a great future before us. He closed by exhorting all to attend to every duty, that they might obtain all the blessings of the Gospel.

The choir sang a thanksgiving anthem,

O Father Almighty.

Benediction by President L. John Nuttall.

2 p.m.

The choir sang,

Ere long the veil will rend in twain;
The King descend with all his train.

Prayer by Apostle Moses Thatcher.

The choir sang,

Arise my soul, arise,
Shake off thy guilty fears.

President Geo. Q. Cannon read a report from the Young Ladies' Mutual Improvement Associations.

He also presented the following names as additional missionaries, who were unanimously sustained by the vote of the entire Conference.

SCANDINAVIA.

Andrew L. Anderson, Ephraim
Thos. C. Christensen, Mount Pleasant

SOUTHERN STATES.

Landon J. Rich, Paris.

SANDWICH ISLANDS.

Martin Hansen, Fillmore
James B. Rhead, Coalville
Franklin W. Marchant, Peoa

NEW ZEALAND.

Alma Greenwood, Fillmore.

He explained that the presentation of the names of James Langton and Wm. Geo. Farrell, on Saturday, as missionaries, was a mistake, and that they would therefore be withdrawn.

President Geo. Q. Cannon then presented the Authorities of the Church, who were unanimously sustained by the unanimous votes of the Conference as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First, and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President of the Twelve Apostles.

Members of the Council of the Apostles—Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith.

Counselors to the Twelve Apostles, John W. Young and Daniel H. Wells.

The Counselors to President John Taylor, the Twelve Apostles and their Counselors, as Prophets, Seers and Revelators.

Patriarch of the Church, John Smith.

The First Seven Presidents of Seventies, Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Gates, John Van Cott, Wm. W. Taylor.

The Presiding Bishop of the Church, Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Counselors to the President, the Twelve Apostles, their Counselors and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigration Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson as his assistants.

Truman O. Angell as General Architect of the Church, and T. O. Angell, Jr., and W. H. Folsom as his assistants.

As Auditing Committee. — Wilford Woodruff, E. Snow, F. D. Richards, J. F. Smith, W. Jennings and W. H. Hooper.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Church Reporter.

Apostle Moses Thatcher said: I crave an interest in your prayers that I may be able to speak so as to be heard, and be influenced by the spirit and power of God. Said he was first called to go on a mission to Mexico in October, 1879. He went to the City of Mexico, and by the power and authority of the Apostleship, he opened up that mission, and dedicated that land for the introduction of the Gospel. He and his brethren had not proclaimed the Gospel in that country as was customary in other lands, there not being so much religious liberty there as many supposed. However they were received by government officials and others with much courtesy and kindness. They did not go there to tear down and make war upon the established religion of Catholicism, but presented to the people that system of religion which they were sent to promulgate. As ministers of the Gospel the Elders were selected from the field, from the shop and from the anvil to go forth to the ends of the earth without purse or scrip. He had known many Elders of this Church who were comparatively wealthy, and surrounded by every earthly comfort, who were willing to lay down every consideration and start to any part of the earth to preach this Gospel and cheerfully submit to the finger of scorn being pointed at them, and to be almost universally regarded as totally erratic in their doctrines and practices. But we know from God, our heavenly Father that this kingdom will grow and become the glory of the whole earth, and bear universal rule and dominion, and that it will extend to all people true liberty, and therefore we are willing to forego the society of our families and the comforts of home to labor for the interests of this great work, and for the love we bear to humanity. We have learned that we cannot hate man and love God. Therefore we are willing to go forth and bear a faithful testimony to our fellow men to point them the way of salvation. The inhabitants of Mexico, though a dark and benighted people, are nevertheless a remnant of the house of Israel, and he felt satisfied

that with that people the scripture would yet be fulfilled, that a nation would be born in a day. Quite a number had been baptized already. Two branches of the Church had been organized. He then made some interesting remarks, as follows, about his co-laborer :

Before sitting down he might refer to a matter for the consolation of the friends of his young companion, Elder Feramor Little Young. He was not entirely well when he left the City of Mexico, but it was believed by himself and by the speaker and by all their friends, that a change of climate would do him good, the speaker himself being under the impression that he was slightly affected by malarial fever. He stood the trip very well from the City of Mexico to Vera Cruz, a distance of 263 miles. On arriving at that city they ascertained that owing to the prevalence of stormy weather they would not be able to board the steamer that day. On the following morning they boarded the steamer *Knickerbocker*, bound for New York. Having to deliver some freight on the southwestern part of the Gulf, they were thrown out of their way some 300 miles, and in consequence lost 36 hours. But Elder Feramor Little Young seemed to be about as strong there as he had been when he left the City of Mexico. But shortly after reaching Campeche, it being extremely warm, we could notice an increase of fever, and in the evening he spoke to him in regard to his own feelings. Brother Thatcher did not then think him a sick person ; he did not think his missionary companion was about to leave him. But when he asked him in regard to his own feelings, he replied— he then had not retired to bed and was able to move around the deck with as much freedom as he had ever done—when he asked him his feelings, he replied, "I think the Lord will call me home." The speaker chided him for that remark, kindly, and told him that it did not so appear to him. He was a servant of God, and he had been working in the name of the Lord, and had he not faith in God and in the promises which had been sealed upon his head ? To this brother Feramor Little Young replied : "If it is right for me to re-

turn, I should like to return ; for I have learned enough and witnessed enough to be willing to make a covenant with God to devote all my life to the work of the ministry." But he never, to the speaker's mind, manifested any faith in regard to his return. He was called by the servants of God as a humble missionary to those that are in darkness in the land of Mexico ; he was called by the power of God to labor behind the veil. It was not within the speaker's power to save him. He prayed for him ; he laid his hands upon his head ; he plead with the Lord in his behalf ; but Elder Feramor Little Young was called by the power of God to labor behind the veil. He had every care and attention that could be bestowed upon him under the circumstances. The speaker would never forget the kindness of the captain of the steamer, and of the officers and passengers of that ship. They were uniformly kind, they did everything they could to relieve him from the fever with which he was afflicted. But it was not so to be. Feramor Little Young had lived a pure life. He was pure as mortal could be. He had never yielded to temptation ; strong drink had never passed his lips ; tobacco in any form had never been used by him ; he never had used a blasphemous word in his life ; he was humble, he was pure, he lived and learned how to die that he might live again never to die. Feramor Little Young was as well prepared to pass behind the veil as any young man the speaker had ever known in Israel, and he had never complained that God chose to call him. He had prayed for his mother, for his brothers and sisters, and for his kindred ; but for him, God had called away his spirit, and it remained for his mortal remains to be consigned to the deep. Brother Thatcher could feel in his heart that it would have been a consolation to his mother and to his brothers and sisters if he could have brought his body back to them, so that they might know where his body was lying, but it was not possible, the means to accomplish that end was not upon the ship. The disposition was in the heart of the captain to do it, but it could not be accomplished. They were five

days from the city of New York, in a climate which acted very differently from our own climate. The captain kindly had the ship stopped about 20 miles from the Florida coast, and after passing the Jupiter inlet lighthouse, on the coast of Florida, they took the latitude and longitude correctly. Lat. 27° 09', long. 79° 47'. The passengers and ship's crew and all on board were called around the mortal remains of Elder Feramorz L. Young, and the speaker took the liberty of telling them were they had come from, who the deceased's father and mother were; that he had left his business, left his bright prospects at home to go to those who are ignorant of the Gospel of salvation. He bore a faithful testimony to the purity of the deceased young man's life, and his remains were consigned to the deep. It, however, made no difference to the captain, crew and passengers of that vessel when they found out who and what they were; for as much sympathly was extended after they knew they were "Mormons" as they had extended before. A few years ago such a thing would have been unusual. Prejudice against the "Mormons" was, at one time, so great that they would have been deserted even under circumstances of this kind, but thank God, things are changed; thank God we live in a day of enlightenment, and notwithstanding the press and the pulpit had been used against this people, they were now representing themselves. And the boys who are heirs to the everlasting covenant, who have received their washings and anointings here in Zion go forth in the power of God, they spoke as men having authority, and they have an influence; and greater is the influence of their example than the influence of their words. We met young men in Mexico of education and wealth, but when we talked of the doctrines we practised in regard to morality they were astonished and said that if that was a part of our religion, they could not subscribe to anything that required so much sacrifice. They could not believe that men could leave their mountain homes and be what they profess to be; they could not believe that men could leave their wives and look upon women in the

world without lust in their hearts. But before they left the City of Mexico these same young men could come to them and say—"We have come to your rooms in the evenings during the week, we have seen you upon the Sabbath day, but we have never known you to be where you should not be. Your example has been stronger than your testimony." The speaker concluded by invoking the blessing of God upon the large assembly and upon all Israel, together with the family of his deceased companion, and bore testimony that although his body rested in the ocean it would come forth in the morning of the first resurrection, and that his brothers and sisters left behind might do well to follow so bright an example.

He then bore testimony to the truth of this great work, and blest the Saints in the name of the Lord.

President John Taylor said we had listened to some valuable instructions during this Conference. God had spoken from the heavens, and had revealed the everlasting Gospel. This Priesthood and the principles of the Gospel were the gift of God to man. They did not originate with man. This Priesthood has a commission to proclaim the Gospel to all people and nations of the earth, and they felt vastly different to those who would persecute and scatter all that would not bow down to their peculiar views and notions. God feels after the welfare of all the human family, and the truth is not confined to a peculiar few. All who are in possession of the spirit of the Gospel, not only have the love of God in their hearts, but the love of man also. And although we as a people may be persecuted on account of our religion, if the love of God burns in our hearts, we shall have no disposition to retaliate. This Gospel imparts the Holy Ghost, which Holy Ghost takes of the things of God and shews them unto us. Most of the human family are opposed to revelation and are not, and have not been for centuries acquainted with the saying, "Thus saith the Lord." The Gospel is calculated to bring man into communion with the heavens and make men free as God is free, to lead

them in the way whereby they may be purified and not corrupted. We have learned that it is the right of human happiness to observe and carry out the commandments of God. God is interested in this kingdom, angels are interested in it, and men of all past ages and dispensations are interested in its advancement and ultimate triumph. This Gospel and Priesthood bring us in communion with God and angels, and minister in heaven as well as on the earth.

He then spoke of the necessity of building Temples, that our fathers who have died without the knowledge of the Gospel may be looked after and ministered unto, hence the necessity of being under the direction of the Almighty in everything we attend to in the duties of the Priesthood. To all those who have devoted of their means and labor in the erection of Temples, he felt to say, God bless you. And if we could hear what was taking place in the heavens we could hear a chorus of amens, for the heavens are interested in the work we are engaged in.

It devolves upon us to send the Gospel to every creature. For this we have a first Presidency, the Twelve Apostles and all the other organizations of the Priesthood. We will do this work in the name of the Lord, and let all Israel say amen (the congregation responded with a hearty amen). We will build this Temple. Let us finish it. The world know nothing about Temples. They would not know how to use them if they had them. If they were to get possession of the Temple when completed they would not know how to administer therein. We do not wish to injure men who oppose us. Such people injure themselves more than others can hurt them. In opposing the principles of right and human liberty they return to the ways of barbarism. Many things present themselves that I would like to pour out on this congregation, but we have to do those things by degrees.

What do we think about this government? We think the Constitution was given by inspiration, but many appear to be apostatizing from its principles. The government is good enough, the fault is with some of those who administer it. It is becoming a question as to whether some of the people can be accorded the freedom which the Constitution guarantees to them. Some talk about our marriage system, and it might be supposed from their animadversions that we are corrupt, which is untrue. If we were disposed we might say something about our traducers that would show them up in their hideousness. We respect female virtue. We know that many of those who have come here to regenerate us have not manifested that kind of a disposition. We will, so far as possible, protect the rights of all people. If people choose to traduce us we can surely afford to tell the truth about them. Talking of saloons. If other people patronize them, let the Saints leave them alone. If they do not they will not long be Saints. If corruptions are introduced among us and they are sustained by those who should sustain the law, shun them. A day of reckoning is at hand. God begins to afflict the nations and these things will increase. Let the Elders of Israel be alive to their duties. May God sustain all men everywhere who uphold human rights and human freedom. We want no Nihilism or other secret abominations among us. If this nation does not repent the hand of God will be upon it. May God bless the rulers of this nation who rule in righteousness and confound those who do not. May God bless all Israel.

Conference was adjourned until April 6, 1882, at 10 a.m.

The choir sang an anthem,

Give ear to my words, O Lord.

Benediction by Patriarch John Smith.

GEORGE GODDARD,
Clerk of Conference.

If we truly believe that this life is but a preparatory state where we are being fitted to enter another and better, why should we shrink from the approach of old age? It but brings us nearer to the full enjoyment of that blessedness for which most are supposed to be striving.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 28, 1881.

THE NARROW PATH.

THERE is probably no doctrine more firmly established in the New Testament, than the one in reference to the Gospel path of salvation being narrow and difficult to find, while the broad road, which is so easy of access, is shown to be the way to destruction. The Savior expresses himself on this subject as follows, "Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction : and many there be which go in thereat : Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

But this maxim appears to be reversed by modern theologians. The "Christian" preaching of the day severely conflicts with the Bible doctrine of primitive times, as do also the circumstances. Then it was deemed unpopular, and unprofitable in a worldly sense, to belong to the Church of Christ. Now it is considered just the thing for business, to nestle under the protecting wing of some "Christian" denomination. In so-called "Christian countries," together with a small scattered membership in other parts of the world, we find, according to statistics, about four hundred millions professing to be followers of the religion of the Savior, and only about a million or so of the "unsaved," such as atheists, and others called "the ungodly ;" and to these are added seven millions of Jewish unbelievers. Of course this has nothing to do with the Pagan population of heathen nations. But it is very evident from such figures that in these enlightened countries at least, it is not regarded as the "narrow path"—difficult to find and hard to keep—which is trodden by the modern religionist of Christendom. On the contrary, it is the popular one to follow. The religious practice of the present is at utter variance with the Christ-like poetry of the past. Preachers delight now to make "salvation easy," to widen the "gates" which before were as difficult to pass through as "the eye of a needle," to tear down the "barriers" in the shape of necessary ordinances established by the Lord, to remove such "stumbling-blocks" as consistent works combined with faith, and generally to make the road "broad" instead of "narrow," which leads to "Eternal Life." They have, by means of multitudinous creeds, opened as it were endless avenues of "Christian" travel, all said to be in the end converging "roads" to the "beautiful city" on "the other side of Jordan." No matter what construction a person may see fit to put upon the Scriptural texts, he

can easily find congenial spirits in some one or more of the churches around him, and thus travel his own branch of the road to his expected heaven. If some members of the sect he has joined differ in a minor matter from his views or be from theirs, they again diverge, and on separate paths they continue to wend their way to the "portals of Paradise." Should one on leaving the society of a sect fail to find any existing creed precisely to suit him, he can establish one of his own, draw around him a following to his mind, and add another to the multitudinous streams which are supposed by an inconsistent theology to empty at last into the great ocean of eternal happiness and glory. Can any system of philosophy be a greater vagary than this? Could a theme of religion be really more inconsistent with Divine philosophy? Could Christianity become more in conflict with the New Testament doctrines than by such a course? Is it possible that such a mixed up, variegated picture as this, can be the "plan of salvation?" Are these diversified dig-ways of our own making or choosing, the "narrow path" to life eternal? Is it reasonable to suppose that the tortuous windings of our own imaginations constitute in God's economy the "narrow path" to his future rewards for obedience? 'Tis true we may find many "narrow paths," but are they essentially the one which leads to everlasting life? If, then, the one traveled be not *that* path, it is only a side-track on the broad road to destruction!

But, one will ask, how can we tell whether we are in the true and narrow way? By prayerfully and humbly comparing it with that described in the Scriptures—the one marked out by Jesus Christ. We find that faith, repentance and baptism were essentials in Christ's day. The path the Redeemer trod is certainly the right one to follow, and by following him we shall surely be safe. Did he combine a living faith with good works? He did. Did he receive the ordinance of baptism? Yes, and declared it was necessary to "fulfill all righteousness!" Who can claim to be on the "narrow path" and disdain this great ordinance? Did he go to one having proper authority to baptize him? He did, by presenting himself to John the Baptist, who was called by revelation to baptize in water for the remission of sins. Jesus said, "I am the way," and at another time, "follow me!" Can anything be plainer to a reasonable mind than this requirement? Follow Christ! How? Not certainly by seeking the means of evading his commandments, and dodging his example, and by making out a "path" for ourselves. He came to do his Father's will, and did it. We must do the same. He obeyed the laws laid down for a righteous life. We must do this to the best of our capacity, with the aid of his Holy Spirit. He walked the "narrow way," set forth in the Gospel revealed from Heaven, notwithstanding its unpopularity, the hatred and scorn of unbelievers, and the persecution of all classes. He entered in by the "strait gate," and kept the narrow path of purity. He walked it in meekness. He faced death and sought not to save his own life, but laid it down to redeem mankind. That which he had "seen the Father do, that did the Son also." He knew the path to tread—the path which leadeth unto life. How few there are who find it and walk therein!

And now we would ask the reflecting reader to consider who, according to the Scriptural test, are walking in the narrow path to-day? Whether the so-called Christian world with their various and diverging "pathways,"

through which in a disunited state they walk at variance with each other, ~~the~~ they cross the "dark river," or those who follow the path marked out in the Scriptures, and revealed in the latter days to the Prophet Joseph Smith, in which the Saints must walk in loving unity? Unpopular as Christ, ~~that~~ Prophet walked the "narrow way" to a martyr's grave. Hated like the ancient Church, the Latter-day Saints walk therein to life eternal. The very nature of the path is indicative of its correctness. Its surroundings prove it to be the right one! Shot at by the archers of antagonistic theories, they tread the thorny road to the celestial glory. Persecuted by the profane, misrepresented by the chief priests of modern Pharisaism, and ~~brained~~ ^{braved} by the haughty hand of political power, they humbly walk the "narrow path" brought to their understandings by the light of revelation. This they are determined to follow like their Great Head—the Savior who walked it before them. They value not reputation, wealth or life itself, compared with integrity to a cause so sacred. Onward they have marched—*few indeed* in numbers—for fifty years; and they will continue on until the end is reached and the crown is gained. Let all seek the "narrow path," and remember that ~~at~~ there be "few that find it," it cannot be the path of popularity, of universal favor and common acceptance. But rather seek it where the humble walk; "hated of all nations for Christ's sake," for that is where it will be found!

DISTRICT MEETINGS will be held on Sunday, Dec. 4th, in the Lecture Room, Temperance Hall, Granby-street, Leicester; services to commence at 10 a.m., and at 2 and 6 p.m.

President Carrington is expected to be present.

PRESIDENT CARRINGTON IN BIRMINGHAM—On Saturday last at 2 p.m., President Carrington left for Birmingham, to attend the Conference announced for Sunday, 27th instant.

ABSTRACT OF CORRESPONDENCE.

We are informed by letter from brother J. Bardaley, of the Manchester Conference, that a son of his, aged 16, became blind in January 1879, through a severe cold. He was taken to the Royal Eye Hospital in Manchester in March of that year, and after medical treatment at that Institution till the beginning of March 1881, he was still blind, and at the request of his father returned home. He was then taken to the Conference House in Manchester, where President Smith administered to him the ordinance for the sick. Concerning this, and the beneficial result, brother Bardaley writes:

"Brother Smith anointed him with oil, and invoked God's blessing upon him for the restoration of his eye-sight, and in three days after he threw off his shade and said, 'Father, I can see.' He took up a book and read a page of it, and he has been all right ever since. To God be all the glory now and forevermore. Amen."

Reflect upon your present blessings, of which every man has many, not on your past misfortunes, of which all men have some.

CORRESPONDENCE.

LETTER FROM LONDON CONFERENCE.

Newbury, Berks, Nov. 19, 1881.
President Albert Carrington.

Dear Brother,—Thinking you would like to hear a little of what we are doing in this District, I send you a few lines.

I arrived in this place on a visit to my relatives, by your permission, on Aug. 15, 1881, before receiving my appointment to the Conference in which I was to travel. After visiting my relatives, I reported myself ready for my appointment to a field of labor. I was appointed to the London Conference, under the direction of President John Cooper. He immediately assigned me to labor in this district, in company with Elder Wilcox, who had been laboring here almost a year. Upon my arrival I found quite a number of my relatives living in this neighborhood and surrounding villages. I also found a thriving little Branch of the Church in the town of Newbury, which had been organized since last February, through the labors of Elder C. F. Wilcox and others who had been laboring in this District. I found the Saints of this Branch holding their meetings in the same hall in which they were held when my father embraced the Gospel thirty years ago. I found about five of the Saints who belonged to the Church when my father left here in 1853—they had recently been re-baptized, and others had obeyed the Gospel, numbering in all thirty-four in this place. I found some of my old friends and acquaintances who were glad to see me, but very few seem to have time to look after the salvation of their souls. They have been taught so long that it is not necessary to do anything for their salvation, only to believe in the Savior, that after you have shown them it is necessary for them to do a work after they have believed, by going to the water and being baptized after the pattern shown them by the Savior himself, they find it too much trouble, so almost all of them conclude to risk it without, showing that

they do not believe the Savior, when he said to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

I commenced to travel through this District in company with Elder Wilcox, preaching whenever we had an opportunity. On the 14th of Sept. we held an out-door meeting at Aldbourne, and were unmolested, and closed our service about dark. The next evening we had the privilege of preaching in a Wesleyan chapel at Axford, through the kindness of Mr. Greenland, who furnished us the place ready for meeting without any charge. At the close of the meeting we gave out quite a number of tracts, and he invited us to come again, as he was well satisfied with our doctrines. We have held service in the same place three times since. Upon one occasion the house was full, and two of their own preachers were present. They came thinking to crowd us out by preaching themselves, but the gentleman who owned the chapel told them they could not preach that evening, as he expected us there according to appointment. They took their seats in the congregation, and we had a good meeting. At the close we gave notice that we should be pleased to answer any questions from any one present. The preachers had no questions to ask, but they were quite willing to take the collection that we supposed was taken up for us, but we wished Mr. Greenland to have it for fitting up the house and lighting it. He would not take it, so they were quite willing to accept of it. We have since heard that they found a good deal of fault with Mr. Greenland for allowing us to preach in the chapel, but he is satisfied that we taught nothing contrary to the teachings of the Savior and his Apostles.

In the same neighborhood we had four families of Saints living on one farm, but two of the families went to Zion on the last vessel that sailed. Since that time the minister has used his influence with the man who rents the farm not to allow us to even visit

the two families that are left. I suppose the minister is afraid that we may convert those who have come to take the places of the ones who went to Zion.

At the last London Conference Elder Wilcox was removed from this to the Kent District. After that time I traveled alone for about three weeks, and enjoyed myself better than I thought I should while alone, but I am satisfied that the Lord prepares the back for the burthen if we put our trust in him.

On my arrival in Newbury two weeks ago, I found Elder Hyrum H. Evans waiting to join me to labor in this District. He had been appointed by President Cooper. Since that time we have been traveling through a portion of the District, and are enjoying ourselves very much in our labors, distributing tracts and preaching the Gospel to those who will listen.

Elder Wilcox was quite successful in this District while here. After I arrived, and previous to his removal, we baptized seven persons, all young men and women, which is quite an encouragement for us to continue our labors.

Kind regards to all at the Office, and accept the same yourself, in which brother Evans joins, I remain,

Your brother in the Gospel,
H. W. BROWN.

LETTER FROM PORTSMOUTH.

Portsmouth, Nov. 19, 1881.
President Albert Carrington.

Dear Brother,—Knowing your desire to learn of the progress of the work, I feel it my duty to give you a brief account of my labors in this part of the vineyard. I was removed from the Kent District, and appointed to labor in this, the Hampshire District, June 1, 1881, by President S. Roskelley. On my arrival at Southampton I was met by brother Edward Stevens, who took great pleasure in showing me around the District, introducing me to the Saints and many friends of the Elders. After making a complete circuit of the District, brother Stevens took the Southampton Branch and I the Portsmouth, thinking we could labor to better advantage

in spreading the Gospel. So I have labored most of my time in the aforesaid Branch, ever depending upon the Spirit of the Lord to sustain me, and seeking wisdom to guide me in my labors; and I can say God has blessed me in all my duties in promulgating the true and everlasting Gospel, and bearing testimony of the same to my fellow-men. I have removed a great deal of prejudice and many false impressions from those whom I came in contact with, and seeking to implant the principles of truth in the minds of those whom I could reach, and where opportunity permitted. There has been a great deal of seed sown here of late, still with but little apparent success until the past month, during which the Lord has blessed our labors.

On my arrival from the London Conference (where in my report I spoke of two being baptized), I had the pleasure of bidding adieu to God speed to eight of the Saints who left for Zion, as also my traveling companion, Elder Stevens, with whom I had many enjoyable times in our ministry. I then proceeded around the District, finding all the Saints feeling splendid, and the spirit of gathering manifested above all expectation. On my arrival at Portsmouth I had the honor, on my natal day, Oct. 26th, of baptizing six persons into the Church, and on Nov. 1st, two, Nov. 3rd, four, and Nov. 7th, one, making thirteen new members added to the Portsmouth Branch. They are a very intelligent class of people, and promise to become good, faithful Latter-day Saints. There were several strangers to witness the baptisms, and although the sea was very rough, remarkable to say, when I went into the water not a wave rolled, but all was calmness, and this was noticed by all present, thus proving to all that our heavenly Father was "well pleased." I am also happy to say others are investigating our principles, and I believe ere long will render obedience to the Gospel. Thus the Lord is blessing our labors, and the spirit of gathering is becoming more and more manifest in the minds of the Saints.

Nov. 10th, Elder James Hardy, late

of Provo, arrived here to labor. I have shown him part of the District, and will make a completion of the same as soon as possible. I have taken great pleasure in laboring thus far with brother Hardy, and trust he will accomplish much good, and I take great pleasure in introducing him to the Saints.

On Saturday, Nov. 12th, President Cooper arrived here, and on Sunday held good and well-attended meetings, some strangers being present. Brothers Cooper and Hardy, addressed the meeting, setting forth the principles of the Gospel and duties of the Saints. On Monday evening, Nov. 14th, 6 p.m., held a Priesthood meeting, and ordained five of the brethren

to the Priesthood; afterwards we organized a Relief Society, with sister Elizabeth Wilkes as President, Maria Sims as First, and Esther Haynes as Second Counselors, and Rose Budd as Secretary—President Cooper, Elder Hardy and myself officiating. President Cooper then gave suitable instructions to the officers and members.

Ever praying for the welfare of Zion and all connected therewith, and praying that God will bless all who are working for the forwarding on of the Gospel, I remain, with kindest regards to all at the Office, in which brother Hardy joins,

Your brother in the Gospel,

JOS. A. JENNINGS.

LEAVES FROM MY JOURNAL

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXIV.

MY JOURNEY TO HEREFORDSHIRE—
INTERVIEW WITH JOHN BENBOW—
THE WORD OF THE LORD FULFILLED
TO ME—THE GREATEST GATHERING
INTO THE CHURCH KNOWN AMONG
THE GENTILES SINCE THE ORGANIZA-
TION OF THE CHURCH IN THIS DIS-
PENSATION—A CONSTABLE SENT TO
ARREST ME—I CONVERT AND BAP-
TIZE HIM—TWO CLERKS SENT AS
DETECTIVES TO HEAR ME PREACH,
AND BOTH EMBRACE THE TRUTH—
RECTORS PETITION TO HAVE OUR
PREACHING PROHIBITED—THE ARCH-
BISHOP'S REPLY—BOOK OF MORMON
AND HYMN BOOK PRINTED—CASE OF
HEALING.

On the 3rd of March, 1840, in fulfillment of the word of the Lord to me, I took coach and rode to Wolverhampton, twenty-six miles, and spent the night there.

On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport and Worcester, and then walked a number of miles to Mr. John Benbow's, Hill Farm, Castle Frome, Ledbury, Herefordshire. This was a farming country in the south of England, a region where

no Elder of the Latter-day Saints had visited.

I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means. His wife, Jane, had no children.

I presented myself to him as a missionary from America, an Elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by the commandment of God as a messenger of salvation, to preach the Gospel of life unto him and his household, and the inhabitants of the land.

Mr. Benbow and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having traveled forty-eight miles by coach and on foot during the day, but after receiving refreshments we sat down together and conversed until two o'clock in the morning.

Mr. Benbow and his wife rejoiced greatly at the glad tidings which I brought unto them of the fullness of the everlasting Gospel, which God had revealed through the mouth of his Prophet, Joseph Smith in these last days.

I rejoiced greatly at the news that Mr. Benbow gave me, that there was

a company of men and women—over six hundred in number—who had broken off from the Wesleyan Methodists, and taken the name of the United Brethren. They had forty-five preachers among them, and had chapels and many houses that were licensed according to the law of the land for preaching in.

This body of United Brethren were searching for light and truth, but had gone as far as they could, and were continually calling upon the Lord to open the way before them, and send them light and knowledge that they might know the true way to be saved.

When I heard these things I could clearly see why the Lord had commanded me, while in the town of Hanley, to leave that place of labor and go to the south, for in Herefordshire there was a great harvest-field for gathering many Saints into the kingdom of God.

I retired to my bed with joy after offering my prayers and thanksgiving to God, and slept sweetly until the rising of the sun.

I arose on the morning of the 5th, took breakfast, and told Mr. Benbow I would like to commence my Master's business, by preaching the Gospel to the people.

He had a large hall in his mansion which was licensed for preaching, and he sent word through the neighborhood that an American missionary would preach at his house that evening.

As the time drew nigh many of the neighbors came in, and I preached my first Gospel sermon in the house. I also preached on the following evening at the same place, and baptized six persons, including Mr. John Benbow and his wife, and four preachers of the United Brethren.

I spent most of the following day in cleaning out a pool of water, and preparing it for baptizing in, as I saw many to be baptized there. I afterwards baptized six hundred in that same pool of water.

On Sunday, the 8th, I preached at Freme's Hill in the morning, at Standley Hill in the afternoon, and at John Benbow's, Hill Farm, in the evening.

The parish Church that stood in

the neighborhood of Brother Benbow's presided over by the rector of the parish, was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand, attend my meeting through the day and evening.

When I arose in the evening to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me.

I asked him, "For what crime?"

He said, "For preaching to the people."

I told him that I, as well as the rector, had a license for preaching the Gospel to the people, and that if he would take a chair I would wait upon him after meeting.

He took my chair and sat beside me, I preached the first principles of the everlasting Gospel for an hour and a quarter. The power of God rested upon me, the spirit filled the house, and the people were convinced.

At the close of the meeting I opened a door for baptism, and seven presented themselves. Among the number were four preachers and the constable.

The latter arose and said, "Mr. Woodruff, I would like to be baptized."

I told him I would like to baptize him. I went down to the pool and baptized the seven. We then met together and I confirmed thirteen, and broke bread unto the Saints and we all rejoiced together.

The constable went to the rector and told him if he wanted Mr. Woodruff taken up for preaching the Gospel, he must go himself and serve the writ, for he had heard him preach the only true Gospel sermon he had ever listened to in his life.

The rector did not know what to make of it, so he sent two clerks of the Church of England as spies, to attend our meeting, and find out what we did preach.

But they were both pricked in their hearts and received the word of the Lord gladly, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints.

The rector became alarmed and did not dare to send anybody else.

The ministers and rectors of the South of England called a convention and sent a petition to the Archbishop of Canterbury, to request parliament to pass a law prohibiting the "Mormons" from preaching in the British dominion.

In this petition the rector stated that one "Mormon" missionary had baptized fifteen hundred persons, mostly members of the English Church, during the last seven months.

But the archbishop and council, knowing well that the laws of England gave free toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they had the ground where hares, foxes and hounds ran, they would not lose so many of their flock.

"I continued to preach and baptize daily.

On the 31st day of March I baptized Elder Thomas Kingston. He was the superintendent of both preachers and members of the United Brethren.

The first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred and sixty members of the United Brethren, who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in.

This opened a wide field for labor, and enabled me to bring into the Church, through the blessing of God, over eighteen hundred souls during eight months, including all of the six hundred United Brethren except one person; also including some two hundred preachers of the various denominations.

This field of labor embraced Herefordshire, Gloucestershire and Worcestershire, and formed the conferences of Garway, Godfield Elm and Frome's Hill.

I was visited by President Young and Dr. Richards.

Brother Benbow furnished us with £300 to print the first Book of Mormon that was published in England; and on the 20th of May, 1840, Brig-

ham Young, Willard Richards and I held a council on the top of Malvern Hill, and there decided that Brigham Young go direct to Manchester and publish 3,000 copies of the Hymn Book and 3,000 copies of the Book of Mormon, this being the first publication of these books in England.

The power of God rested upon us and upon the mission.

The sick were healed, devils were cast out, and the lame were made to walk.

One case I will mention: Mary Pitt who died in Nauvoo, sister to Wm. Pitt, who died in Salt Lake City, had not walked upon her feet for eleven years. We carried her into the water and I baptized her.

On the evening of the 18th of May, 1840, at Brother Kingston's house in Dymock, Elders Brigham Young, Willard Richards and I laid hands upon her head and confirmed her.

Brigham Young being mouth, rebuked her lameness; and commanded her to arise and walk, in the name of the Lord. The lameness then left her, and she never afterwards used a staff or crutch.

She walked through the town of Dymock next day, which created a stir among the people; but the wicked did not feel to give God the glory.

The whole history of this Herefordshire mission shows the importance of listening to the still small voice of God and the revelations of the Holy Ghost.

The Lord had a people there prepared for the Gospel. They were praying for light and truth, and the Lord sent me to them, and I declared the Gospel of life and salvation unto them, and some eighteen hundred souls received it, and many of them have been gathered to Zion in these mountains. Many of them have also been called to officiate in the bishopria, and have done much good in Zion. But in all these things we should ever acknowledge the hand of God, and give him the honor, praise and glory, forever and ever. Amen.—*Faith Promoting Series.*

There is nothing nobler in man than courage; and the only way to be courageous is to be clean handed and hearted, to be able to respect ourselves and face our record.

Manners are not morals. But manners and morals are never far apart.

There is a gift that is almost a blow, and there is a kind word that is munificence ; so much is there in the way we do things.

The character of a wise man consists in three things—to do himself what he tells others to do, to act on no occasion contrary to justice, and to bear with the weaknesses of those about him.

POETRY

SUNSET PICTURES.

(From the Salt Lake Woman's Exponent.)

What a wondrous painter is the King of Day !
 The Master Artist, we all must say ;
 Such skilful blending of light and shade,
 Such rich, rare tints hath his pencil made,
 That he who would copy despairs at last,
 And aside the brush and colors cast ;
 Yet man, too, wonderful works hath wrought,
 But to rival the sun in vain hath sought.

Shall I try to tell what I saw afar
 In the sky one night, ere the twinkling star
 Peeped forth to tell that the setting sun
 The course of another day had run ?
 My eye first saw, as I looked above,
 On a deep, dark cloud, God's sign of love--
 His seal of covenant—rainbow bright,
 Like a coronet fair on the brow of night.

But the scene soon changed, 'till glowing red,
 Like a prairie fire, the flames on sped,
 The smoke rolled high—then a change again,
 Behold, an ocean with stormy main ;
 A rock-bound coast, with a vessel tossed
 By the pitiless wave, while the cry "We
 are lost !"
 In fancy I hear, then, "Peace, be still,
 'Tis the wind and the water obey my will."

You may call it fancy, yet I can find
 Much to please and instruct the mind
 In those sun-wrought pictures on cloudy sky—
 His parting gift—his last good-bye ;
 Given to cheer through the night's dark hour,
 'Till he comes again in his mighty power,
 Cheering the earth and the weary heart,
 Bidding the shadows and mists depart.

HOPK.

ADDRESS.—Uriah Butt, 61, Vicarage Street, Warminster, Wilts.

DIED.

LAMONT.—At Pennycuik, Scotland, Sept 30, 1881, of neuralgia, after a severe illness of four months, Ann Nisbet Craig, wife of John Lamont, late of the Falkirk Branch.—Utah papers please copy.

BRADLEY.—At Hyrum City, Cache County, Utah, Oct. 15, 1881, of lung fever, John Bradley, aged 63 years. He lived and died a faithful Latter-day Saint.—"News."

SEWELL.—At Wilson Precinct, Weber County, Utah, Oct. 16, 1881, of old age, Sarah Sewell, relict of Jos. Sewell, sen., aged 85 years.—Ogden "Herald."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.
 LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 49, Vol. XLIII

Monday, December 5, 1881.

Price One Penny

MONOTONIES OF LIFE.

BY BISHOP O. F. WHITNEY.

—O—

*"Let the great world spin forever,
Down the ringing grooves of change."—TENNYSON.*

In a former article under this caption, it was the writer's main endeavor to depict examples of monotony as it is presented to the sight. The audible world is quite as prolific of illustration, and perhaps even more so than the visible. Who has not felt or noticed the effect upon the senses, of a protracted duration or continual recurrence of sound? Among the best of soporifics is the ripple of a stream, the patter of the rain, or the voice of a tiresome preacher. They may not be equally agreeable in operation, but they are all wonderfully effective in producing sleep.

No public meeting is the proper place to indulge in slumber, and I esteem not at all highly the individual who makes a practice of attending church for such purposes. He would much better remain at home, where his nasal soliloquies would not compete with the voice of the minister, and his example be less contagious to others of somnolent propensities; nevertheless, I verily believe there are times when the preacher is more to be

censured than the listener, and when the act of falling asleep during a sermon, should excite less blame than commiseration. Any sound, unduly prolonged, especially when no respect is paid to variety of tone or expression, we soon weary of; and a discourse, oration, or dialogue, though teeming with instruction, loses much of its force, and falls short of its purpose, when its medium is a dry and tedious delivery. The principle herein—to digress for a moment—holds also with regard to a speaker's appearance in public. He who wishes to hold influence over the masses, must not appear too frequently before them. No matter how imposing his appearance, splendid his diction, or elegant his address, or how powerful and eloquent a reasoner he may be: if he is seen or heard too often, interest in him will abate correspondingly, appreciation of his ability will vanish, and he will soon be devoid of the influence he once swayed over the mind and heart of the multitude. He who aims to be an agreeable converser, must not keep his tongue per-

petually going. He must take his turn as a listener, giving others an occasional chance to speak, or he will be considered as a bore, and admiration for his talents will be turned into disgust for his egotism. The very secret of power often lies in the mastery over the tongue: "Even the fool, when he holdeth his peace, is counted wise; and he that shutteth his lips, is esteemed a man of understanding."

A mere numbskull, by saying nothing, has more than once impressed the awe-stricken circle around him with the idea that he was a profound thinker; when the fact was that he said nothing, for the simple reason that he had nothing to say. Silence was his forte, and he had sense enough to know it and act accordingly. Many a one, equally ignorant, has made himself ridiculous by neglecting to do likewise. To obtain an illustration of the influence of silence, one has but to go into an evening company. Not a gossip gathering, where the longest tongue is the test of excellence; not where Fashion and Frivolity are the presiding deities, where one might spend the period of his natural life without hearing a single sentiment worth remembering; but an intelligent company, where literature, art, science, politics and religion are occasional themes of conversation. Go there, and listen to the babbler, who "knows it all;" who has something to say upon every subject, and in matters up for discussion assumes the position of oracle to the rest. Observe then, the individual, if such there be, who keeps a silent tongue until his opinion is solicited, then submits his views modestly, plainly, in few words but with a quiet telling emphasis on all. You will not be long in deciding which is the more impressive, and wields most influence. "Speech is silver, but silence is gold."

A common illustration of the effect of monotony, will be noticed in the neighborhood of a person addicted to scolding; in the schoolroom, place of business, or the home circle. A want of influence is immediately apparent. The teacher who is eternally railing at pupils, inspires nothing but contempt, unless it be amusement, which under

the circumstances, is about the same thing. The noisier he is, the noisier his school will be; and so it is with the head of a family, the manager of a theatre, the overseer of an establishment, or any one holding authority over others. The one who scolds will be scolded in return, just as surely as like produces like, and according to the scriptural declaration that whatsoever is meted out by one shall be meted unto him in return.

"Speak gently, it is better far,
To rule by love than fear."

Not only is it better, but ninety-nine cases in a hundred, it is far easier to rule by kindness than to enforce obedience by harshness and cruelty. Human nature instinctively rebels against unkind treatment, and the finest and noblest natures are the ones which feel, if they do not resent it the quickest. I never could comprehend why so many believe in and advocate harsh language as a necessity. The rude drover will take his oath that his cattle mind him better when he storms and shouts invectives at them; the profane ruffian says it does him good to free his mind by a volley of oaths, and the shrewish housekeeper solemnly affirms that she must scold and threaten in order to be properly understood and obeyed. That she becomes properly understood is very likely; the language which escapes unstudied from a person's lips, is generally a fair index to the mind where it originated, as the character of the natural fruit is a criterion of the tree which produced it; but that she is more readily obeyed, than she would be if she adopted a milder method, is a delusion as false as it is foolish. There is just as much reason in the declaration of the cattle drover or the ruffian, that his word has more influence or his mind is benefited by coarseness and profanity, as in the vain imagination that angry speech, complaining or faultfinding in the household, will better secure its aim, than could be effected by an opposite course. Because a person has adopted scolding as a habit, and taught others to expect it whenever he comes within hearing, and because anything of a gentler nature would pass unheeded, or only a momentary surprise in the listener, not used to

hearing or obeying anything of so soft a character from such a source; no argument is furnished to support the erroneous doctrine that scolding is a necessity. Habit, and habit only, is amenable in such a case. The secret of good government is a kind heart, a firm will and few words.

A monotony of any kind we soon learn to disregard and treat with indifference, and if forced upon us, we sicken speedily and sigh after a change. Let the reader imagine himself the inmate of a dungeon cell, subsisting on bread and water, with little or nothing to enliven the dull, tedious hours, that drag like a lengthening chain, coil after coil, binding him day by day closer to despair and wretchedness; his sight bounded by the four walls of his prison, his hearing oppressed by the continuous clank of chains or the harsh grating of his rusty door, and his taste cloyed by the stale and scanty provender doled out from day to day, which he must either swallow loathingly and mechanically, or reject and suffer from the pangs of hunger. Would not such a person be apt to appreciate a change of life and diet? Take an opposite example. The pampered child of wealth, born and reared in a palace, where every wish is gratified before expressed, every word the law to a score of surrounding menials, and whose only care is to seek after pleasure and pursue it till satiety ensues; whose life is an empty, glittering dream, whose mind is a playground for every idle impulse, and who is constantly miserable because his time and talents are unoccupied, and he has everything that heart can desire, excepting the ability to enjoy it. Would not such a one appreciate variety, even at the sacrifice of wealth and position?

Yet there are persons who consider a desire for change indicative of a fickle and unreliable disposition. From one point such a view is based upon reason, and supported by numerous illustrations; but is it not the perversion of legitimate place, and the wanton abuse of its privileges, that furnish such a prospect? A propensity for changing opinions, principles, situations or possessions, without good reason therefore, should always be

deprecated. The political turncoat, whose policy is self interest; the hypocrite who changes his countenance as theameleon changes its hue; the apostate, who renounces his faith as often as he loses his temper; the volatile tradesman who flits from one business to another; the weak-headed controversialist, who argues on all sides of a question within twenty-four hours and has no settled opinion upon any; these are examples of changeability which none should desire to shield from the contempt they ought universally to excite; and as in the case of the ancient Greek burgher, who wanted Aristides banished because he was tired of hearing him called "the Just," are not entitled to respectful consideration in the light of the proverb: "Variety is the spice of life."

To flit through life like a butterfly among flowers; forming attachments in a moment, and breaking them in the next; half accomplishing one thing and deserting it for another; avowing friendship while the sun shines, to prove false when the storm lowers; imagining life was made for pleasure and having no nobler aim than pleasure; these indeed would indicate fickleness and unreliability, but not to glean knowledge from every righteous source, utilize it in every wise direction; acquire true and lasting friendships, and enjoy the wholesome beauties of variety which the hand of God has scattered around in endless and magnificent profusion. A desire for change is perfectly legitimate, and should be indulged when springing from a proper motive. There is a time for labor and a time for rest; a time for waking and a time for sleeping; a time for gayety and a time for reflection, and each is rendered doubly enjoyable by judicious and appropriate alternation. The desire for change is not only legitimate, but absolutely necessary. Without it there could be no advancement. It should be encouraged when it prompts us to progress, to lay aside false notions, and embrace new ideas whose authenticity has been established; but it should be restrained when it would induce us to forsake the tried and proven simply because it is old, and

adopt the untried and novel, simply it is new.

The world is peopled in variety. The rich are here to feed the poor, the strong to protect the weak, the wise to teach the foolish, the righteous to reclaim the wicked. These are duties expected of them, for the performance of which they will be held rigidly accountable. Thus is man tested and proven. It is essential for the opposing principles of good and evil to exist, that he may intelligently survey them and choose which he will serve. For it is only by studying the nature of the one that he can form a due estimate of the other. The world is full of variety, and God has designed it for the fulfillment of his purposes. And will there be no variety in heaven? Are its unchangeable laws incompatible with sensate diversities? Is it there eternal progress and variety, or endless stagnation and monotony?

Our sectarian friends would fain convert us to the latter belief, but the light of revelation dispels such a delusion. Celestial beings are not subject to retrogression and by what other name could such a change be called? Those who secure eternal life, divested of fault and developed in perfection, will not only retain the essential traits and features which distinguish them here, but united in heavenly harmony will engage in innumerable congenial pursuits, for which they are severally fitted and designed.

If variety on earth be legitimate, in heaven it will be indispensable; if here it be conducive to comfort, it will there be essential to happiness. Man's talents which are developed in time, will all be employed in eternity, and the wisdom he acquires on earth, will rise with him in the resurrection.—*Salt Lake Contributor.*

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXV.

CLOSING TESTIMONY—GOOD AND EVIL SPIRITS.

Before closing this little book, as a reader for our children, I wish to bear my testimony upon several principles, to the Latter-day Saints, especially to the rising generation, the young men of Israel.

First, I wish to speak of the spirits of good and evil. The Lord says, whatever leads to good is of God, and whatever leads to do evil is of the devil. This is a very important subject for us to understand.

The scriptures again tell us that there are many spirits gone out into the world; and that we should try the spirits, to prove which are of God and which are of the evil one. The New Testament says that every spirit that confesses that Jesus is the Christ, is born of God; and every spirit that denieth that Jesus is the Christ is anti-Christ, and is not of God. I will also add that every spirit that confesses that Joseph Smith was a pro-

phet of God, and that the *Book of Mormon*, *Bible* and *Doctrine and Covenants* are true, is of God; and every spirit that denieth this is not of God, but is of the evil one.

I wish here to ask our young friends as well as the older ones, the question: Do you ever consider or contemplate anything about the number of evil spirits that occupy the earth, who are at war against God and against all good, and who seek to destroy all the children of men in every age of the world?

Let us reason together a moment upon this subject. It may be impossible for any man, without direct revelation from God, to get to know the exact number, but we may approximate towards it.

The Lord has said by revelation that Lucifer, an angel in authority, rebelled against God, and drew away one-third part of the hosts of heaven; and he was cast down to the earth, and the heavens wept over him.

How many were cast out of heaven down to the earth? We suppose

that the inhabitants of heaven here referred to were the spirits begotten of our Father in heaven who were to come down to the earth and take tabernacles. How many were there to come down and take tabernacles? This, again, may be difficult to tell, yet perhaps we may come near enough for the purpose. It has generally been conceded that there are about 1,000,000,000 persons on the earth at a time, though the late statistics make out 1,400,000,000 at the present time. But we will say 1,000,000,000. It is also said that a generation passes off the earth every thirty-three and one-third years, making three generations in a century, which would be 3,000,000,000 in one hundred years. Multiply this by ten and it will make 30,000,000,000 in 1,000 years. Multiply again by seven and it will make 210,000,000,000 in 7,000 years.

The argument might be used that when our earth was first peopled there were but two persons on the earth, and after the flood but eight souls were left alive, but the probability is that during the millennium the inhabitants will increase very fast as the age of children will be as the age of a tree, and the inhabitants of the earth will not die off as they do now.

But we will suppose that there were 100,000,000,000 of fallen spirits sent down from heaven to earth, and that there are 1,000,000,000 of inhabitants upon the face of the earth to-day, that would make one hundred evil spirits to every man, woman and child living on the earth; and the whole mission and labor of these spirits is to lead all the children of men to do evil and to effect their destruction.

Now, I want all our boys and girls to reflect upon this, and to see what danger they are in, and the warfare they have to pass through.

These one hundred evil spirits to each one of the children of men seek to lead them into every temptation possible, to use tobacco, drink whisky,

get drunk, curse, swear, lie, steal and commit adultery and murder, and do every evil to cut them off from exaltation as far as possible.

On the other hand, the Spirit of God labors and strives to preserve all the children of men from these evils; and the Lord has given his angels charge concerning us, and they do all they can for our salvation.

But yet we all have our agency, to choose the good and refuse the evil, or to choose the evil and refuse the good. The Lord forces no man to heaven; neither does the Lord tempt any man to do evil. When a man is tempted to do evil, it is by the power of the devil, who is enemy to all righteousness.

I feel very anxious to have our boys and girls, our young men and maidens, seek for that which is good.

Whenever you are tempted to do evil, turn from it. Never make light of any of the commandments or ordinances of the Gospel of Christ, and when you meet with any persons who do it, shun their society.

Avoid the use of tobacco and strong drink, for they lead to evil.

You are laying the foundation while in the days of your youth, for a character which will decide your destiny through all time and throughout all eternity, either for good or evil.

The Lord has told us by revelation (See *Doc. and Cov.* sec. 130) that whatever knowledge or principle of intelligence we attain to in this life, it will rise with us in the resurrection, and any person who gains more knowledge and intelligence in this life through his diligence and obedience than another, will have so much the advantage in the world to come.

Therefore, we should all strive to be diligent in obtaining intelligence, and bringing to pass righteousness upon our agency, and not wait to be commanded in all things, and great will be our reward in so doing.—*Faith Promoting Series.*

We cannot too carefully guard youth and innocence from the pernicious influence of vicious companions. Yet, when we have secured this isolation, we have performed but a small part of our task. They need the positive contagion of intellectual and moral health, vigour, and strength quite as much as protection from the opposite influences.

MEMOIRS OF FAITHFUL MEN IN THE ANCIENT CHURCH.

TIMOTHY.

Among the brethren who took part in the work of God after the crucifixion of the Savior, was this meek and lowly convert of St. Paul. Some say he was born at Lystra, others at Derbe. He was of mixed parentage—his father being a Gentile Greek, and his mother a Jewess, named Eunice. He was blessed with a good moral education, and was much beloved for his integrity and merit. He went with St. Paul to several places in his ministerial labors, among which were Macedonia, Phillippi, Thessalonica and Berea. Owing to persecution at this latter place St. Paul went on to Athens, and left Timothy and Silas for a season, but afterwards sent for them to come to him. On his arrival there, and after his report of the work in Macedonia, he was sent to Thessalonica, and afterward met Paul at Corinth.

Some years elapse before we hear again of Timothy; then we find St. Paul sending him to Macedonia, with orders to call at Corinth and refresh the Corinthians on the truths of the Gospel. St. Paul, writing to the Corinthians, says concerning Timothy: "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren." (1 Cor. xvi, 10, 11.) Timothy soon after this met Paul in Asia, and they went together to Macedonia. At the commencement of the Second Epistle to the Corinthians, Paul couples Timothy's name with his as follows:

"Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the Saints which are in all Achain." In Romans xvi, 21, St. Paul calls him his "work-fellow."

In A.D. 64, he was left at Ephesus in charge of the Church. St. Paul wrote him two epistles of some length, in the first of which, written from Laodicea, he is taught some very excellent things concerning the conduct of the Church, and is instructed as to the taking care of his health. In the last of these Epistles occurs that pointed passage concerning the last days, which is sometimes quoted in the missionary field: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. iii, 1-5.)

It is supposed that Timothy was a witness of the martyrdom of St. Paul at Rome in A.D. 66, as he was called there in the Second Epistle written at Rome in A.D. 65.

We have no information as to the death of Timothy, consequently cannot lay it before our readers, neither are there any well-grounded suppositions advanced regarding it; so we are compelled to leave the consummation of this good man's labors in obscurity.

MORNING WORK.

Perhaps, on the whole, moderately early rising is now a commoner practice in cities than it was forty years ago. It seems strange that the habit of lying in bed hours after the sun is

up should ever have obtained a hold on the multitude of brain-workers, as undoubtedly it had in times past. Hour for hour, the intellectual work done in the early morning, when the

atmosphere is as yet unpoisoned by the breath of myriads of actively moving creatures, must be, and, as a matter of experience, is, incomparably better than that done at night. The habit of writing and reading late in the day and far into the night, "for the sake of quiet," is one of the most mischievous to which a man of mind can addict himself. When the body is jaded the spirit may seem to be at rest, and not so easily distracted by the surroundings which we think less obtrusive than in the day; but this *seeming* is a snare. When the body is weary, the brain, which is an integral part of the body, and the mind, which is simply brain-function, are weary too. If we persist in working one part of the system because some other part is too tired to trouble us, that cannot be wise management of self. The feeling of tranquility which comes over the busy and active man about 10.30 or 11 o'clock, ought not to be regarded as an incentive to work. It is, in fact, the effect of a lowering of vitality consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand, the night-worker hails the "feeling" of mental quiescence, mistakes it for clearness

and acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately, the accomplishment of a task fairly well, but not half so well as if it had been performed with the vigor of a refreshed brain working in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—that is, energy wrung from exhausted or weary nerve-centres under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss or depreciation of function in one or more of the great organs concerned in nutrition. To relieve these maladies—springing from this unsuspected cause—the brain-worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Nightwork during student life and in after years is the fruitful cause of much unexplained, though by no means inexplicable, suffering for which it is difficult if not impossible to find a remedy. Surely morning is the time for work, when the whole body is rested, the brain relieved from its tension, and mind-power at its best.—*Lancet*.

Goethe once said, "I see no fault committed which I also might not have committed." Generosity of heart, with wide experience of life and calm impartiality of judgement, will ever tend to a like humility.

All laws are vicious and all tendencies are to be deprecatd which increase the difficulty of diffusing through every rank the refined and holy influences which are cherished by the domestic affections.

The first qualities wanted in all who deal with the education of children are—patience, self-control, and a youthful heart that remembers its own early days. It is the same with our dealings with those who are children in knowledge.

To forbear is to refrain from doing or saying something which impulse had prompted us to do or say; it is the conquest of wiser second thought over first desires; it is the curbing of anger or indignation, the stern self-discipline that represses the hasty judgment, the unkind criticism, the uncharitable interpretation, the cutting reply. Thus it implies restraint and force, and is the fruit of active energy, not of passivity or weakness.

If we examine the results of forbearance and contrast them with the results of impatience, irritability, and intolerance, the balance will be found to be all on one side. From the latter flow heart-burnings, wounded feelings, recriminations, enmities, broken friendships, injured affections; from the former come peace, harmony, goodwill, and happiness. Restraint in the expression of unpleasant feelings or harsh thoughts is the foundation-stone on which many a happy home and many near and dear friendships are built.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 5, 1881.

THE GROWTH AND VITALITY OF THE WORK.

ONE striking peculiarity of the Church of Jesus Christ established in our day, is its growth in the midst of persecution. Not only has it been from its very incipency the most wofully misrepresented organization in the world, but from year to year the strong arm of political power is invoked by zealous foes to smite and crush the people of God. For upwards of fifty-one years it has withstood the shocks of a malignant religious warfare. Bible in hand, and aided by God's Holy Spirit, its ministers have met the challenges, and resisted and overthrown the "Goliaths" of "Christendom," who one after the other came to "annihilate" them. And it has emerged from each contest with greater power and additional converts. As far as Scriptural argument is concerned, it is now pretty generally conceded that but little is gained for the cause of sectarian religion by discussion with the Latter-day Saints on Biblical grounds. The inglorious defeat sustained by several "Christian" ministers on this side the Atlantic, at the hands of Elder John Taylor, together with their ignominious denial of their own principles, as one by one the erroneous doctrines of modern theology vanished under his powerful logic, are plain matters of record with which all may become acquainted. The discussion sustained by Elder Gibson, in which an aggressive theological patrician was severely routed by that inspired but unassuming servant of God, is also published for the benefit of those interested in religious debates. Then we have the open letters between Elder Taylor and a Vice-President of the United States, published in the American papers. And in later years, we may refer to the well-known discussion on Celestial Marriage, held in the Salt Lake Tabernacle, between the Chaplain of the United States Senate and Elder Orson Pratt, in which a "non-Mormon" writer asserted, the champion of Methodism "was vanquished by two Hebrew roots," and returned full of anger and bitterness to his disappointed admirers in Washington.

Invariably God has given us the victory through his Holy Spirit, from the fact that the Gospel we preach is the truth of heaven. For this reason its faithful heralds cannot be confounded, nor their righteous cause cast down. If "Mormonism," as it is called by the world, had been false, instead of effecting a rapid and permanent growth among the intelligent classes, it would have ceased to exist long years ago, provided a false religion could in the nature of things have been made the object of universal attack and oppo-

sition. If the Book of Mormon had been an imposture or a fable, it would have met the fate of fiction in the minds of those very men who now advocate it more strongly if anything than ever, as each decade develops scientific evidences of its truth and intrinsic reliability. It must be remembered that the Latter-day Saints are not a society of savages—a semi-barbarous race of uncultured heathens; but an intelligent class from the various enlightened countries of Christendom. Many of them were prominent members of leading religious denominations. Some were preachers who, with the most worthy members of their congregations, received the truth with gladness when it saluted their ears under the influence of inspiration. The conviction of the persons composing the Church has been the result of sober investigation; and we boldly assert that an honest comparison of the doctrines revealed, with the Scriptures of Divine truth, has invariably, as might naturally be supposed, resulted in their acceptance by the truth-loving inquirer. Besides being thus convinced by the means referred to, great spiritual evidences have been witnessed and experienced by the Saints, until their religion has become a part of their very being. Its truth is indelibly stamped upon their everyday life by its own innate goodness, and their hearts are imbued with the Holy Spirit which testifies of a surety that they have received the veritable truth of God. As long as they are faithful to Him, this Spirit abides with them, buoys them up in every affliction, and carries them through each succeeding trial of their lives. They know, beyond the question of a reasonable doubt, that the work is of God and cannot be destroyed. Hence the more they are persecuted the closer they cling to its principles, and the more strictly guarded and faithful they become. Thus it may be seen, the very nature of the work itself is the cause of its vitality. It is not so much outward circumstances as inward power, from which it derives its sustenance and strength. It is not its temporal surroundings, but its heavenly principles which make it vigorous. It is because of its truth that it grows, and because of its divinity that it prospers. Such a work cannot be successfully refuted by argument, nor really injured by persecution. Those who become associated with it, and remain true and faithful to its righteous laws, will triumph as a people. They are lovers of truth and progress, friends of the oppressed among all men, and the nucleus of a righteous power in the hands of God for the establishment of universal peace and goodwill. Wherever their influence extends, they can be depended upon as defenders of religious liberty, as heralds of peace and harbingers of all that is elevating for mankind. And with the Divine blessing, the Latter-day Saints stand ready to prove these facts by their teachings, their lives and their history.

ARRIVALS.—On Friday last, the 2nd instant, at 10 a.m. the following Utah missionaries arrived at Liverpool, per S.S. *Nevada*, of the Guion Line: Christian Hansen, Lars Mortensen, Henry C. Jensen and Thomas R. Jones. The three former were for Scandinavia, and the last named for Great Britain. These brethren were in good health and excellent spirits, and had enjoyed an excellent passage across the Atlantic.

LAST COMPANY ARRIVED.—On Friday, November 11th, at 1.20. a.m. the last company of this season's Emigration, in charge of Elder L. R. Martineau, arrived at Ogden. At that point, we learn from the "News" a part of the company remained, while others went North. One hundred and fifty-seven left Ogden in the morning for Salt Lake City, and with the exception of a few whose destinations were Centerville and Wood's Cross, on the way, reached the City safely before one p.m. The company enjoyed a prosperous journey both by sea and land, and were in general good health on their arrival.

ABSTRACT OF CORRESPONDENCE.

A very interesting letter written by Elder J. S. Ferris, missionary in New Zealand, appeared in the *Deseret Evening News* on Nov. 10th, from which we clip the following extract concerning the introduction of the Gospel among the Maories :—

"I then left Gisborn in a rainy time to come to the Bay of Plenty, 125 miles, through the timber of New Zealand, on a Maori trail, with a fifty pounds pack on my back. I was six days in the woods, with one loaf of bread, and as it rained every day on me I had too much water. I am here now holding meetings with the Maories, the natives. Many of the chiefs have visited me, and on the last of June I sent my photograph and a letter to 'Te-ko-ta, the counselor to the king, in the high mountains of the Chat-e-Chat, by Chief Makutarina Tamara.

"I received last Sunday, the 3rd inst., replies from three chiefs. Their names are Tereru-Pukenui, Taweka and Wae-Wae, all of the upper country of the great tribe of the Uraweras, of the king's country. Pukenui, the chief, said they had heard of me by many of his people, and that Te-ko-ta told them that I was the same man that he had told them about two years ago, that would come from a far country and give them the good church, and that Te-ko-ta said there were two more coming, and then the Maories would have no more war, but they would have peace, and many good things would come to them, and that they would know the good way like Abraham (Abraham) and Huhopa (Joseph) and Ephramma (Ephraim). I got to the camp of the chief (some three miles distant) after dark. He got a candle that he might see me to know me. Next time I took with me the Bible and Book of Mormon, and began to show him the promises of God to Ephraim, declared by Jeremiah, 31st chapter, 18th to 24th verses. I then showed him the Book of Mormon, as declared by Ezekiel, 37th chapter, 19th verse. Explained to him the nature of this prophecy, and of the sticks of the tribes of Israel—as the Bible is the stick of Judah, so is the Book of Mormon the stick of Joseph in the hands of Ephraim; told him how the book was found by the Prophet Joseph, by the instructions and visitations of angels of God to him; and gave him a three hours lecture on the principles of the Gospel. My interpreter is a native Maori, George Walker by name. The chief rejoiced to hear me in all these things, and said, Capi-te-clerkea-hel-a-my, which is the good church is come. Capi, capi (good, good.)

"Arrangement were then spoken of for me to come to the Waika Tuina

River, and live with the chief Pukenui until December, when I am then to go to Te-ko-ta, and the King in the High Mountains of the Chat-e-Chat, and learn the Maori language and talk to all the King's people. In all these things the Lord has guided me in a wonderful manner by dreams and omens of the spirit. One dream I will write you that seems to bear directly on the Maori Mission:

"In my dream I was inside of a beautiful field of wheat, and looking at it I said, this wheat is now ready to cut. And one said to me, 'We are going to cut it to-day.' I looked around in quest of the voice, and saw my father driving into the field with a machine and begin to cut; and he handed me a rake, and told me to rake up and bind into bundles, and to show the other three men how to bind. I looked around and saw three men standing with their coats off ready to go to work. I raked up and bound some sheaves, and showed them how to gather the wheat up and bind it, and was sweating away at the work like a good fellow until father had cut one piece and turned on to another, and going along a water ditch I awoke, and the first instant the words of the Savior came to me, think not, there is yet four months, and then cometh harvest.

"This with other dreams of like nature, some more plain than this, has satisfied my mind and heart that the day has come in the mind of the Lord that Ephraim shall be gathered unto the high mountains of Zion, and there shall his fold be.

"I pray every day that the Lord may continue to give me a meek and humble heart, a heart of obedience, love and faith, and that I may yet lead the Maories down into the waters of baptism by the thousands. There is every hope of this at the present time.

"I would like to receive the photographs of the Twelve Apostles, that I may show the chiefs and the king the Prophets of my Church who sent me to them to show them what the Lord wants them to do. My previous mountain life has fitted me to bear the rough and tumble of this mission. I keep brother Bronley continually posted in regard to all my movements among the Maories. I have agreed to live with them four years and learn their language, and teach them the Book of Mormon and the doctrines of the Church, unless I am called home. The Lord build up Zion and 'comfort all her waste places!'

CORRESPONDENCE.

LETTER FROM SOUTH WALES.

Abersychan, Monmouthshire,
Nov. 21, 1881.

President Albert Carrington.

Dear Brother,—It is now thirteen months since I left my home in Salt Lake City to fill this mission on which I was called at the October Conference of last year. Since my arrival in this country, my labors have been entirely confined to the

Welsh Conference, having traveled successively in the following counties: Monmouth, Brecon, Glamorgan, Carmarthen, Cardigan and Pembroke. My labors have been rather limited in the two last-named counties, having only taken a trip through the last month, and visited the principal towns. I have tried earnestly since I came on this mission to understand my duties, to perform them, and to realize my position and the responsi-

bility which I am under to my heavenly Father as a messenger of life and salvation. The results that follow the preaching of the Gospel to-day, are exactly the same as they were in the days of our Savior and his Apostles. The Gospel they preached was life unto life, or death unto death to every living soul who would hear the sound of the same, and they did not preach many Gospels, many ways of salvation, but one "perfect law of liberty," as the Apostle James calls the Gospel. Through the inspired utterances of the servants of God recorded in the Book of Mormon, we learn that there can be but two Churches upon the earth, i.e., the right one and the wrong one. Our Savior confirms this when he says that there are but two roads which the human family can travel upon—one strait and narrow, leading to life eternal, while the other is broad and wide, and leading to destruction.

The difference between the teachings of our Savior and of the so-called Christians of to-day, was very forcibly brought to my mind a few weeks ago, while attending a revival meeting held by two young ladies. After picturing vividly the condition of the doomed in the next world, and exhorting all to come unto Christ, they told the people they could join any sect they pleased—it did not matter which of the multifarious "Christian" sects of the day they would join, so long as they would profess a belief in Christ. This, in my opinion, is laying down or marking out the broad way which leadeth unto death and destruction. I really never thought before I came upon this mission, that there was so much unbelief and darkness in the world with regard to the Scriptures of eternal truth and the plan of salvation, even the Gospel of Jesus Christ, which the Lord has established for the salvation of all mankind.

I have tried to the utmost of my ability to bring the Gospel prominently before the people, and to use every possible means in my power to explain the principles and get them interested in the same. To do this I have been busily engaged in tracting, talking to the people every chance I could get, but not sufficiently, how-

ever, to make myself obnoxious or offensive to them. I have also tried to get school-houses, meeting-houses, etc., to preach in, but we are not very successful in this Conference in getting such places. President John Evans had an invitation a few months ago to preach to a congregation of the Salvation Army. While down in Cardiganshire last month, in a place called Tregaron, I was successful, through the courtesy of a gentleman named John Williams, in getting the use of the Town Hall for an evening. I have noticed in my experience, particularly in my missionary labors, that persons who profess no religion whatever are more charitable, more generous and liberal towards us as a people, than professing Christians. I had tried repeatedly, while in the neighborhood of Tregaron, to get a school-house, but had been refused every time, and this gentleman, although he made no profession of religion, gave us the use of the Hall at once. Previous to holding the meeting, my traveling companion, a young local Elder named Ellis Ellis, and myself went around and invited the people to meeting. They turned out and we had a good time—they listened with strict attention to what we had to say, and seemed very much interested in our doctrines.

We have held a great number of out-door meetings during the summer months. President John Evans and I have traveled together and preached in nearly all the principal towns in this county. We also visited Hereford in September, and were kindly and hospitably entertained by brother Johnson and his good wife. I have noticed in my travels that there is a great lack of interest and much indifference manifested in this part of the world with regard to the Gospel. They have heard so much of it, that it seems to have become like an old song to them. It has been preached here now since 1838, and I fancy they are getting harder in their hearts continually, like Pharaoh of old did when Moses called on him to repent and let Israel go. The more miracles he saw the harder he got in his heart; but I do most earnestly pray that the Lord will be merciful

to these people here, and bless them with a portion of his Spirit, that they may turn from the error of their ways and see the necessity of obeying the Gospel. The people do not recognize the Gospel at all times to-day, any more than they did in the days of our Savior, because they follow the inclinations of their own hearts and put their own interpretations upon the Scriptures, which have been written by the Spirit of inspiration, and cannot be understood but by those who enjoy a portion of the same Spirit. The Savior one time reproached the Jews in the following language, which I presume was because of their boasted knowledge of the Scriptures: "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v, 39, 46, 47.) If they had understood the Scriptures, they would have understood the teachings of Jesus and known him when he came. This enlightened age boasts a great deal of its advancement in the science of theology, but we find it, under the very glare of its boasted theological wisdom, making the same mistake—the same blunder as the Jews did, for as Moses and many others had prophesied of the coming of Jesus, so have our Savior and his Apostles spoken and prophesied of the coming of this "Gospel of the kingdom" which the Latter-day Saints are preaching to-day.

I can say that I have been abundantly blessed of the Lord since I came on this mission, and the promises made to me by the servants of God before I left home, have been verified as far as the time I have been here would permit. I have also gained in experience what money could not buy, and that, I trust, will be of service to me in after life. I find the Saints in my travels very kind and hospitable, and trying to make our sojourn amongst them as comfortable as possible, and they are striving, with their characteristic warm-heartedness and earnestness, to roll on the kingdom of God.

Praying God to bless you and all the brethren in the Office, I remain
Your brother in the Gospel,
MORONI J. THOMAS.

REPORT FROM NEWCASTLE.

Newcastle-on-Tyne, Nov. 24, 1881.
President A. Carrington.

Dear Brother,—Since my letter to the STAR in September last, we have made some little change in the Conference. After Elder W. C. Parkinson was removed from here to the Liverpool Conference, we divided this Conference into two Districts, which will enable the four brethren who are here to travel two together, which will, I think, make it much more pleasant than for one to travel by himself.

Elders J. L. Holbrook and J. A. McAlister are at present traveling together, and Elders G. H. Butler and W. H. Butler. These brethren are all well in health and feeling well in their labors, and trying to the best of their ability, with the help of God, to search out the honest-in-heart, that they may obey the Gospel and get their feet and faces turned toward Zion in the tops of the mountains—the ark of safety for the righteous from all nations—that they may be sheltered from the impending judgment which must shortly fall upon the wicked nations of Babylon.

According to the instructions given through the STAR, fresh organizations and re-organizations of Tract Societies have been effected in some parts of the Conference, and the brethren, and sisters as well in some of the Branches, are very energetically engaged in the distribution of the written word without any respect to station—high and low, rich and poor, priest and people, must all see or hear the everlasting Gospel sent from heaven through the agency of a holy angel to man on earth in this our day. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv, 14.)

I am pleased to state, notwithstanding the prejudice and opposition the Elders have to contend with, we still keep making a few additions to the Church by baptism. I heard a lady say at the afternoon meeting one Sun-

day—the day after she was baptized—that she had learned more of the Gospel the few times she had been to the Latter-day Saints' meetings, than she had in all the years she had attended other places of worship. The secret of this is because they are the only people on earth who preach the true Gospel of Christ in its fullness.

On Sunday, the 20th inst., we held two meetings in the Central Hall, South Shields. The town had been previously placarded by posting up large bills announcing the meetings, which took place at 2.30 and 6 p.m. The Newcastle, Sunderland, Hebburn and South Shields Branches were represented, and both meetings were well attended by Saints and strangers, who gave good attention to what was said and done. The speakers in the afternoon were Elders G. H. Butler, W. H. Butler, G. Lowther and J. T. Nattress. Each of these brethren spoke on the first principles of the Gospel, and testified to the setting up of the kingdom of God upon the earth as foretold by the Prophet Daniel; also to the healing power being in the Church, and with signs following the believers in the true Gospel in these days. A short time before the evening meeting commenced, we assembled in the public square and sang a hymn, which brought a large crowd of people to the spot; we then invited them to the evening meeting to hear for themselves the Gospel as taught by us, and not to judge us by the misrepresentations and lies which have and are being sown broadcast over the earth in relation to the Latter-day Saints. We then testified to the restoration of the Gospel and the re-organization of the Church of Christ in these days in its perfect order, as organized by the Savior before he left the earth and ascended to the Father, with Apostles and Prophets and other officers of the ministry, and that the same gifts and blessings are enjoyed now as in that day. Quite a number of strangers attended the

evening meeting, and paid great attention to the remarks which I felt to make with freedom and plainness on the principles of faith, repentance and baptism, and the laying on of hands for the gift of the Holy Ghost, as taught by the Savior and his Apostles, who held them to be essential for the salvation of the people. We also wished them to understand that this latter-day work did not originate with Joseph Smith, as was and is supposed by a great majority of the people; but it had its origin with God, and Joseph Smith was one of his chosen and inspired servants, on whom the keys of the latter-day kingdom were conferred; and that men and women who obeyed the Gospel as taught by him, do receive the gift of the Holy Ghost, the same as the people did in ancient days who obeyed the same Gospel when Christ and his Apostles were preaching it on the earth, and in the same way by the laying on of hands, and that tens of thousands can and do testify to this important fact. We then attended to the blessing of a child, the meeting was dismissed, and the Saints returned to their homes feeling well satisfied with the proceedings of the day.

The Saints throughout the Conference as a general thing are feeling well, but a little improvement financially would help some of them to feel a great deal better, and enable them to accomplish more good for themselves as well as others. I hope and pray that those who are not paying their "tithes and offerings" to the Lord, will see the necessity of doing so, and then do it, and thereby claim the blessings God has promised to bestow upon those who are obedient.

My health is good, and I feel well in my labors, anxious to do all in my power to spread the Gospel and further God's work upon the earth. With kind regards to you and all in the Office, I am, with kind love,

Your brother in the Gospel,

W. R. WEBB.

WORKING FOR INDEPENDENCE.

Horace Walpole has said that Queen Caroline's patronage of Stephen Duck, the thresher poet, ruined twenty men,

who all turned poets. It was not so with the early success of Hugh Miller. "There is no more fatal error," he

says, "into which a working man of a literary turn can fall, than the mistake of deeming himself too good for his humble employments; and yet it is a mistake as common as it is fatal. I had already seen several poor wrecked mechanics, who, believing themselves to be poets, and regarding the manual occupation by which they could alone live in independence as beneath them, had become in consequence little better than mendicants,—too good to work for their bread, but not too good virtually to beg it; and looking upon them as beacons of warning, I determined that, with God's help, I should give their error a wide offing, and never associate the idea of meanness with an honest calling, or deem myself too good to be independent." * * *

The author in his boyhood knew three men who worked in an agricultural implement maker's shop. They worked in wood and iron, and made carts, ploughs, harrows, drilling-machines, and such-like articles. Somehow or other, the idea got into their heads that they might be able to do something better than making carts and harrows. They did not despise the lot of hand-labor, but they desired to use it as a step towards something better. Their wages at that time could not have exceeded from eighteen to twenty shillings a week.

Two of the young men, who worked at the same bench, contrived to save enough money to enable them to attend college during the winter. At the end of each session they went back to their hand-labor, and earned enough wages during the summer to enable them to return to their classes during the winter. The third did not adopt this course. He joined a mechanics' institute which had just been started in the town in which he lived. By attending the lectures and reading the books in the library, he acquired some knowledge of chemistry, of the principles of mechanics, and of natural philosophy. He applied himself closely, studied hard in his evening hours, and became an accomplished man.

It is not necessary to trace their history; but what they eventually

arrived at, may be mentioned. Of the first two, one became the teacher and proprietor of a large public school; the other became a well-known dissenting minister; while the third, working his way stenuously and bravely, became the principal engineer and manager of the largest steamship company in the world.

We have referred to the wise practice of men in humble position maintaining themselves by their trade until they saw a way towards maintaining themselves by a higher calling. Thus Herschel maintained himself by music, while pursuing his discoveries in astronomy. When playing the oboe in the pump-room at Bath, he would retire while the dancers were lounging round the room, go out and take a peep at the heavens through his telescope, and quietly return to his instrument. It was while he was thus maintaining himself by music, that he discovered the Georgium Sidus. When the Royal Society recognized his discovery, the oboe-player suddenly found himself famous.

Franklin long maintained himself by his trade of printing. He was a hard-working man, — thrifty, frugal, and a great saver of time. He worked for character as much as for wages; and when it was found that he could be relied on, he prospered. At length he was publicly recognized as a great statesman, and as one of the most scientific men of his time.

Ferguson, the astronomer, lived by portrait painting, until his merits as a scientific man were recognized. John Dollond maintained himself as a silk weaver in Spitalfields. In the course of his studies he made great improvements in the refracting telescope; and the achromatic telescope, which he invented, gave him a high rank among philosophers of his age. But during the greater part of his life, while he was carrying on his investigations, he continued, until the age of forty-six, to carry on his original trade. At length he confined himself entirely to making telescopes; and then he gave up his trade of a silk weaver. — *From Smiles on Thrift.*

Three things to wish for—health, friends, and a cheerful spirit.

POETRY

THE CASKET OF JEWELS.

A gold casket of jewels lay open to view,—
 In the hands of an angel it shone,
 While with speeches of silvery sweetness he drew
 My attention to each shining stone.
 There were Rubies and Agates, and Emeralds green,
 And Pearls mixed with Diamonds, so rare
 That I wondered why never before I had seen
 Such gems as were glittering there.

How celestial the sound of his voice as it filled
 The air with a richness divine !
 And a sweet sense of sorrow and sympathy thrilled,
 When I wished those fair jewels were mine.
 A choice then he offered, and much did unfold,
 While with joy, I each jewel did scan,
 For he said that the gems which the casket did hold
 Were the great gifts of God unto man !

"There is Hope in the red Ruby's bright brilliant ray,
 And Faith in the Emerald's hue ;
 But more precious still," the Angel did say,
 "Is the Diamond of Charity true !—
 For Hope without Reason is useless you know,
 And Faith most consistent must be,
 So remember that when these fair jewels you show,
 The DIAMOND's the best of the Three."

"There's the Pearl of great Purity offered to you,
 Or the Agate of Truth if you choose,
 And here is fair Wisdom of Heavenly blue,
 A jewel that none should refuse.
 For the wise are a pure and a powerful race,
 They are brave, and from Truth ne'er depart ;
 You will ever see Purity shine in the face
 When fair Wisdom possesses the heart."

"So these are the gems I would give unto thee,
 That man may be LOVING and WISE,
 For of all in the casket entrusted to me,
 These jewels the Heavens most prize"
 I chose them— the Angel departed again,—
 What joy in these jewels I see,
 And I fervently pray,— "let these virtues remain,
 As they came from the Angel to me !"

C. W. STAYNER.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
 LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET
 BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.
 LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.—MAT. x, 15.

No. 50, Vol. XLIII

Monday, December 12, 1881.

Price One Penny

DAVID WHITMER AND THE BOOK OF MORMON.

We present below an interesting letter to the *Chicago Times*, in relation to the testimony of the last of the Three Witnesses to the Book of Mormon. Oliver Cowdery and Martin Harris, who, as well as David Whitmer, saw the angel who exhibited to them the plates, and heard the voice of God bearing witness to the correctness of the translation, are both dead, having maintained the truth of their testimony until the last, under all circumstances, whether in the Church or out of the Church. They were excommunicated for transgression, but returned repentant and were received into fellowship, dying with a repetition of their first testimony recorded in connection with the Book of Mormon. David Whitmer remains, but is aged and feeble. Reports have been received that he also had passed away, but we have no reason to believe that they are correct. The letter following contains some inaccuracies, which we will correct at the close of this article:

RICHMOND, Mo., Oct. 14.—In the beautiful shire town of Richmond, Ray County, Mo., there has resided

for well nigh a half of a century David Whitmer, known to the world as one of the three witnesses who testified to the validity and reality of the golden plates from which it has been asserted that Joseph Smith translated the "Book of Mormon, the original manuscript of which Mr. Whitmer has in his possession, which shows by finger-marks and where it has been cut into "takes"—a printer's term—that it has passed through the hands of the type-setters. As a citizen of his town he stands deservedly high, having filled the office of mayor and councilman, is a good scholar, and thoroughly posted in Biblical lore. During the past two years he has been slowly declining, and is now confined to his home, carefully attended to by his wife, children and grandchildren. Born in the State of New York from Revolutionary ancestors, he brought with him to the West his habits of thrift and hospitality. To the stranger or the unfortunate his home and purse have ever been open, and his name is a synonym of probity and integrity. Knowing that he was approaching the full term allotted for man's stay on earth, and that the

readers of the *Times* would like to hear what he had to say concerning the origin of the "Book of Mormon," I called at his residence—a plain and unpretentious frame building—was ushered into his chamber by his granddaughter, and found the old patriot reclining on his bed. Upon being told the object of my visit, he promptly responded to my questions, and after an hour's interview I gleaned the following valuable information from him—he speaking freely and unreservedly—in regard to the origin and rise of the Mormon Church, as well as the authenticity of the "Book of Mormon."

THE PLATES

from which the book was translated, supposed to be gold, were found in the latter part of the year 1827 or 1828, prior to the acquaintance, on Mr. Whitmer's part, with Joseph Smith, and he was loth to believe in their actuality, notwithstanding the community in which he lived (Ontario County, New York,) was alive with excitement in regard to Smith's finding a great treasure, and they informed him that they knew that Smith had the plates, as they had seen the place where he had taken them from, on the hill Cumorah, about two miles from Palmyra, N.Y. It was not until June, 1828, that he met the future Prophet, who visited at his father's house, and while there completed the translation of the Book of Mormon, and thus he became conversant with its history, having witnessed Smith dictate to Oliver Cowdery the translation of the characters that were inscribed on the plates, said by Mr. Anthon, our Egyptian scholar, to resemble the characters of that ancient people. Christian Whitmer, his brother, occasionally assisted Cowdery in writing, as did Mrs. Joseph Smith, who was a Miss Hale before she was married.

In regard to finding the plates, he was told by Smith that they were in a stone casket, and the place where it was deposited, in the hill Cumorah, was pointed out to him by a celestial personage, clad in a dazzling white robe, and he was informed by him that it was the history of the Nephites, a

nation that had passed away, whose founders belonged to the days of the Tower of Babel. The plates which Mr. Whitmer saw were in the shape of a tablet, fastened with three rings, about one-third of which appeared to be loose, in plates, the other solid, but with perceptible marks where the plates seemed to be sealed, and the guide who pointed it out to Smith very impressively reminded him that the loose plates alone were to be used, the sealed portion was

NOT TO BE TAMPERED WITH.

After the plates had been translated, which process required about six months, the same heavenly visitant appeared and reclaimed the gold tablets of the ancient people, informing Smith that he would replace them with other records of the lost tribes that had been brought with them during their wanderings from Asia, which would be forthcoming when the world was ready to receive them. At that time Mr. Whitmer saw the tablets, gazed with awe on the celestial messenger, heard him speak and say: "Blessed is the Lord and he that keeps His commandments;" and then, as he held the plates and turned them over with his hands, so that they could be plainly visible, a voice that seemed to fill all space, musical as the sighing of a wind through the forest, was heard, saying: "What you see is true; testify to the same." And Oliver Cowdery and David Whitmer, standing there, felt, as the white garments of the angel faded from their vision, and the heavenly voice still rang in their ears, that it was no delusion—that it was a fact, and they so recorded it. In a day or two after the same spirit appeared to Martin Harris while he was in company with Smith, and told him also to bear witness to its truth, which he did, as can be seen in the book. Harris described the visitant to Whitmer, who recognized it as the same which he and Cowdery had seen.

The tablets or plates were translated by Smith, who used a small oval or kidney-shaped stone, called Urim and Thummim, which seemed endowed with the marvelous power of converting the characters on the

plates, when used by Smith, into English, who would then dictate to Cowdery what to write. Frequently one character would make two lines of manuscript, while others made but a word or two words. Mr. Whitmer emphatically asserts, as did Harris and Cowdery, that while Smith was dictating the translation he had

**NO MANUSCRIPT NOTES OR OTHER
MEANS OF KNOWLEDGE,**

save the Seer-stone and the characters as shown on the plates, he being present and cognizant how it was done.

In regard to the statement that Sidney Rigdon had purloined the work of one Spaulding, a Presbyterian preacher, who had written a romance entitled "The Manuscript Found," Mr. Whitmer says there is no foundation for such an assertion. The "Book of Mormon" was translated in the summer of 1829, and printed that winter at Palmyra, New York, and was in circulation before Sidney Rigdon knew anything concerning the Church of Christ as it was known then. His attention was specially brought to it by the appearance at his church, near Kirtland, Ohio, in the fall of 1830, of Parley Pratt and Oliver Cowdery, he being at that time a Reformed or Christian preacher, they having been sent west by the Church in New York during that summer as evangelists, and they carried with them the printed book, the first time that he knew such a thing was in existence. Upon being appealed to by Pratt and Cowdery for the use of his church, he informed them that as he was endeavoring to establish the rules and get back into the ancient passages of Christianity, and desired all the light that he could get that was of benefit to his fellow-men, he would do so, and would like to hear them. Then they gave him a copy of the book that it has been asserted he was the progenitor of. The result of that meeting was that 101 persons were received into the Church at Kirtland; that Rigdon and Partridge, two influential preachers, were sent as delegates to New York to see Joseph Smith, and they were so much impressed with his history of the book

and his connection therewith, that they became firm believers, and started back home as evangelists, preaching the new religion. In a short time thereafter Smith, Whitmer and others, learning of the beautiful country in Ohio, moved west, and the Church increased rapidly, and would have so continued had it not strayed from the true path, to preach only Christ and him crucified, as it had begun. Mr. Whitmer emphatically asserts that he has heard Rigdon, in the pulpit, and in private conversation, declare that the Spaulding story, that he had used a Book called "The Manuscript Found" for the purpose of preparing the "Book of Mormon," was as false as were many other charges that were then being made against the infant Church, and he assures me that the story is as

UNTRUTHFUL AS IT IS RIDICULOUS.

In his youth Joseph Smith was quite illiterate, knew nothing of grammar or composition, but obtained quite a good education after he came West; was a man of great magnetism, made friends easily, was liberal and noble in his impulses, tall, finely-formed and full of animal life, but sprung from the most humble circumstances. The first good suit of clothes he had ever worn was presented to him by Christian Whitmer, brother of David.

As an evidence of their belief in the divine origin of the book, Martin Harris, one of the witnesses, mortgaged his farm for \$1,500 for the purpose of having it printed, and the sale of the book soon reimbursed him for the outlay. Now millions of copies are being published and sent to the furthestmost ends of the earth. A few years since I was present at an interview between Mr. Whitmer and Orson Pratt and Joseph F. Smith, who had been sent from Utah to Richmond to secure the original manuscript, and after a careful examination Elder Pratt pronounced it the writing of Oliver Cowdery, and informed those present that it was the original manuscript from which the "Book of Mormon" had been printed, and in a conversation with the writer he assured me that the archives of the Church at

Salt Lake were incomplete without it; that they would pay Father Whitmer, as he termed him, any reasonable price for it, but that Whitmer would not part with it under any circumstances regarding it as a sacred trust. Mr. Whitmer also had a number of other records of the early Church, ere it had, as he says, 'broke loose from the teachings of Christ, and acknowledged nothing as divine save as it was taught from the Bible and 'Book of Mormon.'

Mr. Whitmer's beliefs have

UNDERGONE NO CHANGE

since his early manhood; he has refused to affiliate with any of the various branches that have sprung up through false teachings, and rests his hopes of the future "in the teachings of Christ, the Apostles and the Prophets, and the morals and principles enunciated in the Scriptures; that the 'Book of Mormon' is but the testimony of another nation concerning the truth and divinity of Christ and the Bible, and that is his rock, his Gospel and his salvation." Seeing, with him, is believing. He is now as firm in the faith of the divinity of the book that he saw translated as he was when the glory of the celestial visitant almost blinded him with the gleam of its glowing presence, fresh from the Godhead; and the voice, majestic, ringing out from the earth to the mighty dome of space, still lingers in his ears like a chime of silver bells.

Then follows the "proclamation" or testimony of David Whitmer, given March this year, and which was published in the *Deseret Evening News* of April 7th.

The foregoing is not only valuable evidence directly in favor of the Book which has caused so much controversy in the world, but also against the foolish story in relation to the connection of Sidney Rigdon and that divine record, with the manuscript alleged to have been written by Solomon Spaulding.

The errors which appear in the letter to the *Times* are evidently those of the writer, not Mr. Whitmer. They are quite pardonable, being merely mistakes likely to be made by a person

not familiar with the facts, but learning of them from another.

The first is that the founders of the Nephites "belonged to the tower of Babel." The Nephites sprang from Nephi, the son of Lehi, who came to this land from Judea, in the reign of King Zedekiah. The Jaredites, whose history is briefly given in the Book of Mormon, were a distinct and preceding race; they descended from a colony that peopled this country after the dispersion from Babel. The term "lost tribes" is also incorrect, as the Nephites had no identity with the lost tribes of Israel, being descendants of Joseph, the son of Jacob.

The next mistake is that "In a day or two after" David Whitmer and Oliver Cowdery saw the angel and the plates, "the same spirit appeared to Martin Harris." The truth is that it was shortly after, on the same day. Martin Harris was with Joseph, Oliver and David, but there was no answer to their prayers until Martin, who felt that his lack of faith was a hindrance, withdrew. Then the angel appeared, and after the vision closed, Joseph Smith went to the place where Martin Harris was, a little distance off, and joined with him in prayer, when the angel again appeared, and Martin rejoicingly bore testimony that he had seen and heard as the others.

The next error is that the Seer stone which Joseph used in the translation "was called Urim and Thummim." The instrument thus denominated was composed of two crystal stones "set in the two rims of a bow." The Seer stone was separate and distinct from the Urim and Thummim. The latter was delivered to the angel as well as the plates after the translation was completed; the former remained with the Church and is now in the possession of the President.

The statement that "millions of copies" of the Book of Mormon are being sent to the ends of the earth is an exaggeration. It has been extensively published in several languages and will be sent eventually to "all nations, tongues and people."

The next mistake is that Orson Pratt stated that the manuscript in possession of David Whitmer was "the original manuscript, from which

the Book of Mormon was printed." Strike out the word "original" and the remark will be correct. David's copy is no doubt that from which the book was printed,—but it is not the original transcript of the Book of Mormon, to which is appended the names of the three witnesses, *in their own handwriting*, while Mr. Whitmer's copy has the names all in the handwriting of Oliver Cowdery, which Apostle Orson Pratt identified.

The remarks about the Church having "broke loose from the teachings of Christ," are probably those of Mr. Whitmer, and correctly given. But it is easy to perceive wherein that gentleman has erred, from the words which follow; he "acknowledged nothing as Divine save as it was taught from the Bible and the Book of Mormon." Both those sacred records teach that things not written therein are to be revealed to mankind, and Mr. Whitmer's doctrine—which is merely an extension of the sectarian theory on the canon of scripture—

would bar the reception of those divine and important truths. Man is not to be confined to ancient prophecy, but to "live by every word that proceedeth out of the mouth of God." And the Book of Mormon promises, "Whoso receiveth this record and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these." Many thousands of people in different nations have proven the truth of the record. By these means they have a knowledge for themselves of its divinity, independent of David Whitmer's testimony or that of any other person, living or dead.

We are pleased to reproduce the letter to the *Times* for the benefit of our readers, and look upon it—those few errors excepted—as a valuable addition to the cloud of witnesses to the divine origin of a Book which is a stumbling-block to the worldly wise, but a joy and a blessing to the humble and meek of the earth.—*Deseret News*.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXVI.

HOW TO OBTAIN REVELATIONS FROM GOD—JOSEPH SMITH'S COURSE—SAVED FROM DEATH BY A FALLING TREE, BY OBEYING THE VOICE OF THE SPIRIT—A COMPANY OF SAINTS SAVED FROM A STEAMBOAT DISASTER BY THE SPIRIT'S WARNING—PLOT TO WAYLAY ELDER C. C. RICH AND PARTY FOILED BY THE SAME POWER.

In order to obtain revelation from God, and in order to know when we do obtain a revelation, whether it is from God or not, we must follow the teachings of the revelations of God unto us. St. James says: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Again it is said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

It was upon this promise that Joseph Smith went before the Lord and prayed in the name of Jesus Christ, and asked for knowledge, wisdom and understanding, in order to know what to do to be saved; and he proved the promise of St. James before the Lord, and the heavens were opened to his view, and the Father and Son were revealed unto him, and the voice of the great Eloheim unto him was: "This is my beloved Son, hear ye Him."

This was the first revelation of God to him. He did hearken to the voice of Jesus Christ all his life afterwards, and received a code of revelations and the word of the Lord unto him as long as he dwelt in the flesh.

Joseph Smith left as strong a testimony as was ever given to the human family, and sealed that testament with his own life and blood.

We all have to pursue the same course in order to obtain revelations

from God. But I wish to impress this truth upon the rising generation, and all who read this testimony, that the Lord does not give revelations or send angels to men or work miracles to accommodate the notions of any man who is seeking for a sign.

When we have the principles of the Gospel revealed to us through the mouth of the Savior, or by inspired Prophets or Apostles, we have no need to ask the Lord to reveal that unto us again. While the Priesthood is restored to the earth, and the revelations of God are revealed to us through the mouths of Prophets and Apostles concerning the fullness of the Gospel—doctrine, ordinances and principles, we should study them, and treasure up knowledge by faith. We should study out of the best books, and the Holy Ghost will bring to our remembrance those things which we stand in need of, in the self-same hour that we are called to teach the people.

But when any Priest, Elder, Prophet, Apostle or messenger is sent of God to preach the Gospel, gather the Saints, work in Temples, or perform any work for the Lord, and that man is faithful and humble before the Lord, in his prayers and duty, and there is any snare or evil in his path, or the righteous to be sought out, or danger to the emigration of the Saints either by sea or land, or knowledge needed in a Temple, then the Lord will reveal to him all that is necessary to meet the emergency.

The teachings of the Prophet Joseph Smith to President John Taylor and the rest of us was to obtain the Holy Spirit, get acquainted with it and its operations, and listen to the whisperings of that Spirit and obey its voice, and it soon would become a principle of revelation unto us.

We have found this true in our experience, and in order to prove whether a revelation is from God or not, we follow out the principles revealed to us, and if we find that which was manifested to us proved true, we know it was from God; for truth is one of His attributes, and the Holy Ghost deceiveth no man. When a man becomes acquainted with the whisperings of the Holy Ghost, which is revelation, he should be very care-

ful to obey it, for his life may depend upon it.

Revelation is one of the gifts of the Holy Ghost, and for the benefit of my young friends who may read this work, I will give an account of a few instances from my own experience of listening to the revelations of the Holy Ghost to me.

In 1848, after my return to Winter Quarters from our pioneer journey, I was appointed by the Presidency of the Church to take my family and go to Boston to gather up the remnant of the Latter-day Saints, and lead them to the valleys of the mountains.

While on my way east I put my carriage into the yard of one of the brethren in Indiana, and brother Orson Hyde set his wagon by the side of mine, and not more than two feet from it.

Dominicus Carter, of Provo, and my wife and four children were with me. My wife, one child and I went to bed in the carriage, the rest sleeping in the house.

I had been in bed but a short time when a voice said to me: "Get up, and move your carriage."

It was not thunder, lightning or an earthquake, but the still, small voice of the Spirit of God—the Holy Ghost.

I told my wife I must get up and move my carriage. She asked: "What for?"

I told her I did not know, only the Spirit told me to do it.

I got up and moved my carriage several rods, and set it by the side of the house.

As I was returning to bed the same Spirit said to me, "Go and move your mules away from that oak tree," which was about one hundred yards north of our carriage.

I moved them to a young hickory grove and tied them up. I then went to bed.

In thirty minutes a whirlwind caught the tree to which my mules had been fastened, broke it off near the ground, and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was.

In the morning I measured the

trunk of the tree which fell where my carriage had stood, and I found it to be five feet in diameter. It came within a foot of Brother Hyde's wagon, but did not touch it.

Thus, by obeying the revelation of the Spirit of God to me I saved my life and the lives of my wife and child, as well as my animals.

In the morning I went on my way rejoicing.

While returning to Utah in 1850 with a large company of Saints from Boston and the east, on my arrival at Pittsburg I engaged a passage for myself and company on a steamer to St. Louis. But no sooner had I engaged the passage than the Spirit said to me, "Go not on board of that steamer, neither you nor your company."

I obeyed the revelation to me, and did not go on board, but took another steamer.

The first steamer started at dark, with 200 passengers on board. When five miles down the Ohio River it took fire, burned the tiller ropes so that the vessel could not reach shore, and the lives of nearly all on board were lost either by fire or water. We arrived in safety at our destination, by obeying the revelation of the Spirit of God to us.

In another instance, after attending a large annual Conference in Salt Lake City, and, having a good deal of business to attend to, I was somewhat weary, and at the close of the Conference I thought I would repair to my home and have a rest.

As I went into the yard the Spirit said to me, "Take your team and go to the farm," which is some three miles south of the tabernacle.

As I was hitching the horses to the wagon Mrs. Woodruff asked where I was going.

I said, "To the farm."

"What for?" she asked.

"I do not know," I replied; but when I arrived there I found out.

The creek had overflowed, broken through my ditch, surrounded my home and filled my barn-yard and pig pen. My wife was wading in the water trying to turn it from the lot to save the home and family.

Through my own exertions I soon turned it, and prevented much damage that might have occurred had I not obeyed the voice of the Spirit.

This same spirit of revelation has been manifested to many of my brethren in their labors in the kingdom of God, one of which I will here name.

Elder Chas. C. Rich was going from Sacramento to San Bernardino with a company of the brethren. He had in his possession a large amount of money to make payment on their land purchase. This was known to some road agents in the vicinity, who gathered a company of robbers and went on ahead of brother Rich and lay in ambush, intending to kill the "Mormons" and rob them of their money.

Before reaching the company of robbers brother Rich came to a by-path or trail. The Spirit then told him to take that path.

The brethren with him marveled at his course, not knowing that enemies awaited them, but they arrived in safety at San Bernardino with their lives and money, while the robbers wondered why their prey did not come.—*Faith Promoting Series.*

REAL HELP.—It is not half so much what we do for another as what we enable him to do for himself that is of value to him. Instead of giving money to the poor, let us put them in the way of earning it; instead of cramming the pupil with information, let us induce him to seek it himself.

Wealth has been divided by a living writer into two classes—material and non-material. The first of these includes what usually goes under that name, but the second consists of those human energies, faculties, and habits, physical, mental, and moral, which directly contribute to make men industrially efficient, and which therefore increase their power of producing material wealth. Thus manual skill, intelligence, and honesty may be included in the personal wealth of a country.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 12, 1881.

WHERE ARE THEY?

ONE fruitful source of acrimonious feeling against the Latter-day Saints in Utah Territory, is their continual effort to prevent the sale of spirituous liquors in their midst. In the charter to Salt Lake and those of other incorporated cities, provisions were invariably made by the "Mormon" Legislature for restraining this injurious traffic in that community. Temperance in all things is an integral part of our religion. And in a special revelation given through Joseph, the Seer, at Kirtland, Ohio, on February 27, 1833, called the WORD OF WISDOM, the Lord positively declares that strong liquors are not good for internal use, but for the washing of the body. And "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make." And in another revelation pertaining to the sacrament, the Lord said through Joseph, "Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth." So much is this great counsel recognized, that the Saints use water in the administration of the Lord's Supper throughout the Stakes and Branches of the Church at home and abroad. If the Saints had the power, no drinking saloon would be permitted to offer its debasing allurements to the young; and for years in Salt Lake City such institutions were unknown. But with the influx of a mining population, some parties who saw in this nefarious business a source of money-making, sought to establish drinking places in various parts of the city. Licenses were at first refused, and strenuous efforts were made to prevent the introduction of the nuisance. But the upper Courts were in the hands of "outsiders" appointed by the U. S. Government, and notwithstanding the "Mormon" Justices fined and imprisoned for violations of the law, the parties could always escape, either on appeal or by writ of *habeas corpus*. Then the city authorities, in order to have some control, issued a limited number of licenses at a high figure, but it was ruled that all had equal rights to deal in liquors as in other merchantable articles. Then, as numbers went into the business, and competition got sharper, the saloon men found fault about the

price they were paying for licenses, and another ruling was obtained from the Federal Courts that the city had no power to exact an extortionate license, and the violators were again discharged. In fact, what with "closing hours" and restrictions against Sunday selling, etc., it has been a never-ceasing warfare, in all of which the religion of the Latter-day Saints has been attacked as the fundamental cause of the difficulty. And every ruse has been adopted that was at all conceivable to wrench from the Saints the power held by the City, County and Territorial authorities, either by disfranchising the "Mormons," or centralizing the power in the "Gentile" Courts. Now we find in the *Deseret Evening News* of Nov. 9th, a comment on further rulings by the Chief Justice of the Territory, appointed by the Government, by which the City has been deprived of every vestige of power to control the evil; and that the County authorities who had taken the matter up, were being served the same way. We clip the *News* comment:

THE WHISKY COMBINATION.—As the public are aware, in consequence of Judge Hunter's rulings in the liquor business, which have invariably favored the whisky combination, saloon-keepers are doing business without license. His honor having entirely ruled down the power of the city in this matter, intimated in one of his peculiar decisions, that he presumed the parties before him on appeal in a certain case, held a license from the County Court. In consequence of this intimation, that body proceeded against members of the whisky clique for doing business without authority of a license from it, basing the prosecution on Sec. 246 of the Penal Code, approved February 18, 1866: 'Every person who commences or carries on any business, trade, profession or calling, for the transaction or carrying on of which a license is required by any law of this Territory, or by any county regulation, without taking out the license required by the law or the county regulation, is guilty of a misdemeanor.'

"As before stated in the *News*, the County, by Judge Hunter's ruling on the late *Clasby habeas corpus* case, was driven away from that position, the Judge intimating that the prosecution should have been begun as in a civil action, as provided in a statute approved six years previous—1860.

"Being like the City, judicially kicked from one position, the County takes up another, and has, agreeable with the amiable intimation of Judge Hunter, commenced suit against Auer & Murphy, under the statute of 1860. The action, we understand, has been instituted in the name of the County, but in case the Judge should cause the suit to turn a legal summersault on technical grounds, as to the parties in prosecution, another will be begun in the name of the people. What disposition Judge Hunter will make of these suits remains to be seen. We will be excused for mentioning the fact that must be apparent to the thickest heads, that the question as to whether a whisky combination is to run unrestrained and untrammelled or otherwise is a serious consideration. It is a matter that will sooner or later reach its culmination. We are pronouncedly opposed to the condition of things now existing in regard to this matter. There is a demand for legitimate opposition measures, if there are any that can reach the nourished, fostered and encouraged evil of intemperance. Where now are the pretended champions of the temperance cause? They appear to be both dumb and motionless."

It must be remembered that there are included in the population of Salt Lake City, people of various religious denominations; we have an Episcopal cathedral with its bishop, a Methodist chapel with its pastor, a Presbyterian church with its duly appointed minister, a Catholic chapel and its Father, a Temperance Reform Club, and a number of philanthropic(?) people who claim it as their business to regenerate the "Mormons." Yet none of these organizations ever lift a finger to strengthen the hands of the City authorities in maintaining regulations for sobriety and temperance in their midst. But Judges belonging to these various religious bodies have ruled against every endeavor to limit this soul-destroying evil. The Latter-day Saints have proved themselves champions, heroes and martyrs of temperance, and it is the duty of every organization having this for its aim, to give that people its influence and support; but we have yet to learn that the slightest effort has ever been made by any of them to even see fair play. When "Mormonism" is under discussion, all classes combine against it. The religionist and the reformer unite with the drunkard and the debauchee in fighting the cause which Christ has established. Is it any wonder the leading Salt Lake journal asks, "Where now are the pretended champions of the temperance cause?" Let us hope that some may be found who are true to their own principles, sufficient to stand by a struggling community whose whole aim is the welfare of man and the elevation of the human race!

APPOINTMENTS.—Thomas R. Jones is appointed Traveling Elder in the Welsh Conference.

John R. Howard is released from being Traveling Elder in the Nottingham Conference, and is appointed Traveling Elder in the Leeds Conference; he is expected to proceed to his new field at the earliest practicable date.

RETURNED.—President Carrington returned from his visit to the Birmingham and Nottingham Conferences on Wednesday last the 7th instant. He was enjoying his usual good health, and expressed himself as much pleased with his associations among the Saints in these fields.

FATAL ACCIDENT.—The following telegram was received at 7 a.m., on Saturday last, the 10th instant:

"Salt Lake City, December 9, 1881.

"To Albert Carrington, 42, Islington, Liverpool.

"Albert R. Carrington was run over by a locomotive last night, and died at 1 o'clock this morning.

JOHN TAYLOR."

The deceased was a son of President Carrington, and this brief notice is all the information at present received concerning his unfortunate demise. We heartily condole with the parents and relatives in their bereavement.

CORRESPONDENCE.

LETTER FROM SUSSEX DISTRICT.

Brighton, Dec. 2, 1881.

President Albert Carrington.

Dear Brother, — A considerable length of time has elapsed since I

last wrote to you, so I take pleasure in penning a few lines to let you know how we are getting along in Sussex. I have labored in this District for the past ten months, but before coming here I labored a short

time in Kent and Essex, in company with Elders Edward King and T. C. Griggs. On January 22nd I was removed to the Sussex District, where I met with Elders George Stringfellow and H. J. Romney at Brighton. Elder Romney was removed to the Essex District, and Elder George Stringfellow and myself labored together until June 1st, when he took his departure for Nottingham. On June 2nd, Elder Romney joined me at Brighton again. We made a complete circuit of the Sussex District, preaching as we went, wherever an opportunity presented. On July 29th we walked four miles to a place called Ringmer, with the intention of holding an out-door meeting. We notified the people, but they did not turn out, although they had expressed pleasure at having the privilege. However, in some instances we were blessed with good congregations, before whom we laid the plan of salvation revealed in our day. On August 20th, Elder Romney left for Nottingham.

While traveling with these brethren I enjoyed myself very much. We not only tried to spread the Gospel by preaching, but also by distributing tracts wherever we went. We sometimes met with considerable opposition, but that only strengthened my faith and testimony. I feel that the Lord has blessed and sustained me in my labors in trying to spread the Gospel in this land. Since last April there have been fifteen added to the Church in this District by bap-

tism, all of whom manifest a good spirit and a strong desire to gather out to Zion. In Sussex there is but one organized Branch at present, which numbers nearly fifty persons. The majority of them are up to their duties and trying to live their religion, but I am sorry to say that there are some who are not doing as well as they should—darkness seems to have deprived them of their first love for the truth, and they have fallen into a deep slumber. I have tried to teach them their duties, and to arouse them from their long slumbering, but my labors seem to avail but little. We have faithful brethren and sisters who walk nine miles to the meetings, and after meeting walk back again, making a distance of eighteen miles. Some of these are over sixty years of age, and yet never complain, but on the contrary, they wish me to let them know whenever I hold meeting at Heathfield, and they are always on hand.

The Saints in Sussex are very much scattered, varying from five to twenty miles apart. I hope the time may soon come when those who are faithful—those who are trying to serve God, may have the privilege of freeing themselves from the hardships and difficulties under which they are now laboring. And may the Lord bless and sustain you in your labors, and all who are laboring for the cause of truth, is the prayer of

Your brother in the Gospel,

R. H. STRINGFELLOW.

MINUTES OF A CONFERENCE

HELD IN HOCKLEY CHAPEL, HUNTER'S VALE, FARM STREET, BIRMINGHAM,
NOV. 27, 1881.

10 a.m.

There were present from Utah—Apostle Albert Carrington, President of the European Mission; O. C. Ormsby, President of, and Wm. G. Davis, David Spilsbury, Joseph S. Tingey, Wm. Butler, Alfred Bailey and Chas. W. Sharp, Traveling Elders in the Birmingham Conference; also Geo. Stringfellow, President of, and Heber J. Romney, Traveling Elder in the Nottingham Conference.

After the usual opening exercises, President Ormsby called upon the Branch Presidents to report their Branches in as concise a manner as possible.

Elder Price then reported the Dudley Branch; Elder Thos. Jones the Five Ways Branch; Elder Robert Johnson the Hereford Branch; Elder Robert Crowton the Maxtoke Branch; and Elder Geo. Spokes the Birming-

ham Branch, all of which were in a fairly prosperous condition.

Elder Wm. G. Davis said he was pleased to meet in Conference; he reported the District in which he was laboring as being in a pretty good condition; said the Saints were trying to do better in living their religion, and to support the work of God.

Elder Wm. Butler said the District in which he was laboring was in a very scattered condition. A few of the Saints had emigrated, but he was pleased to report it as being in a good condition, with fair prospects for additions to the Church.

Elder David Spilsbury said with regard to the District in which he was laboring, it was generally in a good condition—most of the Saints were united in the work of God, but some were slack in their duties.

Elder Joseph S. Tingey said he could endorse the words which had been spoken by Elder Spilsbury. He felt greatly blessed in his labors, and desirous to continue onward in the work of God.

Elder Alfred Bailey said he felt desirous to perform the duties assigned him in proclaiming the truths of the everlasting Gospel.

Elder Charles Sharp said he was pleased to meet with the Saints in a Conference capacity. He spoke of the way in which the children of the world were being brought up, and he could say that the children of the Saints who were living in the valleys of Utah were taught more fully in the ways of the Lord.

President Carrington expressed much interest in the reports, and spoke at some length upon the spirit manifested by the world, and trusted the Saints would be diligent in their duties, and exhorted them to cultivate the unity of the Gospel.

President Ormsby then read the report of the Sisters' Relief Society, showing that they had received and disbursed upwards of £4 to the poor.

— 2.30 p.m. —

Sacrament was administered by Elders Spokes and Thos. Ash, sen.

President Ormsby then read the statistical report, also the financial report which was unanimously ac-

cepted. He then presented the authorities of the Church as sustained in the land of Zion at the last General Conference. Apostle Albert Carrington was unanimously sustained as President of the European Mission; also O. C. Ormsby as President of the Birmingham Conference, with the Traveling Elders and local priesthood as now organized, all of whom were sustained by the uplifted hand.

Elder Heber J. Romney said he was pleased to meet with the Saints in a Conference capacity. Related his experience in the missionary field in proclaiming the principles of the Gospel to the world. He was desirous of performing a good and faithful mission.

Elder Geo. Stringfellow said he always felt pleased when called upon to speak of the things pertaining to the principles of life and salvation. Spoke at length upon the principles of faith and the effects that flow from it. St. James says, "contend earnestly for the faith that was once delivered to the Saints." By faith we can call down the blessings of God to rest upon us when the servants of God administer in the ordinances of his Gospel. He also spoke with reference to the object of gathering, and thought that if some of those who have been in the Church for many years, had made an effort to put by a little of their means, they would have been out of these lands before now. Exhorted the Saints to live their religion, pay their Tithing, and do the duties devolving upon them.

President Ormsby said he felt pleased in listening to the brethren who had spoken, and he hoped the Saints would profit by the remarks which had been made. He quoted the words of the Savior as recorded in St. Luke: "He that heareth my sayings and doeth them, he is like a man which built an house and digged deep and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded on a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and

immediately it fell ; and the ruin of that house was great." He urged the Branch Presidents to be as particular as possible in making up their statistical and financial reports, as they were of great importance.

6.30 p.m.

President Carrington spoke upon the Lord's mode of dealing with the human family at various periods, and their course in relation thereto ; upon the mission and work of the Prophet Joseph Smith ; testified that the work we are engaged in is the great latter-day work of the Lord our God ; spoke of the beauty and simplicity of the Gospel, and of its saving power to all who obey its requirements ; remarked

upon the gathering, and exhorted the Saints to be humble, prayerful, and diligent in every good word and work.

President Ormsby said he was much pleased to see such good interest manifested in the Conference, both by Saints and strangers, and he hoped that what had been said might be productive of much good. He invoked the blessings of God upon all who were desirous of receiving the truth.

The meetings were opened and closed as usual, and all of them were well attended by both Saints and strangers, the best of attention given, and general expressions of much satisfaction and gratification.

THOS. PRIME, Clerk of Conference.

WRITING.

(From the Salt Lake Woman's Exponent.)

The art of writing is very ancient, and it is interesting to note the various improvements that have been made from time to time. It is supposed by some that in the Bible is recorded the first instance, Ex., 17th chap., 14th verse : "And the Lord said unto Moses, 'Write this for a memorial in a book.'" And also, Ex., 24th chap. : "And Moses wrote all the words of the Lord." But Moroni, in the Book of Mormon, gives an account of the people of Jared, which he copied "from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether." The first part of the record "speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower." (Page 516). The records also give an account of the people from the tower till they were destroyed, about 600 years B.C. The writer of the record was Ether, a descendant of Jared, who came from the tower of Babel with his brother and others. Jesus Christ appeared to the brother of Jared, and told him to write and seal the things he saw and heard : "And the Lord said unto him, write these things and seal them up, and I will show them in mine own due time unto the children of men."

This interview took place a few years after leaving the tower, which they left at the time the language was confounded, about 2247 years B.C., and 426 years before Abraham died ; consequently the brother of Jared probably wrote 676 years before Moses, as we do not know how long it was after leaving the tower that Jared's brother wrote, or how old Moses was when he wrote.

I suppose the next piece of ancient writing is the Book of Abraham, purporting to have been written by his own hand on papyrus, and translated by Joseph Smith ; it was found in the Catacombs of Egypt. Abraham died 1821 years B.C., and Moses was born 1571 years B.C., so the former must have written at least 250 year prior to the latter.

The records of the Nephites were engraved on plates which had the appearance of gold, and were hid about A. D. 420 : the Lamanites, the present Indians, were quite degraded then, and if they practiced the art at that time, they no doubt lost it soon afterwards.

The pen is mentioned in the Bible several times : once in Job, xix, 23, 24 : "Oh, that my words were now written ! oh, that they were printed in a book ! That they were graven with

an iron pen and lead in the rock forever!"

Many different materials have been used to write upon; the Egyptians prepared a rush called papyrus; they wrote upon it with reeds. Upon waxen tablets they used an iron style.

Quills were in general use before the invention of the steel pen, in 1825, by Mr. James Perry, of Manchester, England.

Vellum is yet used for writing deeds upon. Paper made of linen rags was used in England in 1417.

Books were scarce till printing was invented. The first printed book was published in 1462, and the first newspaper was printed in London in 1622.

By writing our thoughts, actions and discoveries are committed to paper and preserved for the benefit of future ages. Had it not been for this

art, our knowledge of the history of the world would be very meagre and not at all reliable, as it would be impossible to rehearse a circumstance from generation to generation and keep it correct; whereas, a written copy of a statement would be as correct in future ages as at the time of writing.

Writing is an art that has the direct approbation of Heaven, from being practised by heavenly beings, for the tables containing the Ten Commandments were made by God, "and the writing was the writing of God graven upon the tables; and in the 8th chapter of St. John we read: "But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." "And again he stooped down and wrote on the ground."

NOTES ON THE WORD OF WISDOM.

In traveling around the world, and observing the results of many pernicious practices amongst different classes of people, the Word of Wisdom, revealed to the Prophet Joseph Smith, was forcibly impressed upon my mind as being one of the necessary levers by which many evils might be removed. Some years ago that Prophet received a revelation from God, showing that evils resulted from indulging in certain kinds of food and beverages, and that some were injurious to the constitution of man as well as to his morals. It has been said by eminent men that cleanliness is next to godliness, and one of the great errors which the Word of Wisdom points to is the use of tobacco, which prostrates and unnerves the system by accumulating the juices of the body, thereby causing a large amount of expectoration, and makes those who use it to a certain extent unclean in their habits, and oftentimes offensive to others with whom they labor or associate. It necessitates a useless expenditure of means for which no return is obtained, but, on the other hand, a serious injury. When we very frequently find a close companionship existing between the

use of tobacco and that of intoxicating beverages, which are shown to be injurious, but yet are much indulged in by some. There is no reasonable excuse which can be offered to justify the use of intoxicants—they are in the highest degree demoralizing and debasing, and it has been asserted by some of our most eminent jurists that nearly all the great crimes which have been committed can be traced directly or indirectly to this cause. It excites the worst passions in the human breast, and prostitutes the best to unholy and unrighteous uses—alienates families, causing hardships and destitution, and while some boast that they are not intemperate, and have the power to control themselves by taking a little and stopping when they have had sufficient, many who are to-day entirely beyond their own control, can look back at the time when they too boasted of their power to cease at any time, but to-day wish they had never tasted or handled it. Who ever heard of a person playing with fire in order to show they could do so without being burned? The only safe way for Latter-day Saints to do in connection with these matters, is to "touch not, taste not, handle

not." One of the ancient Prophets said "wine is a mocker, and strong drink is raging." And as we neither wish to mock or rage, let us accept the Word of Wisdom as revealed to the Prophet Joseph Smith. Let us retire early, rise early, eat moderately such plain and simple diet as is suited to the body, avoiding bad company and improper associations, that we may show to the world by honesty, sobriety and every other good practice, that

we are benefited by obedience to the Gospel of our Lord and Savior, for such obedience involves and necessitates a proper regard for all the commandments which are enjoined upon us by the Gospel, as also the counsels and instructions couched in God's Holy Word, which teaches us how to live in this life, that we may be prepared to live eternally.

JOHN COOPER.

PROPER EFFORTS FOR SUCCESS.

In actual life, we want things done, not preparations for doing them; and and we naturally prefer the man who has definite aims and purposes, and proceeds in the straightest and shortest way to accomplish his object, to the one who describes the thing to be done, and spins fine phrases about doing it. Without action, words are mere maundering.

The desire for success in the world and even for the accumulation of money, is not without its uses. It has doubtless been implanted in the human heart for good rather than for evil purposes. Indeed the desire to accumulate, forms one of the most powerful instruments for the regeneration of society. It provides the basis for individual energy and activity. It is the beginning of maritime and commercial enterprise. It is the foundation of industry, as well as of independence. It impels men to labor, to invent, and to excel.

No idle nor thriftless man ever became great. It is amongst those who never lost a moment, that we find the men who have moved and advanced the world,—by their learning, their science, or their inventions. Labor of some sort is one of the conditions of existence. The thought has come down to us from pagan times, that "Labor is the price which the gods have set upon all that is excellent." The thought is also worthy of christian times.

Everything depends, as we shall afterwards find, upon the uses to which accumulations of wealth are applied. On the tombstone of John Donough, of New Orleans, the following maxims are engraved as the merchants guide to young men on their way through life:—

"Remember always that labor is one of the conditions of our existence.

"Time is gold; throw not one minute away, but place each one to account.

"Do unto all men as you would be done by.

"Never put off till to-morrow what can be done to-day.

"Never bid another do what you can do yourself.

"Never covet that which is not your own.

"Never think any matter so trifling as not to deserve notice.

"Never give out what does not come in.

"Do not spend, but produce.

"Let the greatest order regulate the actions of your life.

"Study in your course of life to do the greatest amount of good.

"Deprive yourself of nothing that is necessary to your comfort, but live in honorable simplicity and frugality.

"Labor then to the last moment of your existence."

From Smiles on Thrift.

To achieve the greatest and worthiest results, man must die to himself, must cease to exist in his own thoughts. Not until he has done this, does he begin to do aught that is great and commendable.

POETRY

A CHOICE

(SELECTED.)

Come look on this rose with its lofty stem,
And these bright green leaves around it,
And say if in Flora's diadem
There shines a brighter and lovelier gem,
Or did Bulbul err when his queen he
crown'd it?

Methinks it blooms like a youthful bride
In Nature's and art's adorning,
As she casts on high her looks of pride,
The lowly around her scorning.

Now look on this flower of Heaven's own hue,
This violet pensively drooping,
As if 'twere afraid that any one knew
The worth of its beautiful fragrance and hue,
So low in the sward it is stooping.

The creeping ant and the grasshopper.
Beneath its smiles rejoice.

But the butterfly sails through the summer
air,
And spies not its loneliness.

Now which will you choose—for that choice
is ours—
An emblem in life to guide ye?
Will ye have the proud crested queen of
Flowers.

The pomp and the might of worldly powers,
The honors of earth beside ye?

Or will ye not rather be as this
Sweet flower which smiles on a hidden
spot?

To scatter around you happiness,
The bloom of love and the breath of bliss,
Where the lowly may feel though they
see you not?

DIED.

GRIMSHAW.—In Beaver City, November 8, 1881, Mary Ann Orill, wife of John Grimshaw; aged 47 years. Deceased emigrated to Utah in 1870.—"News."

SPARK.—At Brigham City, Sep. 28th, of heart disease, Reynold Mineer, son of Paul and Helen Stark, aged one month.—"News."

COX.—In the Fifth Ward, Salt Lake City, November 10, 1881, Elizabeth Taylor, wife of John S. Cox, late of Nottingham, England, aged 26 years.—"News."

JONES.—At North Ogden, Weber County, October 21, 1881, of cancer, Elizabeth Mickham, wife of Richard Jones, Sen., born February 14, 1836, in the County of Kent, England.—"News."

DYSON.—At Leeds, Nov. 8, 1881, of bronchitis, Jeha Dyson, aged 65 years.

BURDETT.—At Leicester, Nov., 30, 1881, after an illness of 11 hours duration, William Burdett, aged 59 years and 2 months.

HOLYOAK.—At Parowan, Iron County, Utah, Oct. 27, 1881, of old age, George Holyoak, Sen., aged 82 years, 9 months and 27 days.—"News."

KIRKHAM.—At East Bountiful, Davis County, October 18, 1881, of dropsy, Elizabeth, wife of John Kirkham, born Nov. 27, 1804, at Spalding, Lincolnshire, England.—"News."

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON
LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET
BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.
LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 51, Vol. XLIII

Monday, December 18, 1881.

Price One Penny

THE MEEARS PRIZE ESSAY.

UTAH—HER ATTRACTIONS AND RESOURCES—AS INVITING THE ATTENTION
OF TOURISTS, AND THOSE SEEKING PERMANENT HOMES.

BY ROBERT W. SLOAN.

(From the Salt Lake Herald.)

A broad field is embraced in this subject. Naturally it divides into several themes, each, however, necessary to form a perfect whole. These themes are distinct, as each limb is a distinct portion of the body, but as absolutely necessary as each member is to the perfect body.

It is not a question of what Utah has been, but what she is and what she will become; it is not what obstacles have been surmounted, but what the efforts of the future will realize. That which is desired to be made clear is—what inducement does Utah offer to those in search of permanent homes? and what are her attractions for tourists? The former depends on her natural resources, as offering a permanent basis for varied industries; upon her government as insuring the peace and protection of her inhabitants, and upon the consistency of the temperature and elements as recommending her climate

for healthfulness and for the uninterrupted prosecution of labor. The latter rests upon natural features; the grandeur of the mountains, the sparkling of the streams, the beauty of the lakes, the cool of the cañons, the phenomena of mineral springs; and upon those attractions which are the result of civilization, as presented in broad streets, fruitful farms, peaceful homes, in lucrative manufactures and mining, in accessibility to different points of interest, in security of person, and in climatic influences.

As a foundation for all industries and arts, agriculture has ever taken and ever will take precedence as an inducement to those in search of permanent homes. Accumulated wealth may secure all that agriculture can produce, even where—owing to unfavorable conditions of the soil—the primal pursuit cannot be followed; but to the laborer, and to those whose hard blows strike from the dry earth

and the crude metals the wealth which adds to the riches of ages, that locality can never offer the inducements for permanent homes which are advanced by a region where the earth yields its treasures of golden grain, and those commodities can be secured which have become necessary to life in all civilized nations. Precious metals may abound, as they do in Nevada; but unless agriculture is the primal pursuit, our valleys can never be filled with happy homes; the air of peace and plenty and contentment are not congenial; and do what a community may, build what cities it will, rear what magnificent palaces imagination can devise or wealth allow, its true poverty cannot be concealed. It will prove a constant reminder of impending desolation, causing those splendid edifices to appear as hollow vanities, and serve only to make the contrast between rich cities and barren valleys the more vivid, painful and oppressive. Any country which has not an agricultural basis sufficient to sustain its population—should other resources fail, or a basis sufficient to produce the necessities of life for those engaged in mining and manufacture—can offer no satisfactory inducements to persons in search of permanent homes.

AGRICULTURE.

Up to the advent of railroads, Utah, of necessity, depended upon her agricultural resources and a few naimportant manufactures. While minerals were known to exist, the industry of mining—with the exception of coal and iron—was wisely discouraged, and all the energies of the people were directed to the tilling of the soil and the laying of a permanent basis for the growth of such industries as the future might render profitable and the resources of the Territory might warrant. When the pioneers located here, the valleys looked so forbidding that many stout hearts sank at the unpromising prospect before them. Indeed, an old mountaineer offered \$1,000 for the first ear of corn that could be raised in the valley, so confident was he that the vocation of agriculture would be fruitless in such a region. The soil was barren,

but it contained the necessary elements; the climate was favorable; and from that day to the present, now nearly thirty-four years, the productiveness of this once sterile waste has been a marvel to the world, and is an eternal monument to the efficacy of labor directed by intelligence and prosecuted with unyielding perseverance. With each succeeding year the ground becomes more fruitful, and were the amount of land now cultivated the utmost that could be used for agriculture, it is not improbable that it would prove sufficient to sustain as large a population as Utah will have for many years, even should that population increase at a greater ratio than it has done heretofore. The height of fertility to which the soil can be advanced has never yet been fully tested, and will not be for years, for necessity alone can insure a satisfactory solution of the problem, and the necessity can hardly exist in this generation. Thirty-three years ago the land on which Salt Lake City now stands, and that in its vicinity, was considered barren beyond redemption. Thirty-three years later Mr. S. A. Woolley, on 16 8-10 acres of this same soil, raised an average of 73½ bushels of grain to the acre! He sowed 6½ acres with wheat, and obtained 426 bushels; 5½ acres with barley, and realized 517 bushels; 3½ acres with oats, and received 310 bushels; making a total of 1,253 bushels, each kind cleanly separated from the other. The average of wheat to the acre is 61 bushels; of oats, 88 bushels; all calculated by weight, and running from four to eight pounds over upon every bushel. At Mendon, Cache Valley, a gentleman raised, on an average, sixty bushels of grain to the acre, on a large farm. Similar cases might be cited all over the Territory. This it must be borne in mind is the product of land still susceptible of much higher cultivation. But all available land in Utah is not yet occupied, and the necessity for better cultivation does not exist. Every year thousands of acres, formerly considered absolutely worthless, are being brought within the range of cultivation by the system of irrigation peculiar to this country. Canals are being

constructed in all directions, and waters that have run to waste in the mountain streams and cañon rivers are now carried around the mountain sides and poured upon hitherto barren acres. This is being done on the east and west sides of Salt Lake Valley. By means of canals much of the dry land south of Ogden and below the Weber River will soon be dotted with homes and covered with fields of waving grain. The same is in progress in Cache County, in Box Elder, in Utah, and, in fact, the same in every county of the Territory where there are streams to be utilized. At one time it was thought all the available land had been secured, but as the population increased, necessity pointed out the way by which others could obtain homes; and canals, tapping the mountain streams, began to wind in all directions. Following in their course sprang up green fields, orchards, villages, towns, and the homes of a contented and prosperous people. It is impossible to foretell when the limit can be reached, in view of the facilities thus offered for the cultivation of new land; but it may safely be predicted that neither this generation nor the next will see the limit of the productiveness of Utah considered in her agricultural capacity. There are places in Utah where nearly all the products of agriculture can be raised of equal quality to any in the United States, and it is the pride of her people and the wonder of all, that within so small an area crops can be raised so prolific in quantity, excellent in quality, and great in variety. The range of climate in Utah is favorable to the growth of crops of all kinds, whether incidental to the higher altitudes, to the temperate climate, or to the semi-tropical regions. There are valleys where frosts are almost of nightly occurrence; there are others where for many months they are not felt, and still others where they are rarely, if ever experienced. In Southern Utah the climate is congenial to the growth of cotton and oranges, and other products of the Southern States and California. To the farmer, therefore, few places of the earth, in point of variety of agricultural pursuits, can

offer greater inducements for a permanent home than Utah Territory.

HORTICULTURE.

Notwithstanding the comparatively recent settlement of Utah, she has made rapid progress in horticulture, and to this is due much of the charm that makes her cities, towns and villages so attractive. The trees, nearly covering the cities with their umbrageous foliage, and giving relief from the summer sun, present a charm to the tourist and afford a sensation to the laborer, that cannot be measured in terms. This charm is enhanced by the fact that a vast majority of the trees bear delicious fruit, adding not only to the attractiveness of the cities, but to the wealth, comfort and convenience of their inhabitants. One of the most noticeable features in all towns in our Territory, and that which probably impresses first and pleases most, is the flower garden and the orchard surrounding every home outside of Salt Lake City, and nearly every home within the city. Flowers in endless variety, tastefully arranged, grow in rich profusion, and the effect is heightened by numerous species of flowering and ornamental shrubs. Besides adding to the attractiveness of a place, they enhance the value of property in a sense more important than one at first thought would imagine. It will, therefore, be seen that in Utah the horticulturalist has excellent opportunities, which will extend with the increase and growth of the Territory.

STOCK-RAISING.

Stock-raising always has been and will continue to be a profitable pursuit in the Territory, certainly as long as the extensive ranges exist, and the winter snows furnish water for the mountain grasses. Large as the herds have become, and fast as they increase each year, the range of Utah is not yet exhausted. Some of the finest grazing country remains almost untouched. In the matter of stock, Utah is rapidly approaching a high standard, and a desire to secure better classes of animals is generally manifested among her farmers and stock-raisers. The result is that in a few

years there will remain only a well-bred class of animals, into which a more perfect strain is constantly being introduced. At present the most prominent breeds of horses are the thoroughbreds, the Hambletonians, the Normans, the Clydesdales and many crosses of these animals. Of all stock in Utah, cattle, perhaps, as a class are nearer perfect than any other; and there is not a little in which the strains of blood are as pure as can be found anywhere. The prominent strains are Shorthorn, Devon, Jersey and Ayrshire, with many crosses of these and other kinds. The same perfection is being sought in sheep, the representative strains being found in the Cotswold, Merino and improved Kentucky. It cannot be claimed that Utah is the best place in the world for stock raising, but she has many requisites to commend her in this respect.

MINING.

The great Tyndall has said: "In matter I find the promise and potency of the future." In the resources of Utah may be found the "promise and potency" of her future. Though mining has been prosecuted but a few years, marked progress has been made in this important industry. In the location of our minerals nature has been almost as considerate as in making them rich, varied and inexhaustible. Indeed it is not extravagant to assert that there are few places, if any, in the world, where can be found within the same area, so many valuable and useful metals and metalloids, which, from their extent, will foster the growth of large and permanent industries. For many years, outside of agriculture and the existence of superior qualities of coal and granite, no one had the faintest conception of the various and unbounded resources of this most favored region. With the advent of railroads mining was introduced. Men became wealthy, and, as is common in the history of mining sections, many were ruined, and the country was brought into temporary disrepute, not from the absence of mineral resources, but through the practices of unprincipled men. In prospecting for precious

metals many other valuable substances were found. The unexpected finding of useful minerals would cause others to recall similar discoveries. Year after year—and so gradually that these discoveries occasioned but little comment—it became known that within the boundaries of Utah could be found in inexhaustible abundance the materials upon which are based a majority of the principal industries of the world. When their extent and variety are fully comprehended it becomes a matter of actual astonishment. The people of Utah themselves, have no conception of the "potency and promise" latent within the depths of the snow-capped mountains which guard their homes, and husbanded in the valleys where they reap the golden harvest. The future of the territory depends upon the awakening of the people to these opportunities. In the few years that have elapsed since the advent of the railroad, Utah has suffered a mining fever and its consequent evils, but her star is again on the ascendant and she now occupies an enviable position among the metal-producing regions of the nation. She can boast the best paying mine in the country—the famous Ontario—which, from an original outlay of less than a quarter of a million has paid over \$3,000,000 in dividends and still pays a regular monthly dividend of \$75,000, besides carrying an enormous burden of yearly expenses, aggregating fully three-quarters of a million. Its permanence is a demonstrated certainty. It is the best regulated mine in the west, is making the most extensive improvements, has the most superior machinery, and every dollar expended is paid from earnings over and above the sum given in monthly dividends. Men of experience, who are thoroughly competent to pass judgment upon such matters, are of the firm opinion that Utah has many such mines as the Ontario yet undeveloped. No one can see into the earth, but the evidences in favor of the permanence and extent of Utah's mines are so overwhelming as to enforce conviction. At present, mining, outside of coal fields, is almost wholly confined to the taking out of precious metals, and while the product

is not as great as it has been yet the profit on what is mined is incomparably greater than was realized when the yearly output was larger. Mining investments are now judicious, formerly they were the reverse. The present product marks the result of a healthy and steady movement, free from excitement, in which every dollar realized marks a gain on the investment.

A healthy influence is at work. The territory is gradually developing more extended mining operations which are destined to be permanent, for the reason that every advance is founded on as great a certainty as is consistent

with the mining industry. There can be no fatal reaction while the influences now operating continue at work. To the miner no brighter prospect can be offered than in Utah, and to the capitalist in quest of an opportunity for safe investment she stands alone in the legitimate spirit with which her mining business is conducted. The sound and unswerving agricultural basis of the territory makes food cheap and abundant, and for this reason her mines, though they may not be as rich as many others, nevertheless can be worked to equal pecuniary advantage.

[TO BE CONTINUED.]

MEMOIRS OF FAITHFUL MEN IN THE ANCIENT CHURCH

TITUS.

Another of these humble servants of the Savior, who labored in various parts of the Eastern World after the crucifixion, was the subject of this sketch.

Titus was by birth a Greek Gentile, and a convert of St. Paul. St. Jerome says he was an interpreter for St. Paul, whom he accompanied to Jerusalem in the year A.D. 51. It was at this time that the question arose concerning the circumcising of Gentile converts, and some insisted that it was necessary. But after holding a council on the subject of Jewish ceremonies, the Apostles and Elders decided that circumcision, with some other requirements of the ancient Jewish Church, must not be enforced, and so the ordinance was waived in the case of Titus and his brethren. Soon after this he accepted and performed a mission to Corinth, and was well received by the Saints in that place. He then started to Macedonia, and on his arrival gave a report of his labors in Corinth to St. Paul, who a short time after sent him there again, to set things in order, and by him forwarded his Second Epistle to the Corinthians.

This servant of God seems to have held the Melchizedec Priesthood, and to have been a man of good judgment, for Paul in his Epistle to Titus, chap.

i, verse 5, says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." It is evident he would not have been instructed to ordain Elders, had he not been an Elder himself. He was appointed to preside at Crete about A.D. 63, at the time Paul left to look after the other Branches of the Church. However, in the following year Paul wrote to him with instructions to come to him at Nicopolis, as soon as Artemas or Tychicus should reach him, one of the latter evidently being designed to fill his place at Crete. He afterwards went to preach in Dalmatia, where he was laboring when Paul wrote his Second Epistle to Timothy. Some time after he returned to Crete, and it is probable resumed the Presidency there, as it is said he propagated the Gospel from thence to the neighboring islands. History states that Titus died at the age of 94, and was buried at Crete, and that the Cathedral of the City of Candia is dedicated to his name. It is also said his head was preserved entire, but we cannot vouch for the truth of this statement.

He appears to have been much beloved by St. Paul, who always mentions him affectionately in his writings; and there can be no doubt he was a faithful, zealous and devoted

laborer in the Lord's vineyard in the Meridian Dispensation. And although history does not give any account of persecutions endured by him, it is almost certain that he met with a share of that opposition which

characterized the ministry of God's servants, not only in that age, but in all the generations when the Gospel has been preached in power by the appointed messengers of Heaven.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXVII.

RESULT OF NOT OBEYING THE VOICE OF THE SPIRIT—LOST IN A SNOW-STORM—SAVED IN ANSWER TO PRAYER—REVELATION TO MISSIONARIES NECESSARY—REVELATION IN ST. GEORGE TEMPLE.

I will now give an example from my own experience of the result of not obeying the voice of the Spirit.

Some years since I had a part of my family living in Randolph, Rich County. I was there on a visit, with my team, in the month of December.

One Monday morning my monitor, the Spirit watching over me, said, "Take your team and go home to Salt Lake City."

When I named it to my family who were at Randolph they urged me very strongly to stop longer.

Through their persuasion I stayed until Saturday morning, with the Spirit continually prompting me to go home. I then began to feel ashamed to think that I had not obeyed the whisperings of the Spirit to me before.

I took my team and started early on Saturday morning. When I arrived at Woodruff, the Bishop urged me to stop until Monday and he would go with me.

I told him, "No, I have tarried too long already."

I drove on sprightly, and when within fifteen miles of Wasatch a furious snow-storm overtook me, the wind blowing heavily in my face.

In fifteen minutes I could not see any road whatever, and knew not how or where to guide my horses.

I left my lines loosely on my animals, went inside my wagon, tied down the cover, and committed my

life and guidance into the hands of the Lord, trusting to my horses to find the way, as they had twice before passed over that road.

I prayed to the Lord to forgive my sin in not obeying the voice of the Spirit to me, and implored him to preserve my life.

My horses brought me into the Wasatch station at 9 o'clock in the evening, with the hubs of my wagon dragging in the snow.

I got my horses under cover, and had to remain there until the next Monday night, with the snow six feet deep on the level, and still snowing.

It was with great difficulty at last that I saved the life of my horses by getting them into a box car and taking them to Ogden; while if I had obeyed the revelation of the Spirit of God to me, I should have traveled to Salt Lake City over a good road, without any storm.

As I have received the good and the evil, the fruits of obedience and disobedience, I think I am justified in exhorting all my young friends to always obey the whisperings of the Spirit of God, and then they will always be safe.

The Spirit of God will rule over and guide all men who will permit it and seek for it, and this is especially necessary for young Elders who are laboring in the vineyard of the Lord. For the Lord knows where the righteous, honest and meek of the earth are, and will lead the Elders to them.

I have already related a remarkable instance of this in my own experience, when the voice of the Lord came to me in the town of Hankey, England, in 1840.

In that case it dictated me quite contrary to my expectations, for I had

appointments out for a week ahead. But I obeyed the voice of the Spirit, went south as I was directed to, and my readers know the result.

I will refer to one more instance in my experience upon the subject of revelation :

All the Latter-day Saints understand that we build temples for the purpose of administering ordinances for the dead as well as for the living.

The Lord has opened the way in a remarkable manner for many of the members of the Church to obtain records of the names of their dead for several generations.

I had also obtained a record of somewhat over 3,000 of my father's and mother's families.

After the dedication of the Temple at St. George, President Young appointed me to preside over it. When we commenced work in the Temple I began to reflect : "How can I redeem my dead, I have some 3,000 names of the dead who have been baptized for, and how can I get endowments for them?"

I had none of my family there, and if they had been there they would not have been able to get endowments for so many.

While praying to the Lord to show me how to redeem my dead, the Spirit of God rested upon me, and the voice of the Spirit said to me, "Go and call upon the sons and daughters of Zion in St. George, to come into the Temple of the Lord, and get their endowments for your dead ; and it shall be acceptable unto me, saith the Lord."

This filled my soul with joy, and I saw that it opened a field as wide as eternity for the salvation of our dead and the redemption of man, that we might magnify our calling as saviors upon Mount Zion.

On my birthday, March 1, 1877, the day that I was seventy years old, 154 sisters at St. George went into the Temple to get endowments for the same number of the female portion of my dead.

This principle was received by President Young and adopted from that hour, and through the kindness of friends I have had nearly 2,000 of my friends receive endowments in the Temple of the Lord ; and thousands of others have received the same blessings in the same way.

President Young received revelations in that Temple, and there are yet many revelations to be received in the last days, concerning the redemption of the dead and many other subjects, but they will all be manifest in due time through the proper authority unto the Church and kingdom of God.

There are many other manifestations of the power of God and the revelations of Jesus Christ to us in our lives. We have been called by revelation to give endowments for many persons now dead, who, when living, were honorable men of the earth, and some who were prominent in our nation, but who were not members of our family.

But I have said sufficient upon this branch of the subject.—*Faith Promoting Series.*

We are more sociable and get on better and more agreeably with people by the heart than the intellect.

No one can associate freely with persons of true refinement without imbibing something more of delicacy and gentleness in his own nature ; nor can any one live in an atmosphere of sympathy and goodwill without feeling his emotions stirred with love and interest in his fellow-men.

CONTAGION OF GOODNESS.—We hear a great deal about contagious diseases, and the necessity of avoiding exposure to them, which is entirely reasonable ; but we hear little of the contagion of health and the importance of securing it. Yet, although not so immediately apparent, the eventual effect of the one is perhaps nearly as powerful as that of the other. If there are poisonous emanations from the sick-bed of the fever-patient which we cannot inhale without peril, so there are wholesome influences from the vigorous and healthy which we cannot receive without increasing the vitality of our own system. Perhaps it may some day be regarded as essential a part of physical culture to court the one as to avoid the other. At least morally this is the case.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 19, 1881.

UNBELIEF IN DIVINE REVELATION, AND ITS DISASTROUS CONSEQUENCES.

PERHAPS there is nothing more striking in the history of the world, than their incredulity concerning the everlasting truths revealed from Heaven, and declared from time to time by the chosen servants of God. This, together with the disobedience arising therefrom, has been considered a great sin from the earliest ages, and, although it has always brought severe penalties, each succeeding generation to whom God has vouchsafed a dispensation of Divine Truth, has manifested greater unbelief in His message, and more malignity against His messengers, than those who preceded it, and whose fearful example, as recorded in history, was before the world. The people in the time of Christ and his Apostles were far more persecutive and malicious than the Antediluvians who rejected Noah's warning. For while the latter were unbelieving and wicked—refusing to accept the saving truth which he preached—they did not imbrue their hands in the blood of the Prophet, nor prevent him by persecutive measures, from preparing and entering the Ark of safety with his family, and the animals God had commanded him to preserve. We have no record that they even made an effort towards restraining him in the performance of these duties. But note the growing antagonism when the meridian of time was reached, and the meek and lowly Savior of the world stood before the people at Jerusalem, who clamored for his blood. Hear their merciless cries "Away with him! Away with him! Crucify him! Crucify him!" Did the terrible lesson taught by the deluvian destruction, the history of which was read in the Jewish Synagogues, have any effect upon the unbelieving Jews? They knew by every teaching and tradition that Noah was *right*, although disbelieved in his day, while the unbelieving populace to whom he preached were *wrong*—that God overthrew those who rejected Noah, while he made his servant victorious, and that from his loins came a new generation to re-people the desolate earth. But did these facts mollify the hatred of the Jews in the Christian era, or render them more considerate of the Gospel truth taught by Christ? No! On the contrary, the great record-evidences succeeding generations had, and the more written knowledge they possessed, the less they seemed to heed the offers of salvation presented them by the living oracles in their midst. Christ "who spake as never man spake," lived before them a pure and spotless life, and they re-

jected his doctrine and hung him on the cross. His Apostles followed with their beautiful testimony and earnest exhortations to repentance, and they slew them. And persecution continued so hot and persistent, that at last not a vestige of the Priesthood was left to administer an ordinance in righteousness, and but a mere form of the glorious and consistent Gospel of the Redeemer remained as a mutilated relic of the glad tidings He proclaimed to mankind. The "Christianity" which took the form of Roman Catholicism, and was afterwards subdivided into various creeds, was as but the mangled and disfigured ruin of the primitive Church. Its order, symmetry and beauty gone, nothing but the empty walls remained, and these adorned with new devices, and refurnished without due regard to the original plan of the Great Designer, have continued to present rather a monument of man's ignorance and perversity, than a token of God's mercy as shown forth in the ancient Gospel. In fact the Church established by Christ ceased to exist, and in its stead one claiming its rights, prerogatives and estate arose, but while profiting by the usurpation of spiritual sovereignty, it imparted none of the spiritual benefits to those who acceded to its claims. Hundreds of years have now rolled away, and many crooked branches have sprung from the gnarled trunk of Romanism, until man misguided by man gropes in the darkness of nearly a thousand labyrinths of mystery. Reformer after reformer has made his mark upon the religious history of the world, thinking to hasten the advent of a long-looked-for religious millennium, but one after the other they have passed away, leaving their monuments of human incapacity to cope with the great problem of Divine things without Divine revelation. Each century from the time of the apostasy has made it more and more apparent, that the heavens decree disappointment for all who depend on the skeleton-key of human wisdom to unlock the great mysteries of the Divine economy. When man refuses to receive heavenly knowledge through the channel God has appointed, it is vain for him to seek it in the institutions of the world. Hence when revelation is spurned and a Prophet rejected, humanity wanders in darkness, and destruction awaiteth the unbeliever and the hypocrite.

Now in the midst of all this dark confusion, when no man knoweth the way, and knowledge is the main thing requisite, a new dispensation is granted us. A Prophet stands again upon the earth and declares the glad message of eternal salvation—proclaims a warning as in days of old, and testifies that he is verily sent of God. He points to the history of other times, and calls upon all men to read the Scriptures concerning Christ's second coming; while he implores them prayerfully to consider the predictions concerning the last days. He announces the kingdom of God which Daniel foretold, affirms he is authorized by angels to preach, baptize and confirm believers, and to heal the sick in the name of Jesus. Organizes a Church on the ancient pattern; the Holy Ghost with its gifts and blessings follows his administrations; members testify, and the power of God is sensed and manifested in their midst. But do the great masses of religious Christendom flock to his standard, accept his message and receive the proffered blessings? Oh no! With all the bitterness of preceding ages they turn on him. Chief priests and elders of the nineteenth century A.D., clamor for his blood! Those who should have learned mercy, patience and obedience by

the experiences of the ancients, shoot down the young Prophet, and make war upon his faithful followers. The ancient perversity that slew the Savior is apparent to-day when we preach repentance. Religion may be modernized, but the incredulity of the world is kept fully up to the standard of antiquity. When a man declares he is a Prophet, the people wonder which of the two he is,—an impostor or a lunatic? Is he a deceiver of men, or is he the victim of a delusion? It does not seem to enter the average head that he may *not be either!* It rarely comes to the ordinary human mind that he may truly be a Prophet, and that perhaps he has really received what he claims to have done! Consequently while the majority of people treat his warnings as the mere babblings of an unfortunate, a few regard them as the dangerous schemings of one possessed of evil. And in time persecution is aroused, and the Prophet and his followers become objects of much hatred and universal contempt. Why is this the case? Are men never going to learn by the experiences of former ages? Must the scenes of the Ante-deluvian and Christian Dispensations be re-enacted in this the evening of time? Will people reject the great truths of Heaven now, and for the last time in the earth's history become victims of incredulity and rebellion to God's law? The answer comes ringing down the cycle of the ages in the language of the Savior, "As it was in the days of Noah, so shall it be in the day of the coming of the Son of Man!" How fearful to contemplate! And yet how real it seems to be! Standing as we do on the threshold of the greatest events of all the world's history—on the very brink of God's judgment, we see the giddy throng rushing with the torrent into the abyss of destruction. We cry to them for their own sakes to pause and consider these sacred things, but they heed not the call! They know not the voice of the Shepherd, and they perish!

We advisedly testify that God has again spoken from heaven, that Joseph Smith, the martyr, was a true Prophet of the Lord, and that the Elders of the Church he, as God's servant, organized, are the ministers of salvation to all people among whom they are sent. That by obedience to this Gospel all men may receive and enjoy the Holy Ghost as anciently, and if faithful will inherit eternal life. And we declare in all soberness and sincerity that we know by the revelations of God's Holy Spirit, that all who reject His Gospel revealed in this the last dispensation, and do not repent, will suffer the condemnation that ever follows the rejection of God's servants, his message and his law! And we beseech the honest reader to reflect upon these things, and to hearken ere it is too late, that he may be justified when the faithful and obedient who have received God's Truth shall reap an Everlasting Reward!

A PRIZE ESSAY ON UTAH.—We commence in this issue of the STAR, the publication of a very interesting essay on "Utah—her attractions and resources, as inviting the attention of tourists and those seeking permanent homes." Some little time since when the Annual Fair was held in Salt Lake City, a prize of fifty dollars (\$50) was offered by a Mr. Mearns, a "non-Mormon," for the best essay on the above subject. There were several competitors, who also wrote very interesting articles, but the committee, which consisted of intelligent persons, some of whom were "non-Mormons," awarded prize to Mr. Robert W. Sloan, the City Editor of the *Salt Lake Herald*.

We take pleasure in placing the production before our readers, as a sensible and truthful exhibit of the attractions of our Territory, believing that all who read it will be benefited by the information it contains, and a fair idea of the present development of that mountain region be obtained by many persons in this country who are now comparatively unacquainted with anything concerning Utah.

ABSTRACT OF CORRESPONDENCE.

The following is an abstract from a letter sent by a Deacon of the Missionary Baptist Church in South Carolina, U.S., to one of the brethren formerly a Baptist pastor, but who has joined the Saints and gathered to Utah. The letter appeared in the *Deseret News* of Nov. 22nd :

"Your lengthy letter on Mormonism, together with the Voice of Warning, Key to Theology and Spencer's Letters, have been received. I have not answered before now, because I wished to read the books beforehand. I am perfectly astounded at the doctrines taught by the "Mormons," as they are so different to the reports given of them in newspaper articles. I have thought for years that all the so-called ministers of the Gospel were trying to do something for which they had no authority, and since reading these books, I know it. It does not require a Solomon to see that the whole human family have been egregiously humbugged by these hireling priests. They hawk around what they call the Gospel, and want the highest market price for it. Since you were pastor of the Baptist church here, they have inaugurated a novel way to collect money. They annually hold what they call a Sunday School fair. Everybody who goes is expected to take something to sell. They take cotton, corn, potatoes, wheat, vegetables, children's toys, quilts, clothing, etc. I have seen a quart bottle of whisky sold under the guise of wine. I know it was whisky, for I tasted it afterwards. You know it is an old adage, that a Baptist deacon can tell whisky and not even smell the bottle. During the sale, a perfect bedlam is kept up. People whooping and yelling at the top of their voices, and boys jumping over the tops of the benches. You never saw anything to equal it. The preachers are worse than anyone else in their greed to sell. The Savior once cleaned up a set of fellows for making the Lord's house a house of merchandize, and I hope it won't be long before he will attend to this modern set.

I am much pleased with the *Deseret News*. Its make up will compare favorably with any paper, and the sermons in it cannot be refuted by any sectarian preacher in all Christendom. Send me some more. I am hungry—been starving a long time. Are there any Elders in the South ; if so, I wish they would come this way, my house shall be a home for them."

How many take a wrong view of life, and waste their energies and destroy their nervous systems in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away ! It is not wealth or high station that makes a man happy—many of the most wretched beings on earth have both—but it is a sunny spirit which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life. "

CORRESPONDENCE.

NEWS FROM LONDON.

[The following interesting communication from Bishop Whitney to Elder Stayner of this Office, will doubtless be read with pleasure by the Saints.]

London, Dec. 8, 1881.

Elder Chas. W. Stayner.

Dear Brother.—Pursuant to your kind request, to keep you informed respecting my movements in the ministry from time to time, I am induced this morning to indite a few lines with the hope that they will be found not entirely devoid of interest.

You have doubtless learned, ere this, of my safe arrival in the British Metropolis and of my subsequent appointment to labor in the Whitechapel Branch of the London Conference. My labors commenced on the 21st ult., three days after arriving, since which my time has been busily employed in the varied routine of duties common to a Traveling Elder. My experience, so far, has been very enjoyable. I have an excellent associate in Elder Newton Farr, who within the last fortnight has been engaged in "showing the ropes" and giving me the benefit of his previous experience.

The London Conference, under the able and energetic management of President John Cooper, is at present in a flourishing condition. To have this demonstrated, one need but to have attended the last monthly Priesthood meeting, held on Sunday, the 4th inst., at 42 Penton Street. The reports given by the Branch Presidents and officers of the several internal organizations, were very encouraging, and evidenced an advanced state of prosperity throughout the Conference.

A noticeable feature in this connection is the Mutual Improvement Association of North London, which is at present superintended by Elder John Q. Cannon, who in addition to his varied labors as Conference clerk and Traveling Elder in that Branch, is doing a good work in the cause of the rising generation of the London Saints. I have had the pleasure of attending one of their meetings, and am

gratified to be able to speak so favorably of the young people's organization. The only Traveling Elder in the London Branches besides those above named, is brother Joseph Giles, who is diligently occupied in the affairs of the Lambeth Branch. Excellent reports come from that District. In fact, there is a spirit of progress apparent everywhere. This is manifest, not only in the awakening of the Saints to their duties—that is, such as needed awakening—but also in the conversion and addition of new members to the Church. Notwithstanding the heavy drain of the past season's emigration, the number of Saints in this Conference is officially stated as being greater than before. Numbers are merely waiting for an opportunity to be baptized, while others are earnestly investigating our principles. In the Whitechapel Branch, quite a number of strangers attend our meetings and pay the most respectful attention to what is said and done. We baptized two souls last Sunday, and I am fully satisfied that not less than ten more are ready for immersion. Similar representations come from Elders Cannon and Giles. President Cooper is here, there and everywhere, lending his valuable presence to all the Branch meetings in turn, and directing affairs in his well known affable and enterprising way. He is confident that the present winter will witness a good work in the Conference over which he presides. With what is going on in the country Districts, I am personally unacquainted, but from all I learn the work is even more promising there than it is here. You will hear, or doubtless have heard already, of the success of the Elders laboring in those places.

I nearly forgot to mention that one of those we baptized last Sunday, is a lame lad of 13 years, who has been bed-ridden for three months. He has much improved since he was baptized. The doctor who has been attending him is astonished at the change and says he will be well in a week. He doubtless congratulates himself on the skill and efficiency he has manifested

in the case. To those who know the truth however, the Holy Spirit is the medicine and the God of Israel the only Physician who has effected the cure.

With kind regards to President Carrington, and all at the office, I remain,

Your brother in the Gospel,
ORSON F. WHITNEY.

MINUTES OF A DISTRICT MEETING,

HELD IN THE TEMPERENCE HALL, LEICESTER, DECEMBER 4, 1881.

—o—

Present from Utah : Apostle Albert Carrington, President of the European Mission ; Geo. Stringfellow, President of, and H. J. Romney, H. H. Tracey and C. H. Greenwell, Traveling Elders in the Nottingham Conference.

10 a.m.

Singing. Prayer by Elder Tracey. Singing.

President Geo. Stringfellow made a few introductory remarks, and called upon the Elders laboring in the Leicester District to report their labors and progress and the condition of the Saints.

Elder Chas. H. Greenwell stated that there were five Branches in the District ; Leicester, Sheepshead, Whitwick, Burton-on-Trent and Derby : and, although few in number in some of the Branches, yet the Saints are striving to live their religion. He expressed his willingness to press on in the good work. He dwelt upon the restoration of the Gospel and the necessity of its being revealed in our day. Also showed in a very plain manner that the Gospel of Christ was never popular, and concluded by exhorting all to diligence and faithfulness.

Elder H. J. Romney next addressed the congregation, corroborating the report given by Elder Greenwell. Said he felt well in the work of the Lord, and had a desire to do the will of the Almighty at all times. Also showed the necessity of preaching the Gospel for the love of the souls of men, and showed the inconsistency of preaching for hire and divining for money, it being contrary to the teachings of Scripture.

Elder Helon H. Tracey said he had enjoyed his labors as a missionary, and had held some very good meetings with the Saints. He then dwelt upon

the first principles of the Gospel, and testified of the many blessings enjoyed by the Saints of God. He also dwelt some time upon the Divine Authenticity of the Book of Mormon, and concluded by bearing a strong testimony to the Truth.

President Carrington spoke upon the plan of salvation ; of the unity required of the Saints, bore testimony to the truth of the Lord's great latter-day work, and exhorted the Saints to increased diligence in their duties.

Singing. Benediction by George Stringfellow.

2 p.m.

Singing. Prayer by Elder C. H. Greenwell. Singing.

Sacrament was then administered by Elders Greenwell and Romney.

Elder H. J. Romney then addressed the meeting for a short time upon the authority of the Priesthood, and the need of present revelation.

Elder Chas. H. Greenwell next addressed the meeting. He first read the Articles of Faith and then dwelt upon the same for some time, showing the necessity of Apostles, Prophets, etc., as evidences of the true Church in the last days.

President Geo. Stringfellow quoted the Scripture, "God is the same yesterday to-day and forever." He then referred to the inconsistency of the world's thinking that things anciently proclaimed are not just as necessary to-day as then. He also quoted the saying of the Savior, "I'll make you fishers of men." Thus showing that God called whosoever he would to preach the Gospel, whether learned or unlearned. And exhorted the Saints to live their most holy religion, and the strangers to investigate for themselves, and take the admonition of St. Paul, "Prove all

things, and hold fast that which is good."

Singing. Benediction Elder by H. H. Tracey.

6 p.m.

Singing. Prayer by Elder H. H. Tracey. Singing.

President Carrington recited the 7th verse of the 3rd chapter of Amos, and spoke of the necessity for revelation in carrying on the Lord's work in our day, and of observing his laws in

order to regain his presence with joy; also spoke upon the restoration of the Gospel, and the gathering.

Singing. Benediction by President George Stringfellow.

The meetings were well attended by strangers and a good spirit prevailed throughout; and two hundred tracts were distributed during the day.

H. J. ROMNEY, Clerk.

DISTINGUISHED ARTISTS, AND HOW THEY SUCCEEDED.

The greater number of artists have sprung from humble life. If they had been born rich, they would probably have never been artists. They have had to work their way from one position to another; and to strengthen their nature by conquering difficulty. Hogarth began his career by engraving shop-bills. William Sharp began by engraving door-plates. Tassie, the sculptor and medallist, began life as a stone-cutter. Having accidentally seen a collection of pictures, he aspired to become an artist, and entered an academy to learn the elements of drawing. He continued to work at his old trade until he was able to maintain himself by his new one. He used his labor as a means of cultivating his skill in his more refined and elevated profession.

Chantrey, of Sheffield, was an economist both of time and money. He saved fifty pounds out of his earnings as a carver and gilder; paid the money to his master, and canceled his indentures. Then he came up to London, and found employment as a journeyman carver; he proceeded to paint portraits and model busts, and at length worked his way to the first position as a sculptor.

Canova was a stone-cutter, like his father and his grand-father; and through stone-cutting he worked his way to sculpture. After leaving the quarry, he went to Venice, and gave his services to an artist, from whom he received but little recompense for his work. "I labored," said he, "for a mere pittance, but it was sufficient.

It was the fruit of my own resolution; and, as I then flattered myself, the foretaste of more honorable rewards,—for I never thought of wealth." He pursued his studies,—in drawing and modelling; in languages, poetry, history, antiquity, and the Greek and Roman classics. A long time elapsed before his talents were recognized, and then he suddenly became famous.

Lough, the English sculptor, is another instance of self-denial and hard work. When a boy, he was fond of drawing. At school, he made drawings of horses, dogs, cows, and men, for pins: that was his first pay; and he used to go home with his jacket sleeve stuck full of them. He and his brother next made figures in clay. Pope's Homer lay on his father's window. The boys were so delighted with it, that they made thousands of models—one taking the Greeks, and the other the Trojans. An odd volume of Gibbon gave an account of the Coliseum. After the family were in bed, the brothers made a model of the Coliseum, and filled it with fighting gladiators. As the boys grew up, they were sent to their usual out-door work, following the plough and doing the usual agricultural labor; but still adhering to their modelling at leisure hours. At Christmas-time, Lough was very much in demand. Everybody wanted him to make models in pastry for Christmas pies,—the neighboring farmers especially. "It was capital practice," he afterwards said.

At length Lough went from New-

castle to London, to push his way in the world of art. He obtained a passage in a collier, the skipper of which he knew. When he reached London, he slept on board the collier as long as it remained in the Thames. He was so great a favorite with the men, that they all urged him to go back. He had no friends, no patronage, no money! What could he do with everything against him? But, having already gone so far, he determined to proceed. He would not go back—at least, not yet. The men all wept when he took farewell of them. He was alone in London: alone under the shadow of St. Paul's.

His next step was to take a lodging in an obscure first floor in Burleigh Street, over a greengrocer's shop; and there he began to model his grand statue of Milo. He had to take the roof off to let Milo's head out. There Haydon found him, and was delighted with his genius. "I went," he says, "to young Lough, the sculptor, who has just burst out, and has produced a great effect. His Milo is really the most extraordinary thing, considering all the circumstances, in modern sculpture. It is another proof of the efficacy of inherent genius." That Lough must have been poor enough at this time, is evident from the fact that during the execution of his Milo, he did not eat meat for three months; and when Peter Cox found him out, he was tearing up his shirt to make wet rags for his figure, to keep the clay moist. He had a bushel and a half of coals during the whole winter; and he used to lie down by the side of his clay model of the immortal figure, damp as it was, and shiver for hours till he fell asleep.

Chantrey once said to Haydon, "When I have made money enough, I will

devote myself to high art." But busts engrossed Chantrey's time. He was munificently paid for them, and never raised himself above the money-making part of his profession. When Haydon next saw Chantrey at Brighton, he said to him, "Here is a young man from the country, who has come to London; and he is doing precisely what you have so long been dreaming of doing."

The exhibition of Milo was a great success. The Duke of Wellington went to see it, and ordered a statue. Sir Matthew White Ridley was much struck by the genius of young Lough, and became one of his greatest patrons. The sculptor determined to strike out a new path for himself. He thought the Greeks had exhausted the Pantheistic, and that heathen gods had been overdone. Lough began and pursued the study of lyric sculpture: he would illustrate the great English poets. But there was the obvious difficulty of telling the story of a figure by a single attitude. It was like a flash of thought. "The true artist," he said, "must plant his feet firmly on the earth, and sweep the heavens with his pencil. I mean," he added, "that the soul must be combined with the body, the ideal with the real, the heavens with the earth."

It is not necessary to describe the success of Mr. Lough as a sculptor. His statue of "The Mourners" is known all over the world. He has illustrated Shakespeare and Milton. His Puck, Titania, and other great works, are extensively known, and their genius universally admired. But it may be mentioned that his noble statue of Milo was not cast in bronze until 1862, when it was exhibited at the International Exhibition of that year.—*From Smiles on Thrift.*

VULGAR HABITS.—Asking questions private and personal is a vulgar habit, and telling your own business, which no one wants to hear, is another. Asking the cost of a present that has been made to you, loud talking in public, hard staring at table, insolent disrespect to husband, wife, sister, or brother, covert sneers of which people can see the *animus* if they do not always understand the drift, persistent egotism which talks for ever of itself and cannot even feign the most passing interest in another, detraction of friends and it may be of relatives, a husband telling of his wife's unpleasantness, a wife complaining of her husband's faults, the bold assumption of superiority and the servile confession of infinite unworthiness—all these are signs and evidences of vulgarity—vulgarity of a far worse type than that which eats its fish with a steel knife, and says "You was," and "Each of the men were."

Of the £156,000,000 worth of produce that is exported from New York to England, £130,000,000 worth is now carried by steamers.

A man need only correct himself with the same rigour he reprehends others, and excuse others with the same indulgence he shows to himself.

A child is never happy from having his own way. Decide for him, and he has but one thing to do ; put him to please himself, and he is troubled with everything and satisfied with nothing.

Our lives should be, like the days, more beautiful in the evening ; or like the spring, aglow with promise, and, like the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

Productive industry is the only capital which enriches a people, and spreads national prosperity and well-being. In all labor there is profit, says Solomon. What is the science of Political Economy, but a dull sermon on this text?—SAMUEL LAING.

POETRY

THE EQUALITY OF THE GRAVE.

(SELECTED.)

The glories of our blood and state
Are shadows, not substantial things ;
There is no armor against fate ;
Death lays his icy hand on kings :
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill ;
But their strong nerves at last must yield ;
They tame but one another still :

Early or late,
They stoop to fate,
And must give up their murmuring breath,
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds ;
Upon Death's purple altar now
See, where the victor-victim bleeds :
Your heads must come
To the cold tomb,
Only the actions of the just
Smell sweet, and blossom in their dust.

DIED.

MEADOWS.—At Uptown Ward, Summit County, Utah, on the 17th day of September, 1881, of inflammation of the bowels, Joseph Meadows, aged 59 years.—“News.”

GRIGGS.—At the residence of her son, T. C. Griggs, 15th Ward, Salt Lake City, November 18, 1881, Charlotte W. Griggs, oldest daughter of James and Mary Ann Foreman, aged 63 years.—“News.”

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EDITED, PRINTED AND PUBLISHED BY ALBERT GARRINGTON, 42, ISLINGTON LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23, DORINDA STREET, BRIDE STREET, LIVERPOOL ROAD, ISLINGTON, LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 52, Vol. XLIII

Monday, December 26, 1881.

Price One Penny

THE MEEARS PRIZE ESSAY.

UTAH—HER ATTRACTIONS AND RESOURCES—AS INVITING THE ATTENTION
OF TOURISTS, AND THOSE SEEKING PERMANENT HOMES.

BY ROBERT W. SLOAN.

[CONCLUDED FROM PAGE 805.]

MANUFACTURES.

The promise of Utah's greatness is found in the resources within her borders, which will favor the growth of manufacturing industries. These manufacturing industries, which in a general sense, are to secure for Utah wealth and power, are of a class more or less dependent upon mining. To prove the correctness of this assertion, it is only necessary to point to our iron resources. One may travel the world over in search of iron and he will return to Utah the more firmly convinced that nowhere can this metal be found in more abundance, in greater variety, or of a quality that yields more readily to the touch of the artisan. There is in this small territory enough iron to supply the entire world for centuries. The time must come when this wealth of iron yet destined to rival the wealth of the Indies, will offer an unfailing opportunity for

profitable and extensive investment. This time once arrived, it will not belong before the mining of iron ores equals in proportion the mining for precious metals. In this respect the mining and manufacturing industries are allied. But this is not all. The foundation for extensive industries in other directions is almost as great. The fuel supply is unlimited consisting of coal in many varieties, in oil shales, mineral wax, etc. In the matter of building rocks our supplies are inexhaustible, embracing varieties of granite, white and red sand stone, lime stone, marbles and ornamental stones. Then there agricultural rocks, useful as fertilizers. These are to be found in such vast quantities as to afford means for fertilizing our agricultural districts for many years to come. There exist, also, chemical rocks from which nearly all the acids can be manufactured. Also galena ores and ochres in every variety from

which the finest white lead and paints can be manufactured. We have clays upon which pottery and fire brick industries may be established, and all the elements are to be found for the manufacture of every variety of glass upon a stupendous scale. Besides iron, there are gold, silver, lead, antimony, salt, copper, and other minerals, each of which would justify the establishment of suitable industries. These are some of the elements upon which the future of Utah depends. But our territory is not without her manufactures. She has woolen mills, shoe factories, tanneries, dairies, flour mills and numerous other industries of more or less importance; is making extensive preparations for the manufacture of paper, silk and sugar; and in a short time—the foundation now having been laid—iron will be manufactured on an extensive scale. In these respects Utah is unexcelled in the inducements she offers to those in search of permanent homes.

ATTRACTIONS.

The natural attractions of Utah are numerous. First among them is the Great Salt Lake, the dead sea of America, whose shores are visited yearly by thousands in search of health and pleasure. Being the largest body of water of its kind in the world it constitutes a rare attraction. No tourist can afford, if within a reasonable distance, to forego a journey to its shores and a plunge in its exhilarating waters. The abundance of game and fish in all parts of the territory; the moderate temperature of the climate; the reliability of the elements which make outdoor excursions admissible all through the summer and camping out a luxury not generally permitted; the existence of medicinal springs; the grand old mountains with their canyon streams, all combine to make Utah a very attractive quarter of the globe. Add to these attractions those which are found in the growth of cities and industries; the facilities for traveling, and the many events associated with the history of the people who pioneered the territory, and to whose courageous hearts and untiring efforts is mainly due the present wide spread prosperity and the promises held out by the

future, and it will be difficult to recall a locality where there are attractions, the extent and variety of which, offer greater inducements to tourists. Person and property are as absolutely safe as anywhere. During the principal portion of the year the climate is delightful, and while it is not as perfect as some, the dry pure air is laden with the germs of no disease. The atmosphere invigorates, brightens and has a salutary effect on numerous ailments common to more thickly populated localities. Our mineral springs, though they do not enjoy famous reputations, are nevertheless as health-giving as those which have attained world-wide celebrity. In some respects the springs of Utah have material advantages over many of great note: while not disagreeable to the taste, and affording relief for many ailments, they also recommend themselves for their refreshing effect upon bathers. All attractions are of easy access, even those hidden in the mountain recesses. An attempt to picture the evanescent beauty of the mountains in autumn, the grandeur of the evening sky with its manifold cloud-towers of gorgeous hues, the effects of light and shade, the reflections of the sinking sun cast from the tinted trees and shrubs on mountain and hill, serve only to show how limited are human powers and how painful is the poverty of language to express that which the eye beholds on all sides, and which displays in marvelous wonder and magnificence the works of the Great Father.

To do justice to so comprehensive a subject as this, and develop all that could be said recommending Utah as a place for permanent homes, would require what might be termed a poetical inventory of the resources of the territory. Such a treatment would transcend the limits of an essay and assume the proportions of a volume, and yet contain nothing superfluous. But from what has already been so briefly and desultorily set forth, some idea of the brilliant outlook for the future may have been obtained. Within the borders of Utah exist in untold abundance resources which invite the foundation of manifold industries, all ensuring wealth to judicious manage-

ment. Not only do these promise to supply the demands that may be made upon them for centuries by our own inhabitants, but they foreshadow large exportations. We have all that our sister territories have and much that many do not possess, or possess in quantities that will justify extensive utilization. Being centrally located, the day will come when adjoining territories will purchase from us that which they are themselves unable to produce or manufacture. The reliable agricultural basis of the territory ensures cheap food, and consequent reasonable labor; and these, with the fast increasing railroad facilities now extending in all directions, will warrant an encroachment upon the pursuits of those who have hitherto compelled us to pay tribute for labor which could have been performed as well, as readily and at less expense, by ourselves. With every extension and advance of railroad facilities comes a saving to the people, which can be invested in new directions and assist in developing new industries.

As the territory becomes older; as her villages and cities enlarge; as her industries extend, and as her mines develop her attractions will increase. The attractions of nature, so far as we know, have existed forever. But they are enhanced by the advances of civilization, and Utah will always remain a country whose attractions will invite the presence of tourists and those in search of health. While the canyons last, her waters will be cool and refreshing; while the mountains remain, her atmosphere will be pure; life will sparkle in the stream, and health be borne upon the breeze.

Charitable institutions already exist and are increasing, and means for the dissemination of knowledge are ample. Schools are within the reach of all.

Institutions of charity and of learning keep pace with the requirements of the people. A spirit of progress is abroad. It has a seat in every mind, a home in every heart.

The idea of home is that of rest. Unless security of person and property exist; unless the peace and quiet of industry prevail, there never can be felt the influence of home. That the people of Utah are industrious none will, none can deny; and when this is admitted it cannot be gainsaid that they are peaceable, for an industrious people are always peaceful; that they are contented, for a peaceful people are always contented; that they are happy, for a contented people are always happy. If the influence of peace and the love of home exist anywhere, they exist in Utah, and in this sense, at least, no place can outrival Utah in the inducements she offers for those in search of permanent homes.

In the light of all these facts how broad and promising are the prospects for the future! Does it require any unjustifiable stretch of fancy to urge the imagination forward through a portion of the coming years and there behold a territory whose valleys are filled with fields of golden grain? Whose mountain slopes are made green by the encroachments of the husbandman? Whose mines, developed with unerring skill, yield honest returns for honest labor? Whose cities are large and beautiful? The hum of whose extensive, varied and permanent industries may be heard through all the land? Whose people are industrious, prosperous, intelligent and contented? While over all the spirit of love, of kindness and of charity whispers "on earth peace, good will toward men?"

A good heart, and a clear conscience, are excellent companions.

The virtue of a man ought to be measured not by his extraordinary exertions, but by his every-day conduct.

He who patiently cultivates the habit of attention to moral requirements in time find it less and less difficult, and more and more conducive to his improvement and happiness; and he who would aid another in the formation of a valuable character or the correction of prominent faults can find no more effectual means than by persuading him to the same course.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 26, 1881.

1882.

As the year of our Lord One Thousand eight hundred and Eighty-One fadingly dissolves from our view, to give place to the approaching scenes and enactments of another twelvemonth, we are naturally led to contemplate the coming prospect, as it first dimly appears upon the canvas, to scan the scarcely defined outlines of the new picture, and prophetically enlarge upon its almost invisible pencillings, its semi-apparent lights, and its portentous shades. To each class of people, the New Year opens with a different aspect. The merchant regards it as he may be affected by trade. He thinks of it as a source of profit or loss in business. The mechanic considers whether it will prove a successful one for his particular line. The laborer wonders whether food and fuel will be dearer or cheaper, or whether wages will be raised or reduced, and how it will affect the price of his rent. While the speculator soars into the realm of impossibilities, and figures in his airy brain some new scheme upon which the coming year is to have a fateful influence. Meantime the politician either mourns or rejoices at the prospects of national or party changes, and "sets his snares according to the game" indicated by the foreshadowing signs of the approaching campaign. The doctor is doubtless uneasy as to whether 1882 will prove a healthy season, or whether the air will be impregnated with fatal and incurable diseases. The lawyer looks at his cash receipts for 1881, and bases his prospects on what seems to him to be certain for the coming year, viz., that mankind will be just as quarrelsome, and clients as vindictive as ever, and he rubs his hands with satisfaction at the prospect of fat fees and long-continued cases. Farmers think of the weather, and how the New Year will affect wheat, oats and barley; whether they will have a good hay season, or if the rains will destroy the results of their toil. Factory people are fearful about the fashions. They are cogitating upon the possibility of changes in material and trimmings. They are comparatively at the mercy of those social tyrants—the fashion-mongers. It is a question of bread and butter with some hundreds of operatives, whether the New Year will usher in lace or bead trimmings, whether merino, cashmere alpaca, or velvet, will be most worn, and to others the infant year causes anxieties on the matter of gimps and fringes, lest their manipulators should be put on "half time." And even the tailor thinks of new cuts in spring styles,

and hopes to reap a harvest out of the extravagance and folly of the dandies of '82.

But while landmen are thus contemplating the uncertain prospects attendant upon a new season of business, shipowners and sailors are cogitating on probable storms at sea, and how international traffic is going to be affected by the relations between governments, and the wants of various localities. So that the entire business world is anxiously looking on, while it stands upon the verge of prospective changes following the introduction of another New Year.

But to the Latter-day Saints as a people, and as members of the Church of Christ, it is also of great importance. It brings them one year nearer the accomplishment of God's great purposes. The changing scenes of business the fierce rolling of the raging waters, the encroachments of power, the rebellion of the oppressed, the disturbance of mighty kings, the turbulence of restless multitudes, all have a portentous meaning to them. They speak in the stirring language of Divinity to God's people. Each year brings its signs of the terrible times which are coming, when among the wicked poverty will find no relief, and sorrow no solace. When the power of famine and pestilence will be felt among the ungodly from one end of the earth to the other, and death be sought by many in their misery, but it shall flee from them. When Babylon with all her load of iniquity shall sink to rise no more, because she has made all nations drunk with "the wine of the wrath of her fornication." The day is approaching, and each year brings us nearer to its fulfillment when the righteous will be crowned with peace and happiness in the Savior's kingdom. Although the Saints cannot withhold sympathy from those who must partake of the coming sorrows, knowing too that judgments begin at the house of God, yet they feel to rejoice that the day of God's power is approaching, when he will gather his chosen people with a mighty hand from the four corners of the earth, deliver his oppressed servants from their enemies, redeem Zion with a stretched-out arm, and establish his glorious kingdom in permanence and power. And in the midst of the trials which the Saints have borne and the sorrows which they have passed through, the Lord has plainly shown them that the sufferings of the ungodly would sorely surpass anything endured by his people. And it will yet be seen that to be a true and faithful Latter-day Saint will ensure the greatest immunity from the evils inflicted upon the world by the hand of time, the press of political events, and the warring of the elements when enraged by the powers of evil.

And we feel to encourage the Saints abroad as we are about to enter upon A.D., 1882, and to say to them,—fear not what may transpire around you, for although surrounded by the torrents of hatred and prejudice, you stand upon the imperishable rock of revealed Truth; while the world, darkened in mind and embittered by a spirit of unbelief, are sealing their own doom by risking all their hopes of eternal life on the follies and vanities of men. They tread the treacherous sands of superstition, and in their folly they fancy themselves secure. But unless they repent, sudden destruction awaits the wicked, and they will be engulfed in their own iniquity. Let the faithful trust in Israel's God, and notwithstanding the changes and buffetings of fortune, and the threatening aspect of the world's future, ye scattered Saints lift up your

heads, for as the Savior has said, "When ye see these things come to pass, then know that the hour of your redemption draweth nigh!"

TO CONFERENCE PRESIDENTS.—It is desired that the Statistical Reports for the year, the Tithing and Temple lists for the half-year, and the Financial Reports for the quarter, all ending Dec. 31, 1881, should be gotten up as soon as possible and forwarded to this Office, so as to reach here at the very latest by the 10th of January. Branch Presidents will please see that there is no delay or carelessness on their part in forwarding their reports to the Conference Presidents by the time indicated by them, so that they may be able to comply with these instructions, and that no Branch be omitted from the Reports.

CLOSE OF THE VOLUME.—The present number closes the Forty-third Volume of the MILLENNIAL STAR, and we trust it has been a source of instruction and comfort to the Saints scattered abroad. Pains have been taken to place before our readers such matter as would be best calculated to accomplish these ends, and by the blessing of God we feel that we have been successful.

We hope to receive the proper support of the Saints for the ensuing Volume, and will be pleased if the Conference Presidents and Traveling Elders will call the attention of newly-added members to this matter, and in every way endeavor to increase the circulation of the STAR as much as possible, consistent with the circumstances of the people.

We tender our thanks to all who have assisted in making our pages interesting, by their correspondence and other contributions, and trust they will continue to furnish us with such matter as may be suggested by the Holy Spirit to their minds. And we especially solicit the missionaries both in Great Britain and on the Continent, to favor us with accounts of their travels and missionary experiences, so that the STAR for 1882 may be a good record of the labors and success of the Mission in Europe for the current season.

GLASGOW CONFERENCE.—A Conference will be held in the Upper Hall, 8, Watson-street, off Gallowgate, Glasgow, Jan. 1, 1882. Hours of meetings: 11 a.m., and 2 and 6.30 p.m. President Carrington is expected to be present.

CORRESPONDENCE.

A WORD FROM NOTTINGHAM CONFERENCE.

[The following interesting letter to Elder Stayner of this Office will doubtless be found agreeable reading by the Saints.—ED.]

South Normanton, Dec. 9, 1881.

Elder C. W. Stayner,

Dear Brother,—Knowing that you are interested in this field, having labored here for a season, I take

this opportunity of forwarding a few items, that you may see the condition of the district. There have been no great mutations since you were here, although as time has rolled on, in the minor theatre changes are apparent. There has been an extraordinary emigration this season, as many as twenty-two persons going from one branch. It seems that the Lord has manifested his hand in behalf of many of his people, and

almost miraculously have means rolled into their power, and they have gone with "speed swiftly," to the Zion of our God. When the honest-in-heart have been "born of water and of the Spirit" their cry has been "O Lord deliver me from Babylon; lead me to the promised land!" The scales have dropped from their eyes and they have seen that God has again set his hand to gather his people, and that he is taking them "one of a city and two of a family and bringing them to Zion."

Thus the purposes of God are being accomplished; a "marvelous work and a wonder" is being performed, "the joy of the meek is increasing in their Lord," and "the poor among men rejoice in the Holy One of Israel," the children of God are being gathered from the four corners of the earth, and being instructed by the Priesthood of the Son of God, and are making themselves ready to meet the Bridegroom. But notwithstanding the large emigration, our ranks have not been broken, for by the blessings of God many have accepted the "glad tidings of great joy" and taken upon them the "yoke of Christ," and we now present an unbroken, solid phalanx, and in the name of Israel's God, we are marching on to give liberty unto the captive by the Gospel of Christ which alone can make man free. Christ says, "I am the good Shepherd and I know my sheep and am known of mine." The sheep of Christ hear his voice and follow him, throwing off the cloak of darkness while many believe not because they are not his sheep. The righteous are rejoicing in the knowledge that God has again spoken from the heavens, but the wicked are howling, their craft being endangered, and they say, "if we leave them (the Saints) alone, they will take away our place and nation," therefore we must put them down." The paucity of our numbers does not lessen the interest of the world in their endeavors against us. They see that we are growing and that the numerous prophecies in relation to the death of "Mormonism" have failed of a fulfilment. The opposition of the world only expedites the work of God, as his work triumphantly advances, overcoming all obstacles, the power of Satan is lessened. In my

short experience, I find where there is the fiercest opposition and the most bitter persecution, good can be done. By the blessings of God his servants in this district have been enabled to reach a few of the honest, and fifteen souls have been added to the church in the last two months. Brothers T. B. Woolley, David West and myself have done a great deal of out-door preaching this summer and it is my belief that a goodly portion of the seed fell on good ground. But if not, it need not be discouraging, for all that is required of the servants of the Lord is for them to do their duty, in warning the people of the near approach of the Messiah's advent, and the Lord will give the increase. We have had well attended meetings during the out-door season, and in many places we have been hospitably received and entertained. Almost every Sabbath we have held camp meetings, usually three, and these were remarkably well attended; in some instances persons coming from four and five miles around. One of the best camp meetings was held at Tag Hill—a place in which you had several meetings. The generous people of that place made every preparation for the day; procured a field, provided a sumptuous repast for all the Saints (sixty in number) and did everything in their power to make the day a pleasant one. At the afternoon and evening services it was estimated that one thousand persons were present. The winter campaign has been opened and everything appears favorable for success and prosperity. In some places, rooms have been obtained in which to hold meetings, for little or nothing, and our services are well attended. President Carrington has lately visited this Conference and the people of this district have had a "feast of fat things" in the discourses delivered. Monday, Nov. 27th he gave a discourse in Mansfield, and Thursday, Dec. 1st a lecture was given in Eastwood. In the latter place about 170 persons were present, a great many of whom were fierce opponents to "Mormonism;" and from what I can learn great satisfaction was given by President Carrington's lecture and a vast amount of prejudice removed.

The Saints are feeling well and most of them are living their religion. They often speak of you and Sister Stayner; also many of the "outsiders" inquire after you, and especially our kind friends at Tag Hill. I am at present laboring with Elder Woolley, am feeling well and endeavoring to magnify my calling by the help of the Lord. I feel that God has blessed his

servants here, and I pray that the blessings of God may rest upon his people, and especially those who are engaged in the work of the ministry.

With kind regards to Brother Felt and all at "42," and praying God to bless you, I am

Your Brother in the Gospel,
W. H. KING.

POETRY

THE PRAISE OF CHARITY.

13TH CHAPTER OF 1ST CORINTHIANS.

(From the Salt Lake Woman's Exponent.)

Had I the power to speak with tongue
Of angel from the highest sphere,
As sounding brass I should become,
If charity were wanting here!

And though I stood as one of old
To prophecy of things to come,
With language apt, and spirit bold,
Or with the gift of unknown tongue;
Or could I by my faith remove
The mountain from its pristine site;
Or all the hidden mysteries prove,
And lay them bare to human sight—
Before the Omniscient eye of God,
He has declared I still should be
"As nothing!"—but a humble clod—
If lacking Heaven-born Charity!

And tho' my goods to feed the poor
I give—assuming saintly guise,
The Omniscient Judge would close the door
Of mercy from before mine eyes,
If charity did not propel
The motive spring of action here;
And vain 'twould be for me to tell
I'd fed, and clothed, and shed the tear!
And though upon the funeral pyre
My body to be burned I'd given,

If charity did not inspire
All closed would be the gate of heaven!

What strong, uncompromising creed
In thrilling word is here laid down?
Assist the people in their need,
Or, Father, they will lose their crown!

And now the sweet and gentle form
Of charity is held to view,
By pen Omniscient she is drawn
Exemplar there for me, and you!

She suffereth long—is ever mild,
Endureth all things, day and night,
Believeth all things as a child,
And hopeth all things good and bright.

When all the elements decay,
And prophecies and tongues shall fail,
Blest charity shall soar away
Beyond creation's boundless pale!

And now abideth faith and hope
And charity!—these holy three!
For all there is immortal scope,
But oh! their crown is charity!
HANNAH T. KING.

DIED.

HARRISON.—In Springville City, Utah Terr., Nov. 12, 1881, of progressive paralysis, William Harrison.

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EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 23 DORINDA STREET BRIDE STREET, LIVERPOOL ROAD, ISLINGTON.

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